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ESDAILE, JAMES (1808–1859), surgeon and mesmerist, eldest son of the Rev. Dr. Esdaile of Perth, was born at Montrose 6 Feb. 1808. After the usual school education he studied medicine at Edinburgh University, and graduated there as M.D. in 1830. From boyhood his lungs had been delicate, and he was consequently recommended to attempt medical practice in a warm climate. He obtained a medical appointment in the service of the East India Company, and reached Calcutta in July 1831. He was stationed in the Bengal presidency, and for four years was capable of heavy work. At the end of 1835, however, he broke down, and went on furlough for about two years and a half. He had wide sympathies and many interests, and leaves a pleasant and lively account of this long holiday (*Letters from the Red Sea, Egypt, and the Continent*, Calcutta, 1839), in which he visited Egypt and Italy. He returned to Calcutta in November 1838, and was soon afterwards put in charge of the hospital at Hooghly, about twenty-five miles north of Calcutta. He describes the place as a wretched and obscure village, but was very busy in his professional work, and new and unexpected interests gradually absorbed him. He had read a little of mesmerism, 'but only scraps,' as he says, 'from the newspapers.' The outspoken declaration of Dr. Elliotson, in his Harveian oration of 1838, that he should despise himself if he denied the truth of the mesmeric phenomena, made a considerable impression on Esdaile. He had, however, never seen any one mesmerised before trying the experiment himself, on 4 April 1845, on a Hindoo convict of middle age, who was in need of two extremely painful surgical operations. When the pain was most severe and only one operation was complete, it occurred to him to try to soothe the patient by the 'mesmeric passes.' He made the attempt steadily, and after some time induced a condition of deep sleep, in which his patient was quite indifferent to sharp pin-pricks on the hands and very strongly pungent solution of ammonia in the mouth. In the opinion of the English judge and collector who witnessed and wrote their separate accounts of the scene, there was 'a complete suspension of sensibility to external impressions of the most painful kind.' A week later (11 April) Esdaile went a step further and mesmerised the same patient before the second and similar operation. The man readily became unconscious, showed no symptoms of pain during the operation, and when he woke thirteen hours later was quite unaware that anything had been done to him. These results were first printed in the 'India Journal of Medical and Physical Science,' May 1845, and evidence of similar anæsthesia in amputation of the arm and some major surgical operations quickly followed. The medical press declared that Esdaile must have been very easily duped. Neither Esdaile nor his critics were aware of the position established in the 'Neurypnology' of James Braid [q. v.] in 1843. Esdaile was generally regarded as an eminently honest and practical enthusiast. After the first year of this mesmeric practice he had accumulated more than a hundred cases of these anæsthetic operations, and reported the results to the government, whereupon the deputy-governor of Bengal, Sir Herbert Maddock, appointed as a first test a committee of seven members, four of whom were medical men, to report on Esdaile's surgical operations. After some careful investigation of nine operations they drew up a very favourable description, followed by the conclusion that it was 'incumbent on the government to afford to their zealous and meritorious officer [Dr.

Esdaile] such assistance as may facilitate his investigations.' Accordingly, in November 1846, a small hospital in Calcutta was put at his disposal by the government for a year at least of experiment. Medical visitors were appointed by the deputy-governor of Bengal, and the hospital was open to the public. Esdaile directed that all the mesmerisation should be performed by his native servants and dressers in the hospital, and reserved all his strength for the general direction of the plan and the performance of the operations. The process of mesmerisation was often tedious, and occasionally lasted over large parts of ten or twelve days before patients were considered to be completely protected against pain in a serious operation; sometimes, however, this condition was reached in half an hour. The report of the medical visitors at the end of the year (December 1847) was that complete insensibility to pain was produced by mesmerism in the most severe operations, and that its influence in reducing the shock of the operation was decidedly favourable. The new governor-general, Lord Dalhousie, very soon after his arrival in India, in January 1848, congratulated Esdaile on his success, in which he showed a lifelong interest, and at once promoted him to be presidency surgeon (cf. Lord Dalhousie's letter in *Morning Chronicle*, 14 Aug. 1856). Esdaile was the youngest surgeon who could have held the place, and it is a post that generally leads to a fortune from private practice. This was the culminating point of Esdaile's career. Within the same year (1848) the use of chloroform and ether as anæsthetics was beginning in India. Esdaile felt the imprudence of a hasty adoption of chloroform under all circumstances, inasmuch as there could be little doubt that occasionally its dangers were greater than those of mesmerism, and in India its results might be only a little more certain. He stayed on in Calcutta for three more years, neglecting his opportunities for making a large private practice, though he was still further promoted to be marine surgeon in 1850. His interest in mesmerism continued to be very keen. For those who held aloof entirely he expressed some vigorous contempt. The natives had much regard for him. They found that he successfully attempted the removal of tumours in elephantiasis weighing up to 7½ stone, upon which other surgeons declined to operate. In all he records 261 painless operations of his own under mesmerism, some very severe, with a death-rate of about 5½ per cent. He left Calcutta 1 June 1851, as soon as his twenty years of service were up, though he was only forty-three, 'for,' to use his own words, 'I detested the climate, the country, and all its ways, from the moment I first set foot in it.' He went to live near Perth, declined any further professional practice, and for a time occupied himself in recording and explaining his past doings. When the American Congress in 1853 offered a prize of a hundred thousand dollars to the discoverer of the anæsthetic powers of ether, described as the earliest anæsthetic, he addressed to the congress an indignant protest, not claiming the dollars, but denying that ether preceded mesmerism. After his return he sought retirement, and his Indian successes were little known. He tried a few mesmeric experiments in Scotland, and came to the conclusion that they were unduly exhausting to himself, and that only 'the depressing influence of disease will be found to reduce Europeans to the impressible condition of the nervous system so common among the eastern nations.' In his domestic life he had had many troubles. He had first married before leaving for India in 1831, and his wife had died on the voyage out. He married a second time, and suffered a second loss. After a third marriage, in 1851, his wife survived him many years. He had no children. In the later years of his life he found Scotland too cold a climate for his health, and came to live at Sydenham, where he died 10 Jan. 1859, aged 50.

His published books consist of the following: 1. 'Letters from the Red Sea, Egypt, and the Continent,' Calcutta, 1839. 2. 'Mesmeric Facts, reported by James Esdaile, M.D., Civil Assistant-Surgeon,' Hooghly, 1845 (reprinted from 'India Journal of Medical and Physical Science,' vol. iii. Nos. 5, 6, 1845). 3. 'Mesmerism in India, and its Practical Application in Surgery and Medicine,' London, 1846. 4. 'A Record of Cases treated in the Mesmeric Hospital, from November 1846 to December 1847, with Reports of the Official Visitors. Printed by order of the Government,' Calcutta, 1847. 5. 'A Review of my Reviewers,' Calcutta, 1848 (reprinted from the 'India Register of Medical Science,' vol. i.) 6. 'The Introduction of Mesmerism as an Anæsthetic and Curative Agent into the Hospitals of India,' Perth, 1852. 7. 'Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine,' London, 1852.

Many articles and letters were published by those who sympathised with him in England; the chief of these are to be found in the 'Zoist,' 1846, xiv. 193, xv. 284, 413; 1847, xvi. 563; 1848, xxii. 1; 1849, xxiv. 393; 1850, xxx. 189; 1851, xxxiv. 113, 313; 1853, xl. 419, xliii. 294; 1854, xlv. 74.

[Besides Esdaile's own writings and the Government Reports of 1847–8, the chief authorities are the Indian newspapers, 1846–51 (among which cf. Calcutta Englishman and Military Chronicle, 1846, 15 April, 9, 13, 16, 28, 29 May, 3 and 10 June; Bengal Hurkaru, 4 June 1846; Bombay Bi-monthly Times, 15 Oct. and 1 Nov. 1846; Delhi Gazette, 11 Jan. 1848; Eastern Star, 3 June 1848; India Register of Medical Science, 1848, pp. 51, 55, 79, 761–4; Calcutta Star, 10 Jan. and 27 Feb. 1850; Bombay Medical Times, 7 June 1851; Calcutta Morning Chronicle, 12 Dec. 1851); Introductory Lecture at Calcutta Medical College by Dr. Allan Webb, Calcutta, 1850; Tenth Report of London Mesmeric Infirmary, London, 1859; and private information.] A. T. M.

ESDAILE, WILLIAM (1758–1837), banker and print collector, fourth son of Sir James Esdaile, knight, of Great Gains, Essex, and lord mayor of London, by his second wife, Mary Mayor, was born 6 Feb. 1758. He received a commercial education, and was placed as a clerk in the banking-house of Ladbrooke & Co. In or about 1780 Sir James Esdaile was induced by his son-in-law, Sir Benjamin Hammet, to found with him a new banking business, and on its formation William Esdaile transferred his services to the house of Esdaile, Hammet, & Co., 21 Lombard Street. His son thus describes him in a private journal: 'Last but not least in the welfare of the concern came W. Esdaile, the man of business; perched on a high stool he was to be seen intent on the movements of the machine; hardly regarding those who came into the partners' office he was absorbed in his task. He had neither talent nor inclination for conversation on general subjects, and he knew little or nothing of what was passing out of banking hours.' The business prospered under his care, and, finding money at his command, Esdaile widened the scope of his tastes, and began to frequent sales of prints. His earlier purchases were sparing and cheap, but, distrusting his own judgment, he engaged a professional assistant, accompanied by whom he attended all the great auctions in London. Though prints formed the bulk of his collection, he also largely purchased, as opportunity offered, coins, china, books, and the general miscellanea of the sale-room. Towards the last few years of his life, when his mind was breaking up, he abandoned his usual caution, and spent on a large and sometimes reckless scale, greatly to the advantage of his collection, which was considered one of the most valuable in England. It was sold after his death, the sale extending over sixteen days. The chief attractions were the very complete set of Rembrandt etchings and Claude drawings, which Esdaile had bought on the dispersal of Sir Thomas Lawrence's collection, and a large selection from the best work of the early Italian engravers. In 1825, being then sixty-eight, Esdaile took his first trip abroad, visiting Italy, and was so pleased with the experiment that he repeated it two years later. In 1832, on returning to his residence at Clapham from Dover, he was seized with a dangerous malarial fever, but, though he recovered his health, he was never again able to attend to business or to manage his property. He neither read nor wrote, and spent the whole day in overlooking his collection of prints. He passed the winter of 1835–6 at Rome and Naples, but after his return his constitution began to gradually break up. He was confined to his bed for nine months, and, dying at Clapham, 2 Oct. 1837, was buried in Bunhill Fields. The banking-house of Esdaile & Hammet had ceased to exist from the beginning of the year. Esdaile's portrait was painted by both Wilkie and Lawrence, and from another picture by Sharples an engraving was made. He married Elizabeth, the only child of Edward Jeffries, treasurer of St. Thomas's Hospital, by whom he had two sons and four daughters. Their grandson, William Jeffries Esdaile, married, 27 Sept. 1837, Ianthe Eliza, the daughter of P. B. Shelley and Harriet Westbrook.

[Private information; Gent. Mag. 1840, new ser. xiv. 180; Evans's Catalogue of Portraits.] A. V.

ESKGROVE, Lord (1724–1804). [See Rae, Sir David.]

ESMONDE, Sir LAURENCE, Lord Esmonde (1570?–1646), governor of Duncannon, was the second son of Walter Esmonde of Johnstown, co. Wexford, and his wife Margaret, daughter of Michael Furlong of Horetown. Becoming a convert to protestantism he served with credit against Spain in the Low Countries. In 1599 he was appointed to the command of 150 foot, and was actively engaged during the rebellion of Hugh, earl of Tyrone; and it appears from a letter of his to the Earl of Shrewsbury that he even endeavoured to procure the assassination or banishment of Tyrone, but in this he was unsuccessful. His services were, however, rewarded with the honour of knighthood. During one of his expeditions into Connaught he fell in love with the sister of Morrough O'Flaherty, whom he married; but the lady was as remarkable for her orthodoxy as for her personal charms, and fearing lest her infant son might be brought up a

protestant, she fled with him to her family in Connaught. Esmonde thereupon repudiated her and married Elizabeth, daughter of the Hon. Walter Butler, fourth son of James, ninth earl of Ormonde (BURKE, *Extinct Peerage*; *Kilkenny Archæological Journal*, 1856–7; *Carew Cal.* iv. 93, 397; RUSSELL and PRENDERGAST, *Irish Cal.* iii. 379). In December 1606 he succeeded Sir Josias Bodley as governor of the important fort of Duncannon, a post which he continued to hold till his death in 1646. In 1611, the lord deputy Chichester having projected a plantation in Wexford, he and Sir Edward Fisher were appointed to survey the confiscated territory, and for his services he was rewarded with a grant of fifteen hundred acres. In 1618 it was discovered that great frauds had been practised, and in consequence a number of natives were restored to the lands from which they had been wrongfully ousted. In 1619, having purchased a grant of certain lands in Wicklow from Sir Patrick Maule, he became involved in a transaction known as the case of Phelim MacPheagh O'Byrne, which, however we regard it, certainly reflected the utmost discredit on him. He was charged with packing juries and torturing witnesses in order to wrest the land out of the possession of the O'Byrnes (*Irish Cal.* ii. 44, iii. 531, iv. 452, v. 124; CARTE, *Ormonde*, i. 27–32; GILBERT, *History of the Confederation*, i. 167–217; HICKSON, *Irish Massacres*, i. 24–8, 38–46, ii. 263–75; GARDINER, *History of England*, chap. lxxv.) Owning large property in Wexford, Waterford, Kilkenny, and Tipperary, he was created Lord Esmonde, Baron of Limerick, co. Wexford, on 20 May 1622. In 1639 he was summoned before the Star-chamber for having conspired with Lord Mountnorris and Sir Piers Crosby to libel the lord deputy Wentworth in the matter of one Robert Esmonde, whose death they laid to his charge (*Irish Cal.* ii. 71; RUSHWORTH, iii. 888–902; *State Papers*, Dom. ccccxx. 36). After the outbreak of the great rebellion he seems to have tried to maintain a neutral position between the king and the parliament; but the suspicions of the confederates having been aroused by the fact that many of his officers and soldiers were roundheads and had broken the Cessation, they advised Ormonde 'to have a care of the fort of Duncannon.' But that nobleman being unable or unwilling to interfere, and the defection of Lord Inchiquin coming as a warning, General Preston laid siege to Duncannon in January 1646. The place was 'extremely decayed with age;' but though 'the governor was old and unable to act anything in this exigence,' 'the defendants behaved themselves exceeding well.' The death of Captain Lorcan, however, so discouraged them that they beat a parley, and without consulting Esmonde surrendered the fort on St. Patrick's day. Next day a relief force from the parliament appeared in the river, but finding the place in the enemies' hands immediately sailed away. Esmonde, surviving the surrender of Duncannon two months, died at Adamstown, and was buried at Limerick in a church he had himself built. He is said to have been a man of 'sanguine complexion, of an indifferent tall stature, compact, solid, corpulent body, with robustious limbs.' Not having issue by his second wife, he bequeathed his immense property to Thomas Esmonde, the son of his first wife.

[Carte's Ormonde, i. 514, 528; Letters cclii. cclviii. cclxxxiii. ccclxxvii.; Journals of the House of Lords, v. 245; Desiderata Curiosa Hibernica, II. ii. 276; Contemporary History of Affairs in Ireland, ed. Gilbert, i. 16, 102–4; Rinuccini MS. ii. 680–6; Account of the Barony of Forth, ed. H. F. Hore, Kilkenny Archæological Journal, 1862; Irish MS., Chetham Library, 494; Cromwell's Letters, 14 Oct. 1649.]

R. D.

ESPEC, WALTER (*d.* 1153), founder of Rievaulx Abbey, Yorkshire, was probably the son of William Spech, who in 1085 held Warden, Bedfordshire, where some fifty years later Walter Espec founded and endowed an abbey (*Domesday Book*, i. 214 *b*, 215 *a*; DUGDALE, v. 280). Espec's chief property was in Yorkshire, and he resided at Helmsley. Under Henry I he was justice of the forests and itinerant justice in the northern counties. Under Stephen he actively resisted the Scotch invasion. On 10 Jan. 1138 FitzDuncan failed in a night attack on Espec's castle of Wark. Then King David and his son Henry came up and formed a regular siege for three weeks, after which the main body passed on to harry Northumberland. Three months later (*c.* 8 May) the garrison swooped down upon the Scotch king's commissariat, and had to submit to a second siege. The castle was stoutly defended by Walter's nephew, John de Bussey, but had to surrender about 11 Nov. Two months previously (22 Aug.) Espec was one of the leaders of the battle of the Standard. According to Ailred of Rievaulx, Espec was at the time regarded by the other barons of the north as their 'dux et pater' (*De Bello Stand.* ap. TWYSDEN, pp. 346–7). He was already an aged man (*ib.* p. 337), and there is no reason for doubting the tradition which makes him withdraw in 1152 into the abbey of Kirkham, which he had founded in 1121, and where he is said to have died 7 March 1153 (*Cotton MS.* Vitell. F. 4, quoted in DUGDALE).

Ailred, abbot of Rievaulx [see ETHELRED, 1109?-1166], describes his patron as a man of immense height and build, with black hair, full beard, broad features, and trumpet voice. Having no surviving children by his wife Adelina, he founded the Cistercian abbeys of Rievaulx, Yorkshire, and Warden, Bedfordshire, the former in 1131, and the latter in 1135, besides the priory for Augustinian canons at Kirkham, Yorkshire. According to tradition, Espec's son and namesake fell from his horse and broke his neck about 1121 while still a young man. This led his father to found the abbey of Kirkham, over which he set his uncle, William Garton, as first prior (1132). The foundation charter mentions the name of William Rufus, from which it would appear that Espec at one time had been on friendly relations with his king. Archbishop Thurstan of York aided in his pious works, and the concession of the lands was sanctioned by Espec's heiresses, his three sisters, Hawisa Bussey, Albreda Traylye, Adelina Roos, together with their husbands and children.

It was from Espec that Lady Constance FitzGilbert, or her husband Ralph, borrowed the copy of Geoffrey of Monmouth which Geoffrey Gaimar used for his 'Estoire des Engles.' Espec procured it from Earl Robert of Gloucester (GEOFFREY GAIMAR, ap. *Monumenta Historica Britannica*, p. 829 *a*).

[Dugdale's Monasticon, ed. 1817, v. 280 et seq., vi. 207 et seq., 369; Richard of Hexham; Chronicle of Melrose, Henry of Huntingdon, sub ann. 1132, 1138; Foss's Judges; and authorities cited above.] T. A. A.

ESSEX, EARLS OF. [See BOHUN, HUMPHREY DE, V, VII, and VIII; BOURCHIER, HENRY, *d.* 1483; BOURCHIER, HENRY, *d.* 1539; CAPEL, ARTHUR, 1631-1683; CAPEL, WILLIAM, 1697-1743; CROMWELL, THOMAS, 1485?-1540, statesman; DEVEREUX, ROBERT, 1567-1601, Queen Elizabeth's favourite; DEVEREUX, ROBERT, 1591-1646, parliamentary general; DEVEREUX, WALTER, 1541?-1576; MANDEVILLE, GEOFFREY DE, *d.* 1144.]

ESSEX, COUNTESS OF (1792-1882). [See STEPHENS, KATHERINE.]

ESSEX, JAMES (1722-1784), builder and architect, of Cambridge, was the son of a builder, or, as he is usually termed, a 'joyner,' of the same name. The father, a man of distinction in his trade, executed, among other works, the sash-windows and wainscot in the senate-house (1724-5), under the direction of the architect Gibbs; fitted up the Regent House, now the catalogue-room of the library, for Bishop Moore's books (1731-4), and transformed the hall of Queens' College (1732-4). In the course of his work at the library the elder Essex not only constructed but designed the bookcases, which are remarkably fine specimens of woodwork. He died in February 1749.

James Essex the younger was born in Cambridge in August 1722. He was 'put to schole for grammatical learning,' as his friend, the Rev. W. Cole, records, 'under Mr. Heath, fellow of King's College, master of the College Schole;' and it has been conjectured with probability that the constant sight of the noble chapel of that college may have given him the strong taste for Gothic architecture which animated him during his whole life. On leaving school 'he studied regular architecture, with great attention, under Sir James Burrough' (1691-1764) [q. v.], who employed him to draw certain plans and elevations.

On his father's death Essex at once took up his business, and in September 1749 built the wooden bridge at Queens' College. From that time until the close of his life he was actively engaged, partly as an original architect, partly on behalf of others. In 1751 he fitted up the 'dome room' at the library for manuscripts; in 1754 he rebuilt the Great Bridge; in 1757 he designed and built the Ramsden building at St. Catharine's College; in 1758 he repaired and altered Nevile's Court at Trinity College; in 1760 he designed and built the new west range at Queens' College, and built the doctors' gallery in Great St. Mary's Church (Burrough, architect); in 1764 he repaired and altered the hall at Emmanuel College; in 1766 he designed and built the stone bridge at Trinity College; in 1768 he completed the west end of the senate-house, left unfinished by Gibbs; in 1769 he ashlared the quadrangle of Christ's College, and completed the chapel at Clare College after the death of Burrough; in 1775 he rebuilt the combination-room of Trinity College, and designed and built the west front of Emmanuel College; in 1776 he designed and set up the altarpiece at King's College, with the wainscot round the sacrarium, and altered the south side of the first court of St. John's College; between 1778 and 1782 he made the bookcases for the library, and designed and built the chapel at Sidney Sussex College; and in 1784 he designed and built the Guildhall.

In the transformation of older structures which Essex was instructed to carry out, as well as in his original works (except the altarpiece at King's College), he adopted the debased Italian style of the day, which he had learnt from Burrough; but, in reality, he was an enthusiastic admirer of the then despised

Gothic style, and has been characterised with truth as 'the first professional architect whose works displayed a correct taste in imitations of ancient English architecture;' though Pugin criticises them as 'deficient in boldness and spirit of design, and the details are often meagre.'

Besides executing the aforesaid works in Cambridge, Essex was consulted by the dean and chapter of Ely in 1757. In the course of the following five years he restored the east front to the perpendicular, and repaired the roof of the eastern limb of the church, together with the woodwork of the lantern, which long neglect had brought into a dangerous condition. Finally, he removed the choir from its original position to the east end of the presbytery. This latter work, the wisdom of which may be questioned, was not completed until 1770. The repairs executed between 1757 and 1762 were carried out in a purely conservative spirit, every fragment of the old timber being, where possible, preserved; but, in strange contradiction to this feeling for old work, Essex recommended the destruction of the beautiful west porch, as 'neither ornamental nor useful.' In 1761 he accepted a similar commission at Lincoln Cathedral, where substantial repairs were much needed. Besides these he constructed an arch of excellent design under the west tower, repaved the entire church, repaired the choir screen, and designed an altarpiece and bishop's throne. These works still remain. Here, also, Essex tried to get the choir removed to the same position as at Ely, but happily without success. In 1775 he designed and put up the four spires and battlement which still crown the central tower, 'an admirable finish to a magnificent design.' For this and his other works the dean and chapter presented to him, in 1784, a silver salver, bearing a suitable inscription. Essex also restored the tower of Winchester College Chapel, altered Madingley Hall, Cambridge, built the steeple of the parish church at Debden, Essex, and the cross to commemorate Queen Catherine of Arragon erected at Ampthill, Bedfordshire, in 1773 by the Earl of Ossory. In building this cross Essex followed a rough sketch by Horace Walpole. He is also credited, but erroneously, with a survey of Canterbury Cathedral.

Essex married Elizabeth, daughter to Mr. Thurlbourne, bookseller, of Cambridge, by whom he had two children—James, who died an infant in 1757, and Millicent, who married, 10 May 1785, the Rev. John Hammond [q. v.], sometime fellow of Queens' College. She died in January 1787. Essex died at Cambridge, of a paralytic stroke, 14 Sept. 1784, in the sixty-third year of his age. He was buried in St. Botolph's churchyard, Cambridge, on the south side of the church, where a tomb commemorates him, his father, mother, wife, and children. He and his children are further commemorated by a tablet in the north aisle.

Essex was a man of unblemished reputation and varied accomplishments. He was the intimate friend of Tyson, Kerrich, Gough, Bentham, Cole (whose house at Milton, near Cambridge, he built, and who made him his executor), Horace Walpole, Burrough, and other well-known antiquaries. He was elected fellow of the Society of Antiquaries 23 Jan. 1772, through the instrumentality of Gough, and contributed several papers to the 'Archæologia.' These, if considered with reference to the time at which they were written, must be allowed to possess considerable merit, and show that Essex was the earliest architectural historian, in the modern sense of the word. As early as 1756 he issued proposals for engraving views, plans, and sections of King's College Chapel; in other words, he intended to publish a regular architectural history of the building. The scheme of this work, with several of the plates beautifully drawn by his own hand, is among the manuscripts which after his death passed into the hands of his friend, the Rev. T. Kerrich, fellow of Magdalene College, and were by him bequeathed to the British Museum. The same collection contains the manuscript and many of the illustrations for a history of Gothic, or rather of ecclesiastical, architecture, on which he was engaged for many years, and which his friends tried in vain to persuade him to complete and publish.

In 1748, when Essex was a young man of twenty-six, he became involved in a controversy with the Rev. R. Masters, fellow and historian of Corpus Christi College, respecting the authorship of a plan for adding a new court to the college. In December 1747 Masters had employed Essex to measure the ground available for building, and to draw a plan, which he soon afterwards caused to be engraved and circulated as his own. Upon this Essex published proposals for engraving and printing by subscription his own design, and shortly afterwards (20 Feb. 1748-9) wrote a pamphlet, in which he criticised Masters's design, and his whole conduct towards himself, with unsparing severity. On the whole, the charge of plagiarism is proved, and trivial as the whole controversy now appears, we cannot but admire the courage and straightforwardness with which Essex asserted his own claims against a powerful opponent.

The works which Essex acknowledged are the following: 1. 'Proposals for Engraving and Printing a Plan of an intended Addition to Corpus Christi College, Cambridge,' 20 Sept. 1748. 2. Advertisement beginning 'Whereas Mr. Masters,' 4 Oct. 1748. 3. 'Mr. James Essex's Letter to his Subscribers to the Plan,' &c., 20 Feb. 1748–9. 4. 'Proposals for Engraving Views, Plans, and Sections of King's College Chapel,' 1 Oct. 1756 (GOUGH, *Brit. Top.* i. 237). 5. 'Letter to Dr. Ducarel, containing observations on Canterbury Cathedral,' 1 Feb. 1768 (NICHOLS, *Bibl. Top. Brit.* i. 470). 6. 'Plan of the original Cathedral Church of Ely, with an account of the several Alterations and Additions' (BENTHAM, *Ely*, 1812, addenda, pp. 1–8). 7. 'Account of the Old Conventual Church at Ely' (*ib.* pp. 9, 10). 8. 'Remarks on the Antiquity and the different Modes of Brick and Stone Buildings in England' (*Archæologia*, iv. 73). 9. 'Observations on Lincoln Cathedral' (*ib.* iv. 149). 10. 'Observations on the Origin and Antiquity of Round Churches, and of the Round Church at Cambridge in particular' (*ib.* vi. 163). 11. 'Observations on Croyland Abbey and Bridge' (NICHOLS, *Bibl. Top. Brit.* No. xxii.) 12. 'Description and Plan of the Ancient Timber Bridge at Rochester' (*Archæologia*, vii. 395). 13. 'Description and Plan of Denny Abbey, Cambs.' (LYSONS, *Cambridgeshire*, pp. 272–4). Besides these, his description of the old chapel of Sidney Sussex College, and his 'Journal of a Tour through part of Flanders and France in August 1773,' have been printed since his death in the 'Architectural History of the University and Colleges of Cambridge,' by the Rev. R. Willis and J. W. Clark, and the Cambr. Antiq. Soc. Octavo Publ. No. xxiv. respectively.

The name of Essex is also connected with six engraved designs: 1. A birdseye view of the quadrangle of King's College, Cambridge, to explain a scheme for laying out the court and gardens, on the supposition that the three buildings designed by Gibbs were completed. It is lettered: 'This east prospect of King's College in Cambridge, as intended to be finish'd, is humbly inscrib'd to the worshipful Andrew Snape, D.D., Provost . . . by . . . Jam. Essex, jun^r, Jam^s Gibbs, Arch. Jam^s Essex jun^r Delin., 1741. P. Fourdrinier Sculp.' 2. A view of Burrough's design for a new court at Trinity Hall, lettered: 'Aulæ Sanctæ Trinitatis Cantab: ab Occidente. The West Front of Trinity Hall in Cambridge. Jac. Burrough Arch. 1743. Jac. Essex, jun^r, delineavit, W. H. Toms Sculp.' 3. 'The Plan and Elevation of an intended Addition to Corpus Christi College in Cambridge. Designed by James Essex, junior. Jac^s Essex, jun^r Delineavit, 1748. W. H. Toms Sculp.' 4. 'A Design for the Publick Library at Cambridge, made by the late Sr James Burrough in the Year 1752.' 5. 'Elevation of the New Front design'd for Emanuel College, Cambridge. Jac. Essex desig^t et del. P. S. Lamborn sculp.' 6. 'The West Prospect of Corpus Christi College, Cambridge. Jac^s Essex desig^t et del^t 1773. Major sculp^t.'

[Life of Essex in Introduction to his Journal of a Tour through part of Flanders and France in August 1773 (Cambr. Antiq. Soc. Octavo Publ. No. xxiv.); R. Willis and J. W. Clark's Architectural History of the University and Colleges of Cambridge, iii. 540–6; Cooper's Annals of Cambridge, iv. 413; Addit. MSS. Brit. Mus. 6761–73, 6776; MSS. Cole, Addit. MSS. 5842, 5845, 5868; Nichols's Lit. Anecd. i. 687, vi. 625, viii. 578, 607; Nichols's Illustr. vi. 284–310; Archæologia, xvi. 306; Gough's Camden, ed. 1789, i. 329; E. J. Willson's Remarks on Modern Gothic Architecture, prefixed to Pugin's Specimens, pp. xvi, xvii; Bentham's Ely, ed. 1812, p. 284; Rev. D. J. Stewart's Architectural Hist. of Ely Cathedral, pp. 74, 125–7; Rev. E. Venables's Architectural Hist. of Lincoln Cathedral, Archæol. Journ. xl. 159–92, 377–418.]

J. W. C–K.

ESSEX, TIMOTHY (1765?–1847), composer, born in or about 1765 at Coventry, Warwickshire, was the son of Timothy Essex of that town. He commenced playing on the flute and violin at thirteen years of age for his own amusement, but the rapid progress which he made induced his father to let him study music as a profession. In 1786 he established himself as a teacher of the pianoforte, organ, and flute. In order to better his position he matriculated at Oxford as a member of Magdalen Hall 10 Dec. 1806, and took the degree of bachelor of music on the following 17 Dec. He proceeded doctor of music 2 Dec. 1812 (FOSTER, *Alumni Oxon.*; *Oxford Graduates*, 1851, p. 215). Essex was an able teacher, and obtained some popularity as a composer. His 'Musical Academy' was at 38 Hill Street, Berkeley Square; he was also organist, composer to, and director of the choir of St. George's Chapel, Albemarle Street. Among his best works are: 1. 'Eight English Canzonetts for a Single Voice' (1800). 2. 'A Grand Military Sonata for the Pianoforte, with an accompaniment ad libitum for a violin' (1800). 3. 'Six Duets for Flutes or Violins' (1801?). 4. 'Eight Lessons and Four Sonatinas on a Peculiar Plan, intended to establish a proper method of fingering on the pianoforte' (1802). 5. 'Six Canzonets, the words from the poems of the late Mrs. Robinson' (1804). 6. 'Introduction and Fugue for the Organ' (1812). 7. 'Harmonia

Sacra, being a collection of sacred melodies for the 150 Psalms of David' (1830?). He also published a set of slow and quick marches for the pianoforte, with the full scores added for a military band, a variety of rondos for the pianoforte, and pianoforte and flute, and many single songs. He died 27 Sept. 1847, aged 82, in York Buildings, New Road, London (*Gent. Mag.* new ser. xxviii. 551).

[Georgian Era, iv. 528–9; Music Cat., Brit. Mus., where he unaccountably appears as 'Thomas' Essex; James D. Brown's Biog. Dict. of Musicians, p. 235.] G. G.

ESSEX, WILLIAM (1784?–1869), enamel-painter, was for many years the chief, and, after the death of H. P. Bone, the sole, exponent of the art of painting in enamel, which had been brought to such perfection by Henry Bone, R.A. [q. v.] and Charles Muss [q. v.] Essex and his brother Alfred worked for and under Muss, and laboured conjointly to show to the public that works could be executed in enamel possessing the transparency, crispness, and texture of other methods of painting. He accordingly painted numerous miniature reproductions of pictures by Correggio, Guido, Wilkie, Abraham Cooper, Sir Joshua Reynolds, and others, displaying the wide capacity of the art. A private exhibition of these was held in the spring of 1839. Essex first exhibited at the Royal Academy in 1818, sending a 'Terrier's Head,' after Abraham Cooper. He continued to exhibit copies of well-known pictures and portraits, and also portraits from the life, up to 1864, and his works were always very much admired. He also contributed to the exhibitions at the British Institution, Suffolk Street Gallery, Liverpool Society of Fine Arts, &c. He was appointed enamel-painter to Princess Augusta, in 1839 to the queen, and subsequently to the prince consort. He died at Brighton 29 Dec. 1869, aged 85. His son, WILLIAM B. ESSEX (1822–1852), followed his father's profession as an artist, but was prevented by his early death from obtaining any reputation. He exhibited at the Royal Academy from 1845 to 1851. ALFRED ESSEX executed plates for Muss, notably the large plate for the Holy Family, after Parmigiano, now in the royal collection. He prepared the plates and the colours for his brother's paintings. There is in the Museum of Practical Geology, Jermyn Street, a series of examples showing the colours prepared by him which had the quality of remaining the same after vitrification. He published in June 1837 a valuable paper on the art of painting in enamel ('London and Edinburgh Philosophical Magazine,' 3rd ser. x. 442). He also published some drawing-slates, and it is stated that he subsequently emigrated.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Art Journal, 1870, p. 53; Bryan's Dict. of Painters and Engravers, ed. R. E. Graves; Catalogue of Essex's Exhibition, 1839; Catalogues of Royal Academy, &c.; Notes and Queries, 4th ser. i. 434; information from F. W. Rudler, curator of the Museum of Practical Geology.] L. C.

EST, EAST, or EASTE, MICHAEL (*fl.* 1638). [See EAST.]

ESTCOURT, EDGAR EDMUND, M.A. (1816–1884), canon of St. Chad's (Roman catholic) Cathedral, Birmingham, born 7 Feb. 1816, was eldest son of the Rev. Edmund William Estcourt of Newntown, Wiltshire, one of the Estcourts of Estcourt in Gloucestershire. He was destined for the church; entered Exeter College, Oxford, 20 Feb. 1834; proceeded B.A. 1838 and M.A. 1840; and came under the influence of the Tractarian movement. In 1845, when J. H. Newman went over to the church of Rome, Estcourt, then a clergyman at Cirencester, followed him, and was 'received' at Prior Park in December of that year. About three years after he was ordained catholic priest by Dr. Ullathorne, vicar-apostolic of the western district, and on the restoration of the hierarchy in 1850 he was appointed *œconomus* of the diocese. Though one of the kindest of men, he had great firmness of character. He was a great lover of books, and for many years he was a most useful member of the committee of the London Library. Suffering from a painful internal disorder, he passed the last few years of his life in retirement at Leamington, where he died on 16 April 1884. He was buried at Kenilworth. Bishop Ullathorne, in an address delivered on the occasion, pronounced a well-merited eulogy on Estcourt's 'assiduity, accuracy, punctuality, skill, and sound judgment.' His knowledge of the earlier history of the midland district was remarkable, as was also the knowledge he had acquired of property law. His generosity and charity were of the most self-denying character, and his disposition refined, modest, and unobtrusive.

His literary abilities appear in the best-known of his works, 'The Question of Anglican Ordinations discussed,' 1873. This controversial treatise by an erudite member of the Roman church, with a valuable appendix of original documents and facsimiles, appeared at a time when the vexed question of the validity of English orders was fiercely debated by members of the Anglican and Roman communions, and it attracted considerable attention (*Academy*, 26 April 1884).

An anonymous reply to the work appeared, with the title 'Anglican Orders, a few remarks in the form of a conversation on the recent work by Canon Estcourt,' 8vo, London, 1873. An article, originally prepared by Estcourt for the 'Dublin Review,' was published separately instead, under the title, 'Dogmatic Teaching of the Book of Common Prayer on the subject of the Holy Eucharist,' 8vo, London, 1868. Estcourt left unpublished a work of considerable interest, 'The Memoir of Jane Dormer, Duchess of Feria,' the materials for which he slowly accumulated during a period of twenty-five years. The first nine chapters were completed, and materials made ready for nine more. The fragments were placed in the hands of the Rev. Joseph Stevenson, S. J., and the book appeared in 1887.

[Gillow's Bibl. Dict. ii. 179; Tablet, 1884, pp. 661, 670; Academy, 1884, p. 296; Nichols's Edward VI, p. 39; Foster's Alumni Oxon.]

R. H.

ESTCOURT, JAMES BUCKNALL BUCKNALL (1802–1855), major-general, second son of Thomas Grimston Bucknall Estcourt, M.P., and younger brother of Thomas Henry Sutton Sotheron Estcourt [q. v.], was born on 12 July 1802. He was educated at Harrow, and entered the army as an ensign in the 44th regiment on 13 July 1820. On 7 June 1821 he was transferred to the 43rd Monmouthshire light infantry, in which he was promoted lieutenant on 9 Dec. 1824, and captain on 4 Nov. 1825. He spent the next ten years of his military life in garrison in England and in Canada. In 1834 he accepted the post of second in command to Colonel F. R. Chesney [q. v.] in the famous Euphrates Valley expedition, and was placed in charge of the magnetic experiments. He showed himself a loyal assistant to his chief during the next two years of arduous labour and travel, and it was chiefly owing to Chesney's advocacy of his services that Estcourt was promoted major on 21 Oct. 1836, and lieutenant-colonel by brevet on 29 March 1839. In 1837 he married Caroline, daughter of Reginald Pole Carew, for many years under-secretary of state for the home department. On 25 Aug. 1843 he went on half-pay, on being promoted to an unattached lieutenant-colonelcy. In February 1848 he entered parliament as M.P. for Devizes, the family borough, but did not seek re-election in 1852. Estcourt applied for a staff appointment in the Crimean expedition, although he had had no experience of actual warfare. On 21 Feb. 1854 he was made a brigadier-general, and appointed adjutant-general to the expeditionary force. He owed this important post to the support given to his application by his friend Lord Raglan, who believed that his polished and gentle manners concealed real strength of character. As adjutant-general he performed his duties efficiently during the weary months of waiting and sickness at Gallipoli and at Varna, and also at the battles of Alma and Inkerman. He was promoted major-general on 12 Dec. 1854. The two chief staff officers, Generals Estcourt and Airey, were held by the public to be especially responsible for the sufferings of the English army during the first winter in the Crimea; but Lord Raglan defended them in the strongest terms (see KINGLAKE, *Invasion of the Crimea*, vi. 312, 342) in his despatches of 15 Jan. and 3 March 1855. Estcourt, like Airey, went on steadily with his work, despite adverse circumstances and savage criticism, until 21 June 1855, when he was suddenly struck down by cholera. He at first rallied, but the thunderstorm of 23 June caused a relapse, and he died on the morning of 24 June. His death was universally regretted. Hamley writes that he was 'a man of remarkably kind and courteous disposition' (*The Story of the Siege of Sebastopol*, p. 268), and Kinglake speaks of him as 'a man greatly loved by Lord Raglan, by all his friends at headquarters, and indeed by all who knew him' (*The Invasion of the Crimea*, viii. 261). Lord Raglan was afraid to attend the funeral, for fear of showing his grief; but the last visit he paid before his own death, which was hastened by the loss of his adjutant-general, was to Estcourt's tomb. It was announced in the 'Gazette' of 10 July 1855 that Estcourt would have been made a K.C.B. if he had survived. His widow, who had courageously spent the winter in camp, and had been by her husband's deathbed, was raised to the rank of a K.C.B.'s widow by special patent in 1856. She survived until 17 Nov. 1886, when she died at her residence, The Priory, Tetbury.

[Burke's Landed Gentry; Chesney's Expedition to the Euphrates Valley; Life of General F. R. Chesney; Hart's Army List; Kinglake's Invasion of the Crimea; Russell's Letters from the Crimea; Nolan's History of the War in the East; Hamley's Story of the Siege of Sebastopol.]

H. M. S.

ESTCOURT, RICHARD (1668–1712), actor and dramatist, was born in 1668, according to an account derived by Chetwood, the historian of the Irish stage, from Bowman the actor, at Tewkesbury, and received his education at the Latin (grammar) school in that town. In the fifteenth year of his age he stole away from home with a country company, and at Worcester played Roxana in

'Alexander the Great.' He escaped in feminine disguise from pursuit, but after some curious adventures was captured at Chipping Norton by his father. Apprenticed to an apothecary in Hatton Garden, London, according to Chetwood, he again broke loose, and, after two years of itinerant life in England, arrived in Ireland. To the last statement must be opposed that of the 'Poetical Register' of Giles Jacob (i. 94), followed in the 'List of Dramatic Poets' appended to 'Scanderbeg,' which says that after completing his term of apprenticeship he set up in trade as an apothecary, and not meeting with encouragement joined a company of players in Dublin. The latter statement is borne out by Steele, who, in the 'Tatler,' Tuesday, 7 Feb. 1709, says of Estcourt, 'He was formerly my apothecary.' At the Smock Alley Theatre in Dublin Estcourt played for some years. The only parts mentioned in connection with his name in the scanty annals of the early Irish stage are Wheedle in the 'Comical Revenge, or Love in a Tub,' Sir Joslin Jolly in 'She would if she could,' and Old Bellair in the 'Man of Mode, or Sir Fopling Flutter,' all by Etherege. The date of these performances is near 1695. On 18 Oct. 1704, as Dominick in the 'Spanish Fryar' of Dryden, he made at Drury Lane, then under the management of Rich, his first appearance on the English stage. In this part he imitated Antony Leigh. Ned Blunt in the 'Rover,' Crack in 'Sir Courtly Nice,' Captain Bluff in the 'Old Bachelor,' Gravedigger in 'Hamlet,' Bayes in the 'Rehearsal,' Falstaff in 'Henry IV, Pt. I.,' and other important characters in comedy were played during his first season. He was the original Pounce (23 April 1705) in Steele's 'Tender Husband,' Captain Hearty in the 'Basset Table' of Mrs. Carroll (Centlivre), Sergeant Kite in the 'Recruiting Officer' of Farquhar, and Sir Francis Gripe in the 'Busybody' of Mrs. Centlivre. He also 'created' one or two parts in plays now wholly forgotten. For the part of Sergeant Kite he was specially selected by Farquhar. Downes, with characteristic utterance, says of him: 'Mr. Estcourt, Histrio Natus; he has the honour (nature enduing him with an easy, free, unaffected mode of elocution) in comedy always to lætificate his audience, especially quality (witness Sergeant Kyte). He's not excellent only in that, but a superlative mimick' (*Roscius Anglicanus*, p. 51). On 12 June 1712 he acted, at Drury Lane, Palmer in the 'Comical Revenge' of Etherege. This was his last performance. The 'Spectator' for 1 Jan. 1711–12 contains an advertisement from him that he should 'that day open the Bumper Tavern in James Street, Covent Garden, and that his wines would be sold wholesale and retail with the utmost fidelity by his old servant Trusty Antony [probably Anthony Aston [q. v.]], who had so often adorned both the theatres in England and Ireland' (Genest). He died in August 1712 (not, as the 'Biographia Dramatica' says, in 1713), and was buried near Joseph Haynes in the churchyard of St. Paul's, Covent Garden. No. 468 of the 'Spectator,' 27 Aug. 1712, which Steele devotes wholly to Estcourt (or Eastcourt), is conclusive as to the date of his death. Steele speaks of him as having 'an exquisite discerning of what was defective in any object,' and being 'no less skilful in the knowledge of beauty.' Those who knew him well could 'repeat more well-turned compliments, as well as smart repartees, of Mr. Eastcourt's than of any other man in England.' Estcourt's story-telling is highly commended, and the actor is likened to Yorick. After paying a tribute to the manner in which, when wished, he could, among 'men of the most delicate taste,' usurp the conversation the whole night, Steele concludes: 'I wish it were any honour to the pleasant creature's memory that my eyes are too much suffused to let me go on.' Steele had also praised him in the 'Spectator,' No. 390, 5 May 1712. Colley Cibber, while owning that he was a marvellous mimic, declares him to have been 'upon the whole a languid, unaffecting actor.' Estcourt had, he says, upon the margin of the written part of Falstaff, which he acted, 'his own notes and observations upon almost every speech of it, describing the true spirit of the humour, and with what tone of voice, look, and gesture each of them ought to be delivered' (*Apology*, pp. 107–8). In execution, however, he failed to carry out his ideas. Davies attributes the utterances of Cibber to jealousy, pointing out that, while Estcourt played Bayes, Cibber had to content himself with the secondary character of Prince Volscius. The charge has been often repeated; but Steele's praise has an apologetic tone, and it is probable that Estcourt's social success and his intellectual insight were in advance of his expository gifts. Estcourt was admitted to the friendship of many eminent men, including the Duke of Marlborough. Secretary Craggs took Estcourt to see Sir Godfrey Kneller, who was delighted with his imitations of Somers, Halifax, Godolphin, &c. At a given signal Estcourt mimicked Kneller, 'who cried out immediately, "Nay, there you are out, man! By G—, that is not me!"' Addison and Parnell were among the friends of Estcourt. The latter commemorated him in a bacchanalian poem, beginning,

Gay Bacchus, liking Estcourt's wine,
A noble meal bespoke us.

Steele also describes Estcourt under the name of Tom Mirror (see *Tatler*, 6 Aug. 1709). Estcourt was constituted providore (proveditore?) of the Beefsteak Club, which entitled him to wear a small golden gridiron hung round his neck by a green ribbon. His worst fault seems to have been a great license in what is now known as gagging. Chetwood says 'he entertained the audience with a variety of little catches and flights of humour that pleased all but his critics.' His 'Fair Example, or the Modish Citizens,' was produced at Drury Lane 10 April 1703, before Estcourt joined the company. In the preface to this Estcourt says that the play and the 'Confederacy' of Vanbrugh were both taken from the same French piece, viz. the 'Modish Citizens,' by D'Ancour. This is obviously 'Les Bourgeoises à la Mode' of Dancourt and Sainctyon, acted at the Théâtre Français 15 Nov. 1692. 'Prunella,' an interlude, 4to, no date, Drury Lane, 12 Feb. 1708, was introduced by Estcourt, as Bayes, into the 'Rehearsal,' between two acts of which it was played. It burlesques the Italian operas then in vogue, pieces in which the words were in Italian and English to suit the respective performers. In 'Prunella' Mrs. Tofts is courted by Nicolini, neither understanding a word the other says. It is a dull production.

[Genest's Account of the English Stage; Chetwood's General History of the Stage; Baker, Reed, and Jones's Biographia Dramatica; Hitchcock's Historical View of the Irish Stage; Cibber's Apology, ed. Bellchambers; Davies's Dramatic Miscellanies; Tatler and Spectator, passim; Giles Jacob's Poetical Register, 1723; List of English Dramatic Poets appended to Whincop's Scanderbeg, 1747; Downes's Roscius Anglicanus, 1708; Hippolyte Lucas's Histoire du Théâtre Français, 1863.] J. K.

ESTCOURT, THOMAS HENRY SUTTON SOTHERON (1801–1876), statesman, was the eldest son of Thomas Grimston Bucknall Estcourt of Estcourt, Gloucestershire, M.P. for Devizes from 1805 to 1826, and for the university of Oxford from 1827 to 1847, by Eleanor, daughter of James Sutton of New Park, Wiltshire. The family of Estcourt has been seated at Estcourt, near Tetbury, ever since 1330, and Bucknall Estcourt had greatly increased its importance by his marriage, which gave him the chief influence over the borough of Devizes. Bucknall Estcourt was one of the best known tory members of the House of Commons during the first half of the nineteenth century. He always refused to take office, and regarded the honour of representing the university of Oxford in parliament as being the highest in any one's grasp. With his colleague, Sir Robert Inglis, he persistently opposed every attempt at parliamentary or religious reform in the name of the university. Thomas Henry Sutton Estcourt was born on 4 April 1801, and was educated at Harrow and at Oriel College, Oxford, where he entered 11 May 1818, and was a leading undergraduate in the days of Copleston, Keble, and Whately. In Michaelmas term 1822, when he was only twenty-one, he was placed in the first class in classics at the same time as his future friends, Lord Ashley, afterwards seventh earl of Shaftesbury, and the Hon. George Howard, afterwards earl of Carlisle and viceroy of Ireland. He proceeded B.A. 1823 and M.A. 1826, and was created D.C.L. 24 June 1857. He was destined for a political career, and after making the grand tour he was elected M.P. for Marlborough in 1829. On 21 Aug. 1830 he married a very wealthy heiress, Lucy Sarah, only daughter of Admiral Frank Sotheron of Kirklinton, Nottinghamshire, and Darrington Hall, Yorkshire, and in 1839 he took the name of Sotheron in lieu of his own on succeeding to the latter property. In November 1835 he again entered parliament as M.P. for Devizes, after a very close election, and maintained this seat until 1844, when he was elected without opposition as M.P. for North Wiltshire, and retained that seat till 1865. He was soon known as one of the most promising tory members of the House of Commons; but he had inherited his father's disinclination for office, and thought he did enough for his party by speaking frequently in the house. On his father's death, in 1853, he resumed his paternal name of Estcourt, and in 1858, at the earnest request of his friend Lord Derby, he consented to take office, and was sworn of the privy council and appointed president of the poor law board. He showed himself a competent official, and in March 1859 he consented to succeed Spencer Walpole as home secretary. The government did not, however, hold together, and in four months Estcourt was glad to retire from office. He withdrew altogether from public life in 1863, after a paralytic seizure. He died 6 Jan. 1876, when he left Estcourt to a younger brother, the Rev. Edmund Hiley Bucknall Estcourt, and Darrington Hall to his nephew, George Thomas John Sotheron-Estcourt, M.P. for North Wiltshire.

[Times, 8 Jan. 1876; Burke's Landed Gentry; Dod's Electoral Facts and Parliamentary Companion; Foster's Alumni Oxon.] H. M. S.

ESTE, CHARLES, D.D. (1696–1745), bishop of Waterford, son of Michael Este of St. Margaret's, Westminster, was born in Whitehall in 1696. He entered Westminster School as a queen's scholar, and matriculated as a student at Christ Church, Oxford, 1715, proceeding to the two degrees in arts in 1719 and 1722 respectively. While still at Oxford he edited in 1723 'Carmina quadragesimalia ab ædis Christi Oxon. alumnis composita et ab ejusdem ædis Baccalaureis determinantibus in scholâ naturalis philosophiæ publice recitata,' his own contributions to which will be found on pp. 108–9 and 132. Having taken orders he was appointed chaplain to Archbishop Boulter, whom he accompanied to Ireland in 1724. On 9 Jan. 1726 he was collated on the presentation of Boulter to the rectory of Derrynoose, co. Armagh, and in 1730 he was nominated to the archdeaconry of Armagh and the rectories of Aghallow, Killeshill, and Caranteal. In 1733 he resigned these appointments for the chancellorship of Armagh and the rectory of Kilmore, on which living he expended a large sum of money. On the bishopric of Ossory falling vacant he was raised to that see through the influence of Boulter with the Duke of Newcastle, and was enthroned at Kilkenny 1 March 1736. To the episcopal palace at that place he made great additions. He proceeded D.D. at Dublin University 9 May 1736. In October 1740 he was advanced to the see of Waterford. He died 29 Nov. 1745. There is a portrait of Este in the hall at Christ Church, Oxford.

[Welch's List of Queen's Scholars at Westminster, p. 226; Cotton's Fasti Eccles. Hibern. i. 14, ii. 284, iii. 47.] A. V.

ESTE, EST, or **EAST, THOMAS** (1540?–1608?). [See EAST.]

ESTLIN, JOHN BISHOP (1785–1855), surgeon, son of John Prior Estlin [q. v.], who kept a famous school in a large house at the top of St. Michael's Hill, Bristol, was born there on 26 Dec. 1785. He was educated in his father's school, and began his professional studies at the Bristol Infirmary in 1804. He continued them at Guy's Hospital, London, became a member of the College of Surgeons of London in 1806, and, after further study at the university of Edinburgh, settled in practice in his native town in 1808. He attained success, and, having special interest in ophthalmic surgery, gradually restricted his practice to that department as far as he could. In 1812 he established in Frogmore Street, Bristol, a dispensary for the treatment of diseases of the eye. This charity he maintained for more than a year at his own cost, and afterwards managed its affairs for thirty-six years, and himself treated fifty-two thousand poor patients. He kept careful notes of his cases, and published papers on 'Amaurosis' in 'Edinburgh Medical and Surgical Journal,' 1815, on 'Cataract' in 'London Medical Gazette,' 1829, on 'Cysticercus Cellulosæ on the Sclerotica' in 'London Medical Gazette,' 1838 and 1840, on 'One Hundred Cases of Operation for Strabismus' in 'Provincial Medical and Surgical Journal,' vol. ii., on 'Pretended Cure of Cataract' (*ib.* vol. v.), on 'Injuries of the Iris' (*ib.* vol. vi.) His reputation as an ophthalmic surgeon spread, and he became one of the first of his period in England in that department of practice, and in 1843 was elected a fellow of the College of Surgeons of England, when that body received the charter under which it is at present governed. In 1817 he married Margaret Bagehot, aunt of Walter Bagehot [q. v.]; she died four years later, leaving an only daughter. His health was not robust, and in 1832 he visited the island of St. Vincent, where the warm climate restored him. He obtained and circulated in 1838 a fresh supply of vaccine lymph from cows near Berkeley, Gloucestershire, the region in which Jenner had originally made his discovery of the efficacy of vaccination in the prevention of small-pox. Besides this important service Estlin rendered many others to the public in regard to temperance, to the abolition of slavery, to the instruction of the poor, to the maintenance of religious toleration, and the suppression of medical impostures. In 1845 he published 'Remarks on Mesmerism,' a lucid exposition of the scientific method of investigating phenomena said to be due to hidden forces of nature. He was a unitarian with definite theological opinions, and wrote in favour of the christian miracles and 'On Prayer and Divine Aid,' 1825. He was always generous, but nevertheless grew rich, and became, by force of upright character and professional skill, one of the most trusted men in Bristol. He had an attack of right hemiplegia in May 1853, died 10 June 1855, and was buried in the Lewin's Mead burying-ground, Bristol. In the adjoining meeting-house are monumental tablets for him and his wife.

[Bristol Mirror, 16 June 1855; information from his daughter; William James's Memoir, 1855; Works; monument at Bristol; London and Provincial Med. Directory, 1847.] N. M.

ESTLIN, JOHN PRIOR (1747–1817), unitarian minister, born at Hinckley, Leicestershire, 9 April (O.S.) 1747, was the son of Thomas Estlin, hosier, by his wife, formerly a Miss Prior. His education was under-

taken by his mother's brother, the Rev. John Prior, vicar of Ashby-de-la-Zouch, and chaplain to the Earl of Moira. In 1764 he entered the academy at Warrington, while the divinity chair was filled by Dr. Aikin. Here he made up his mind that he could not subscribe to the articles of the established church, although he still desired to become a minister of religion; and in 1770 he accepted an invitation to become the colleague of the Rev. Thomas Wright at the unitarian chapel at Lewin's Mead, Bristol, and entered upon his duties in January 1771. He soon afterwards opened a school at St. Michael's Hill, Bristol, which met with great success, some of his pupils rising to eminence in parliament and the professions. His pupils held him in so much esteem that they obtained the degree of LL.D. (Glasgow) for him without his knowledge. It was conferred in 1807. Coleridge, Southey, Priestley, Mrs. Barbauld, and Robert Hall were among the friends attracted by his attainments and fine generous character. His publications, of which a list is given at the close of Mrs. Barbauld's 'Memoir' of him (*Monthly Repository*, xii. 373–5), were numerous, and date from 1790. His 'Familiar Lectures' were published in 1818, and are preceded by a reprint of Mrs. Barbauld's 'Memoir.' About 1816 his sight began to fail; in 1817 he resigned his pulpit, receiving a large sum of money from his congregation as a testimonial; and preaching his farewell sermon on 22 June, he retired to a cottage he had built for himself at his favourite summer haunt, Southerndown, Glamorganshire. There, on Sunday 10 Aug., he was seized with an effusion of blood on the chest and died immediately, aged 70. He was buried in the graveyard of Lewin's Mead chapel.

Estlin married first a Miss Coates, secondly a Miss Bishop, both of Bristol. By his first wife he had one son; by the second three sons and three daughters. One of these last three sons was the surgeon John Bishop Estlin [q. v.]

[Annual Register for 1817, p. 146; Memoir of John Bishop Estlin, p. 4; Christian Reformer, iii. 391–2; Monthly Review, vols. vi. xxiv. xxxvi. xxxviii. lxxvi.; Monthly Repository, xii. 373–5.] J. H.

ESTON, ADAM (*d.* 1397). [See EASTON.]

ESTWICK or **EASTWICK, SAMPSON** (*d.* 1739), musician, was born about 1657, or earlier, if it be true that he was one of the first set of children of the Chapel Royal under Cooke, after the Restoration, and a chorister at St. Paul's at the same early date. He proceeded B.A. at Christ Church, Oxford, in 1677, M.A. in 1680, and B.D. in 1692. His intimacy with Henry Aldrich, dean of Christ Church, gave rise to the line: 'I prithee, Sam, fill,' in Aldrich's famous smoking catch. Estwick was probably too sympathetic and constant a frequenter of the rehearsals of music held weekly in the dean's lodgings, to fall under the extreme penalty dealt unto delinquents by the genial host, namely: the restriction for the one evening to small beer, and exclusion from the next meeting. Apart from the pipe and punishments, Aldrich's management of the cathedral choir was excellent, and the case of Estwick is quoted by the author of the 'Remarks on Avison's Essay on Musical Expression' as a 'remarkable instance of the effect of such a training. He was not only an excellent and zealous performer in the choral duty until extreme old age rendered him incapable of it, but a remarkable fine reader also.' He became sixth minor prebend at St. Paul's Cathedral in 1692; senior cardinal, or superintendent of the choir, in November 1698, and sacrist on the death of James Clifford in February 1698–9 (for the office of cardinal see DUGDALE, *St. Paul's*, and WEEVER, *Ancient Funerall Monuments*).

Estwick was appointed vicar of St. Helen's, Bishopsgate, in 1701, and rector of St. Michael's, Queenhithe, in 1712, but he continued to perform his choral duty at the cathedral till near the time of his decease, 'when little short of ninety years of age. . . . Bending beneath the weight of years,' Hawkins goes on to say, 'but preserving his faculties, and even his voice, which was a deep bass, till the last, he constantly attended his duty at St. Paul's, habited in a surplice, and with his bald head covered with a black satin coif, with grey hair round the edge of it, exhibited a figure the most awful that can well be conceived.' He died on 16 Feb. 1738–9. The 'reverend and truly venerable Mr. Estwick' was regretted by the author of the 'Remarks' as a 'good man and worthy clergyman,' while the 'London Evening Post' of 20 Feb. bears witness to his 'exemplary piety and orthodox principles.' Estwick was said by Hawkins to have been an unsuccessful candidate for the Gresham professorship of music. He attended all the early meetings (from the first held in January 1725–6) of the Academy of Vocal Musick, and his name heads the list of contributors.

His sermon on 'The Usefulness of Church Musick,' preached at Christ Church, 27 Nov. 1696, upon the occasion of the anniversary meeting of the lovers of music on St. Cecilia's day, was published in the same year by request of the stewards. In the dedicatory

letter Estwick deplores the tendency of the age to 'a neglect, if not a disuse, of church musick.' Another sermon, delivered at St. Paul's, was published in 1698. His manuscript music is preserved at the Music School, and at Christ Church Library, Oxford; it includes a motett, songs, and odes to be performed at the Acts.

[Sampson Estwick's works; Hawkins's Hist. of Music, p. 767; Pleasant Musical Companion; Malcolm's Londinium Redivivum, 1803, iii. 27, 552, iv. 511; Oxford Graduates; Grove's Dict. of Music, i. 496; original documents relative to the first establishment of the Academy of Vocal Music, see British Museum Addit. MS. 11732; extracts from St. Paul's Cathedral Records, supplied by the Rev. W. Sparrow Simson, D.D.; old newspapers, 1739; works mentioned above.]
L. M. M.

ESTYE, GEORGE (1566–1601), divine, was educated at Caius College, Cambridge, proceeding B.A. in 1580–1. He was afterwards elected a fellow of his college, commenced M.A. in 1584, and proceeded B.D. in 1591. In 1598 he was chosen preacher of St. Mary's, Bury St. Edmunds. He died at Bury on 2 Aug. 1601, and was buried in his church, where a monument, with a Latin inscription composed by Dr. Joseph Hall, bishop of Norwich, was erected to his memory.

His widow, Triphosa, became the second wife of Matthew Clarke, M.A. of Christ's College, Cambridge, twice mayor of Lynn Regis, and M.P. for that borough.

He wrote: 1. 'An Exposition on Psalm 51.' 2. 'An Exposition on the Ten Commandments.' 3. 'An Exposition on the Lord's Supper.' 4. 'The Doctrine of Faith; or an Exposition on the Creed.' 5. 'Exposition on the first part of the 119th Psalm.' 6. 'The History of the Gospel.' 7. 'Exposition on 1 Peter i. 13.' All the foregoing works were printed in one volume, London, 1603, 4to. 8. 'De Certitudine Salvtis, et perseverantia Sanctorum non intercisa, Oratio eximia Cantabrigiæ habita a D. Esteio Theologo summo: qua, non securitatem perversam, sed maximum pietatis zelum, certitudinis hujus genuinum fructum demonstrat.' In 'De Arminii Sententia qua electionem omnem particularem, fidei prævisæ docet inniti, Disceptatio Scholastica inter Nicolavm Grevinchovium Roterodamum, et Gulielmum Amesium Anglum,' Amsterdam, 1613, pp. 59–70; and in Matthew Hutton's 'Brevis et dilucida explicatio veræ, certæ, et consolationis plenæ doctrinæ de electione, prædestinatione, ac reprobatione,' Harderwick, 1613, p. 45. It seems that this or another treatise by Estye on the same subject is printed in Robert Some's 'De mortis Christi merito et efficacia, remissionis peccatorum per fidem certitudine, et justificantis fidei perseverantia, tres quæstiones,' Harderwick, 1613.

[Addit. MS. 19165, f. 129; Ames's Typogr. Antiq. (Herbert), p. 1425 *n.*; Carter's Cambridge, p. 117; Cole's MS. xxviii. 210; Cooper's Athenæ Cantabr. ii. 319; Mackerell's Lynn, p. 107; Tanner's Bibl. Brit. p. 265; Taylor's Lynn, p. 79; Tymms's St. Mary, Bury, pp. 114, 188, 203.]
T. C.

ETHELBALD or **ÆTHELBALD** (*d.* 757), king of the Mercians, the son of Alweo, the son of Eawa, a younger brother of the Mercian king Penda, was in early life driven from Mercia by Ceolred, the grandson of Penda, and took refuge in the fen-country. While there he often visited at Crowland the hermit Guthlac, who also belonged to the royal house of Mercia. Guthlac comforted him in his exile, and is said to have prophesied that he would one day become king not by violence but by the act of God; and so it was that when Ceolred died in 716 he succeeded quietly to the throne of Mercia (*Acta SS.* April. ii. 37; the story is also told in the romance of the pseudo-Ingulf, ed. Savile, p. 850 sq.; the date of Æthelbald's accession is fixed by Bæda, *Hist. Eccl.* v. 24, and *A.-S. Chron.* sub an.) Æthelbald, who is described as a brave and impetuous warrior, carried on the extension of the Mercian power with such energy and success, that in 731 he was acknowledged as overlord by all the kings and peoples of southern England as far north as the Humber (Bæda, v. 23), and in a charter of about this time styles himself 'king not only of the Mercians, but also of all the provinces that are called by the common name of South-English' (Kemble, *Codex Dipl.* p. 83). Many wars had been waged between the Mercians and the West-Saxons, each people striving to advance their boundary at the expense of the other. The resignation of Ine, and the civil discord that had followed it, had given Æthelbald the opportunity for compelling the West-Saxons to acknowledge his superiority, and he further took advantage of embarrassments of Æthelheard, Ine's successor, to invade his kingdom. In 733 he took 'Sumertun,' which it seems reasonable to identify with Somerton in Somersetshire (*A.-S. Chron.* sub an.; *Making of England*, p. 394. It has, however, been contended that it was Somerton, near Oxford. This theory has been refuted satisfactorily by Mr. J. Parker; but on the strength of a notice of the extent of Æthelbald's power given by Henry of Huntingdon, which he fails to see is merely a version of the passage in Bæda referred to above, and

transferred from 731 to 733, he proposes to identify the town taken by Æthelbald with Somerton on the borders of Lincolnshire. *Early History of Oxford*, p. 108). The town is said to have sustained a regular siege, and to have been surrendered by its defenders when it was evident that no succour would be sent to them (HENRY OF HUNTINGDON, p. 725). With its surrender the war seems to have ended, the West-Saxon king doubtless renewing his profession of subjection. Æthelbald seems next to have endeavoured to extend his dominion beyond the Humber; for while Eadberht of Northumbria was engaged in a war with the Picts in 740 he ravaged his land (ap. ad BÆDAM). In 743 he carried on a successful war against the Welsh, in alliance with the West-Saxon king, Cuthred [q.v.], who owned him as his overlord. Cuthred, however, found the Mercian yoke intolerable, for Æthelbald is said to have oppressed the West-Saxons with exactions, and to have treated them with insolence (HENRY OF HUNTINGDON, p. 728). Accordingly, after he had brought his kingdom to order, Cuthred made war on Æthelbald in 752. He crossed the Thames and advanced to Beorgford or Burford, about fifteen miles to the north-west of Oxford (PARKER). The war had probably begun some time before this, for the army which Æthelbald led against him was composed not merely of Mercians but also of troops from the other countries that were subject to the Mercian king, from Kent, Essex, and East Anglia. The battle was fierce and obstinate, for both armies alike were animated with the hope of victory. Attacks were made by both. Wherever Æthelbald fought his weapon crashed through the armour and the bones of his enemies; at whatever point the West-Saxon ealdorman Æthelhun the Proud attacked the Mercian square, his battle-axe opened a path through their ranks and strewed it with corpses. At last the two met face to face, and fought a while together in single combat. Then the king's spirit failed, and he turned and fled, leaving his army still engaged (HENRY OF HUNTINGDON). The Mercians were utterly routed; Æthelbald lost his superiority over Wessex, and his power sustained a blow from which it never recovered, for from that day nothing prospered with him (*ib.*)

Æthelbald was a liberal benefactor to the church, making grants to Evesham (KEMBLE, *Codex Dipl.* 65, 66, 68; *Monasticon*, ii. 14), to Worcester (KEMBLE, 67), and other ecclesiastical bodies in Mercia, and he extended his gifts to monasteries in the lands under his overlordship, to Christ Church, Canterbury (*ib.* 1019), to Rochester (*ib.* 78), and to St. Mildred's Abbey in the Isle of Thanet (*ib.* 84; *Monasticon*, i. 448); he made a grant to Abingdon in conjunction with Æthelheard (KEMBLE, 81), and gave a charter to Glastonbury, which was confirmed by Cuthred in 744 (*ib.* 93; *Gesta Regum*, i. 55). He also made a general grant in 749 freeing monasteries and churches from all toll and service except the obligation of building bridges and defending fortresses (KEMBLE, 99; *Eccl. Documents*, iii. 386; *Gesta Regum*, i. 55). Accompanied by his ealdormen and other nobles he presided over the council of Clovesho, which was held by Archbishop Cuthberht in 747 and attended by bishops from every kingdom south of the Humber (*Eccl. Documents*, iii. 360). The influence of his overlordship in church matters is also illustrated by the election of three Mercians to the see of Canterbury (STUBBS, *Dict. of Christian Biography*). Nevertheless, he was a man of scandalously evil life. Between 744 and 747 Boniface, the English archbishop of Mentz, and five German bishops, wrote him a letter in which, while acknowledging his liberality, they strongly remonstrated with him on the immoral connections he formed while neglecting to enter into lawful marriage, on his violation of nuns, and the general iniquity of his conduct, and Boniface sent letters to a priest named Herefrith and to Ecgberht, archbishop of York, praying them to urge the king to comply with the advice that had been given him and amend his ways. A letter from Boniface to Æthelbald shows that they were on friendly terms; the king had obliged the archbishop, who in return sent him presents (*Eccl. Doc.* iii. 350–60). A letter from 'Ædilwald' to Aldhelm [q. v.] while abbot of Malmesbury ascribed to Æthelbald (*Monumenta Moguntina*, p. 35) was certainly not written by him (STUBBS). After a reign of forty-one years Æthelbald was slain at Seccandune or Seckington in Warwickshire, in 757 (Introd. to HOVEDEN, i.), by his own guards, who fell upon him at night (ap. ad BÆDAM), or in battle there (HENRY of HUNTINGDON, p. 729), or by Beornræd, who made himself king in his stead (FLORENCE, i. 266). The three versions are not necessarily conflicting; a war with the rebel Beornræd, and a night attack upon the king's camp in which his own men, or perhaps Beornræd himself, if a king's thegn, slew him, would give an incident of which each writer referred to relates a part. Æthelbald was buried at Repton. A letter from an unknown writer describes a vision in which Æthelbald was seen in torments after his death (*Mon. Mogunt.* p. 275).

[Bædæ Hist. Eccles., Appendix, Mon. Hist. Brit.; Anglo-Saxon Chron. (Rolls Ser.); Henry of Huntingdon, Mon. Hist. Brit.; Florence of

Worcester (Engl. Hist. Soc.); Kemble's Codex Dipl. (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Haddan and Stubbs's Eccles. Doc. iii.; Dugdale's Monasticon; Vita S. Guthlaci, Acta SS. Bolland. Ap. ii. 37; Monumenta Moguntina, pp. 35, 275, ed. Jaffé; Bishop Stubbs's art. 'Ethelbald' in Dict. of Christian Biog.; Parker's Early Hist. of Oxford (Oxford Hist. Soc.); Green's Making of England.] W. H.

ETHELBALD or **ÆTHELBALD** (*d.* 860), king of the West-Saxons, the second son of Æthelwulf, was present with his father at the victory over the Scandinavian pirates at Ockley in Surrey in 851, and is said by Asser to have conspired with Ealhstan, bishop of Sherborne, and the West-Saxons to supplant Æthelwulf while on his pilgrimage to Rome (855–6). On Æthelwulf's return Æthelbald and his party refused to allow him to continue to reign in Wessex; he retired to Kent, and Æthelbald ruled over the West-Saxons [on these matters see more fully under ETHELWULF]. When Æthelwulf died in 858, he took to wife his father's widow, Judith, the daughter of Charles the Bald, greatly to the scandal of all men (ASSER, p. 472; KEMBLE, *Codex Dipl.* 1058; *Annales Bertiniani*, PRUDENTIUS, 858). It has been suggested that the reason of this marriage was purely political (GREEN); it is perhaps more natural to believe that it either showed a tendency to adopt old heathen customs [see under EADBALD], or was simply the result of inclination. It is said that Swithun, bishop of Winchester, reproved the king for his sin, and that he repented and separated from Judith (*Anglia Sacra*, i. 204). This, however, is extremely doubtful, and does not rest on good authority. Judith did not return to France until after Æthelbald's death, and she was then spoken of as his widow (*Ann. Bertin.* HINCMAR, 862). Æthelbald died in 860 (ASSER), after a reign of five years (*A.-S. Chron.*), which must probably be reckoned from the date of his father's departure from England in 855. He was buried at Sherborne. All England is said to have mourned for him, and in after years to have felt how much it had lost by his death (HENRY OF HUNTINGDON, p. 737). The share he had in the victory of Ockley, and the peace that, to judge from the silence of the chroniclers, prevailed during his reign, are enough to explain the regret with which his people are said to have remembered him.

[Anglo-Saxon Chron., Asser, Henry of Huntingdon, all in Mon. Hist. Brit.; Kemble's Codex Dipl. (Engl. Hist. Soc.); Annales Bertin. ed. Waitz, Script. Rerum Germ., Pertz; Wharton's Anglia Sacra; Green's Conq. of Engl.] W. H.

ETHELBERT, ÆTHELBERHT, or **ÆDILBERCT** (552?–616), king of Kent, son of Eormenric, the grandson of Oeric, called Oisc, from whom the Kentish kings took the patronymic of Oiscingas or Æscings, and who was the son of Hengest, is said on somewhat doubtful authority to have been born in 552 (*A.-S. Chron.* Canterbury). He succeeded to the throne of Kent in 560 (BÆDA, *Hist. Eccl.* ii. 5; in 565 *A.-S. Chron.*), and in 568 endeavoured to extend his kingdom westwards by marching into the district between the Andredsweald and the Thames. Here, however, he was met by the West-Saxons under Ceawlin and his brother Cutha, who defeated him at Wibbandune or Wimbledon, and drove him back into Kent. He married Bertha [q. v.], daughter of Haribert or Charibert, king of the Franks, who reigned in Paris, by his wife Ingoberg, promising her parents that she and the bishop she brought over with her, Lindhard, bishop of Senlis, should be allowed to practise their religion without interruption. Accordingly he gave her the Roman church of St. Martin, to the east of his capital Canterbury, that she might worship there. On the death of Ceawlin in 593 Æthelberht's power appears to have increased greatly; he gained supremacy over all the English race south of the Humber, and is therefore reckoned as the third Bretwalda (BÆDA, *Hist. Eccl.* i. 25, ii. 5; *A.-S. Chron.* 827). In 597 he heard of the landing of St. Augustine and his companions, and sent to them bidding them remain in the Isle of Thanet until he had determined what to do, and telling them that in the meantime he would provide for them. After some days he came to the island with his thegns, and, sitting in the open air lest the strangers should cast spells upon him, gave audience to the missionaries. When they had finished their discourses he answered that their words and promises were fair, but as they were new and doubtful he would not forsake what he and the whole English race had so long held. Nevertheless, as they had come so far in order to tell him what they believed to be true and profitable, he would use them hospitably; they should have whatever they needed, and might make such converts as they could. His answer shows that he had not learnt anything about christianity from the queen or her bishop, though he was willing to extend the fullest toleration to those who desired to teach it. He gave the missionaries a dwelling in Canterbury, provided them with food, and allowed them to preach. They used St. Martin's church, and gained several converts. Æthelberht himself was converted, and was baptised, doubt-

less in St. Martin's church, and most probably on Whitsunday 2 June. From that time onwards he vigorously forwarded the work of Augustine. He did not force any one to adopt his new religion, but showed special favour to those who did so, and at the Christmastide after his baptism as many as ten thousand English are said to have followed his example (Gregory to Eulogius, bishop of Alexandria, *Eccl. Documents*, iii. 12). He gave up his palace at Canterbury to Augustine, and moved his residence to Reculver. Augustine after his consecration, in November 597, is said to have purged the temple where Æthelberht and his nobles used to worship, and where an image of the king stood, and to have dedicated it as a christian church in honour of St. Pancras (THORN, col. 1760). Æthelberht helped him to rebuild an ancient Roman church, which he dedicated in honour of the Saviour, that it might be the cathedral church for himself and his successors, and the king also built the church of SS. Peter and Paul (afterwards called St. Augustine's), which was not finished at Augustine's death. In 601 Mellitus and the second set of Roman missionaries brought him a letter from Pope Gregory, exhorting him to destroy idolatrous temples, and with the letter the pope sent him some presents. Before Augustine died (604) Æthelberht, with the advice of his witan, published a body of written dooms or laws 'according to the Roman fashion;' this code, which was thus a result of the king's conversion, contains ninety laws, chiefly dictating the pecuniary amends to be made for every kind and degree of injury, and beginning with the amounts to be paid for injuring the property of the church or the clergy (THORPE, *Ancient Laws*, i. 1). Æthelberht built a church at Hrof, or Rochester, for Justus, who came to England in 601, and was ordained bishop by Augustine. It must also have been due to his influence that Sæberht, the son of his sister Ricula, the under-king of the East-Saxons, accepted the teaching of Mellitus, and he built the church of St. Paul in London, to be the cathedral church of Mellitus and his successors. Before his death Augustine set aside Gregory's scheme of organisation, which made London the metropolis of the southern province, by ordaining Mellitus bishop of London and Laurentius to be his successor at Canterbury, and this arrangement was doubtless made with the approval of Æthelberht, who would be unwilling that the primacy should be taken from Kent and transferred to an under-kingdom. Æthelberht must have persuaded Rædwald of East Anglia to embrace christianity, for he was baptised in Kent. Rædwald, however, turned back to the worship of his old gods, and seems to have extended his power at the expense of the Kentish king, for before Æthelberht died the leadership in England had passed from him to Rædwald. Queen Bertha died before her husband, and Æthelberht married another wife, whose name has not been recorded, probably because she afterwards married her stepson Eadbald [q. v.] Æthelberht died on 24 Feb. 616, after a reign of fifty-six years, and was buried in the porch or chapel of St. Martin in the church of SS. Peter and Paul. He left three children: a son, Eadbald, who had refused to accept christianity, and who succeeded him; and two daughters, Æthelburh, also called Tate, who married Eadwine, king of the Northumbrians, and Eadburh, abbess of Liming. Æthelberht's name appears in the calendar. One charter of his, granted on 28 April 604 to the church of St. Andrew at Rochester, is probably genuine; four others attributed to him, together with a letter said to have been written to him by Boniface IV, are doubtful or spurious (*Eccles. Documents*, iii. 54–60, 65).

[Bædæ Hist. Eccles. i. c. 25, 26, 30, ii. c. 5 (Engl. Hist. Soc.); Anglo-Saxon Chron. sub ann. 565, 568; Greg. of Tours, Hist. Francorum, iv. c. 26, ix. c. 26; Thorn, col. 1760, ed. Twysden; Acta SS. Bolland. Feb. iii. 476; Haddan and Stubbs's Councils and Eccles. Documents, iii. 5–67; Dict. of Christian Biog. art. 'Ethelbert,' by Bishop Stubbs; Green's Making of England, 111, 117, 235, 246.] W. H.

ETHELBERT, ÆTHELBERHT, ÆGELBRIHT, or **ALBERT,** SAINT (*d.* 794), king of the East-Angles, was beheaded in 794 by the command of Offa, king of the Mercians (*A.-S. Chron.* sub an. 792). To this simple announcement of the chronicler Florence of Worcester adds that he was the son of King Æthelred and his queen Leofrana, that he was dear to Christ and beloved by all men, that Offa slew him treacherously, being stirred up to do so by his queen Cynethryth, and that he was received in heaven as a martyr (FLOR. WIG. i. 62, 262). His life was written by Giraldus Cambrensis, who, as a canon of Hereford, was anxious to do honour to the patron of his church (*Giraldi Opera*, i. 415, 421. The manuscript in the Cotton Library, Vitell. E. vii., was copied by Dugdale, and has now perished. Dugdale sent his copy to the editors of the 'Acta Sanctorum,' but they did not believe that the life was the work of Giraldus de Barri, but of some other and later canon of Hereford called Giraldus, and accordingly inserted in their collection the life from the Brompton compilation, with some additions from

the work of Giraldus; BREWER, Preface to *Giraldi Camb. Opera*, p. 111; *Anglia Sacra*, ii. pref. xxii; *Acta SS.* Maii v. 71*). William of Malmesbury says that Offa slew Æthelberht in order to gain his kingdom (*Gesta Regum*, sec. 86), that he wooed Offa's daughter, that his sanctity was attested by evident signs after his death, that his relics adorned the cathedral of Hereford, of which he was the patron, and that Dunstan held him in reverence (*Gesta Pontificum*, p. 305). In the lives of the two Offas, ascribed to Matthew Paris, Æthelberht, or Albert as he is there called, is said to have been invited by Offa to come to his court to marry his third daughter, Ælflæd; the queen advised her husband to slay him, and when Offa indignantly rejected her counsel, determined to slay him herself. Accordingly she prepared a seat in her chamber over a pit, invited the young man to come in and talk with her daughter, and when he came in bade him sit down and await her arrival. The seat fell with him into the pit, and he was there slain by the guards whom she had stationed for the purpose (*Vita Offæ Secundi*, p. 980). The same story appears, with some slight variations, in the work of the St. Albans compiler of the first part of the 'Chronica Majora' (i. 354). St. Albans writers, however, had good reason to adopt a version of the story that took the blame off their founder. Richard of Cirencester gives the legend in its fullest form: only the main points of his long narrative need be given here. Æthelberht, the son of Æthelred and Leoveronica, was brought up religiously and succeeded to his father's throne. When urged by his counsellors to marry, he declared his preference for a virgin life, but at last yielded, and agreed to woo Altrida (Ælfthryth), the daughter of Offa. Although his mother was against this plan, he left his capital, Baderogi (Bedrichesworth, afterwards St. Edmunds Bury), and after a journey, during which an earthquake and an eclipse in vain warned him of his fate, came to 'Villa Australis,' where Offa resided. When Altrida saw her lover she broke into warm expressions of admiration, and declared that her father ought to acknowledge his supremacy. This displeased her mother, who thought that there was some danger lest Offa should be supplanted by his intended son-in-law. She therefore poisoned Offa's mind against him, so that he accepted the offer of a certain Grimbert to slay him. Æthelberht was invited to an interview with the king, and when he came was bound, and beheaded by Grimbert. His body was buried dishonourably, but revealed itself by a light, and was conveyed to Hereford, where it received honourable burial; his head was placed in a shrine in St. Peter's at Westminster (*Speculum Historiale*, i. 262 sq.) The compilation known as Brompton's 'Chronicle' has much the same story, with a few additional particulars about the saint's burial: the body with the head was first buried in one of the banks of the Lugg. On the third night the saint bade a certain noble named Brithfrid to take it up and carry it to a place named Stratus-way. As he and one of his friends were taking it to this place, the head fell out of the cart and healed a blind man. Finally they buried the body at Fernley, the present Hereford. Æthelberht's intended bride became a hermit. Offa repented of his sin, gave much land to the martyr, 'which the church of Hereford holds to the present day,' founded and endowed St. Albans and other monasteries, and finally sought expiation by making his historic pilgrimage to Rome (BROMPTON, cols. 748–54). St. Æthelberht's day is 20 May. His memory was held in great honour, especially at Hereford. Besides the cathedral there, several churches were dedicated to him, and his name is borne by one of the gateways leading to the cathedral at Norwich. His life was written by Osbert of Clare (MS. C. C. C. Cambr. 308; Coll. Univ. Oxf. 135; see HARDY, *Cat. of Materials*, i. 495–6). The MS. Cott. Tiber. E. i. is either an abridgment from the 'Speculum' of Richard of Cirencester, or the foundation of his narrative; it was adopted by Capgrave. Another unimportant manuscript is Cott. Nero E. i.

[Anglo-Saxon Chron. sub an. 792; Florence of Worcester, i. 62, 262 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, sec. 86 (Engl. Hist. Soc.); Gesta Pontificum, p. 305 (Rolls Ser.); Vita Offæ Secundi, p. 980, ed. Watts; Chron. Majora, i. 354 (Rolls Ser.); Richard of Cirencester, Speculum Historiale, i. 262 sq. (Rolls Ser.); Chron. of Brompton, cols. 748–54, Twysden; Capgrave's Nova Legenda, 136 *b*; Dict. of Christian Biog. art. 'Ethelbert, St.,' by Bishop Stubbs; Brewer's Preface to Giraldi Cambrensis Opera, v. p. xlv and p. 407, where the Life from Brompton is given with the annotata gathered from the lost Life by Giraldus; Wharton's Anglia Sacra, ii. pref. p. xxii; Acta SS. Bolland. Maii v. 71*; Hardy's Cat. of Materials, i. 495–6 (Rolls Ser.)] W. H.

ETHELBERT or ÆTHELBERHT (*d.* 866), king of the West-Saxons and Kentishmen, the third son of Æthelwulf, bore the title of king in 853 (KEMBLE, *Codex Dipl.* p. 269), and probably about that time succeeded his eldest brother, Æthelstan, as under-king of Kent; his reign over that kingdom is, however, spoken of as beginning in 855, when his father left England on his

pilgrimage (ASSER). By Æthelwulf's will, Æthelred, his fourth, or third surviving, son, should have succeeded to the throne of Wessex on the death of Æthelbald, and Æthelberht should have remained king of Kent. This arrangement was, however, set aside, and on the death of Æthelbald in 860, Æthelred succeeded to the West-Saxon kingship, and the kingdom of Kent was again united to the rest of southern England [see under EGBERT]. In Æthelberht's days the Danes landed in Hampshire, and sacked Winchester, but were defeated by the forces of Hampshire and Wiltshire. Probably in the winter of 864–5 another band of pirates from Gaul took up quarters in Thanet, and the Kentishmen offered them money for peace, but while the peace lasted, though before the money was paid, they suddenly left their quarters and ravaged the eastern part of Kent. Æthelberht died in 866, after reigning five years over Wessex, and, according to Asser, ten years over Kent, and was buried by his brother Æthelbald at Sherborne. He is said to have been a peaceful, amiable, and noble king (ASSER).

[Anglo-Saxon Chron., Asser, both in Mon. Hist. Brit.; Kemble's Codex Dipl. (Engl. Hist. Soc.)] W. H.

ETHELBURGA or ÆTHELBURH, SAINT (*d.* 676?), abbess of Barking, sister of Erkenwald [q. v.] or Earconwald, bishop of London, was placed by her brother to rule a monastery he built at Barking in Essex, and showed herself worthy of his confidence. The foundation was for men as well as women, the two sexes living in separate parts of the buildings. During the pestilence that followed the synod of Whitby in 664, Æthelburh's house appears to have suffered severely. Bæda tells some stories of this time of trouble at Barking, which he took from a written source; his narrative power gives them their only value. He goes on to describe a vision that was seen at the death of the abbess, a miracle that was worked when her body was brought into the church, and her appearance to one of the sisters. She is said to have died in 676 (FLORENCE). The church of St. Ethelburga in Bishopsgate, London, is said to be dedicated to her, but this appears to be doubtful. Capgrave says that she, as well as her brother, was born at Stallington in Lindsey, that she was the daughter of a king named Offa, that she converted him and fled from his house to avoid marriage, and that when her brother made her abbess of Barking he sent for Hildelith to instruct her in monastic practices. Her day is 11 Oct.

[Bædæ Hist. Eccl. iv. 7–10; Acta SS. Bolland. Oct. v. 648 sq.; Capgrave's Nova Legenda, 139; Dugdale's Monasticon, i. 436.] W. H.

ETHELDREDA, SAINT (630?–679), queen of Northumbria and abbess of Ely, was one of the four sainted daughters, apparently the third, of Anna, king of East Anglia, 'vir optimus, atque optimæ genitor sobolis' (BÆDA, *Hist. Eccl.* iii. 18). Her own name, the female form of Ætheldryht—'noble troop'—appears in such variations as Æthelthryth, Æthelthrythe, Æthelditha, Ædilthryda, Etheldryth, Edelburch (GAIMAR), and Audry. The names of her sisters were Sexburga [q. v.], wife of Erconbert, king of Kent, who succeeded her as abbess of Ely; Ethelburga ('filia naturalis'), abbess of Farmoutier; and Withburga [q. v.], a recluse of East Dereham, Norfolk. According to Thomas of Ely, Etheldreda was born at Exning, near Newmarket, on the borders of Suffolk and Cambridgeshire (WHARTON, *Anglia Sacra*, i. 597). She desired to devote herself to a life of religion, and it was with great reluctance that two years before her father Anna's death, which took place in 654, she became at a very early age the wife of Tonbert, the prince of the Southern Gyrvii, or fen countrymen, who occupied South Cambridgeshire. From her husband she received as her jointure or 'morning gift' the whole of the Isle of Ely. According to Bæda, the marriage with Tonbert, as well as her subsequent union with Egfrid, was only nominal (BÆDA, *Hist. Eccl.* iv. 19). Tonbert died in 655. After five years of widowhood, spent at her home at Ely in religious seclusion, Etheldreda was in 660 sought by Oswy, king of Northumbria, as wife for his eldest son Egfrid, then a boy of fourteen. It was an alliance which on political grounds the East-Anglian princess was not free to refuse, and the youthful widow was unwillingly compelled to leave her religious seclusion for the Northumbrian court. The morning gift she received from Egfrid was land at Hexham, which she afterwards gave to Wilfrid for the erection of the minster of St. Andrew (RICH. OF HEXHAM, § 3). Ten years after their marriage Egfrid succeeded his father as king of Northumbria. With a natural desire for the wifely companionship of his queen, he called in the aid of Wilfrid, who was very high in Etheldreda's regard, to induce her to fulfil her duty in the state of life to which God had called her. In Wilfrid's eyes this wilful rejection of all wifely duties appeared a token of superior sanctity. The promise of land and money, if he succeeded in his embassage, was quite ineffectual to move him. Etheldreda had chosen the better part, from which he dared not

divert her. At last, after two years of fruitless negotiations, the wronged husband's consent was extorted that Etheldreda should betake herself to a monastic life. The monastery she chose was that of Coldingham, Berwickshire, recently founded by her aunt, St. Ebba [q.v.], near the headland which, with a change of the initial vowel, perpetuates her name. Here she received the veil from Wilfrid (BÆDA, u.s.; FLOR. WIG. anno 672; THOMAS OF ELY, apud WHARTON, i. 599). After the lapse of a year a fresh attempt on the part of Egfrid to enforce his conjugal rights prompted Etheldreda's sudden flight southwards. Barely escaping her husband's hands, with two female companions she crossed the Humber, and continued her journey across Lincolnshire till she reached the marshy fastness of Ely. According to a later story, Etheldreda's flight was aided by miraculous events, some of which are represented in the carvings of the lantern of the minster of which she was the foundress. The then almost inaccessible island having been attained, Etheldreda felt herself free to accomplish her long-cherished desire in the foundation of a monastic house, A.D. 673. This, according to Thomas of Ely, though Bæda is silent on the point, was formed after the model of Coldingham and Whitby for religious persons of both sexes. The place chosen, the same authority informs us, was the site of a church—the only one on the whole isle—which an untrustworthy Ely legend ascribed to St. Augustine, and which had been recently destroyed by Penda of Mercia. This church and monastery Etheldreda supported by the material aid of her cousin, King Aldulf [q. v.], and the spiritual counsel of her chaplain, Huna, rebuilt from the foundations, and endowed with the isle. Her old religious director, Wilfrid, established her as abbess of the new monastery, for which, on his next visit to Rome, he secured privileges and immunities from Pope Benedict II. Before his return, however, with these marks of papal favour, Etheldreda had departed this life, 23 June A.D. 679, being succeeded as abbess by her elder sister, Sexburga, ex-queen of Kent, who had previously taken the veil in the monastery of Ely. Bæda relates some particulars of Etheldreda's asceticism, which was of the strictest kind, together with details of her last illness, which he had learnt from her physician, Cynifrid. During the six years that she was abbess she never wore linen, but only wool. She seldom indulged in a warm bath, except on the eves of the three great festivals, and on those occasions she was the last to take the bath, the whole body of nuns having been previously washed either by her own hands or those of her attendants. She seldom ate more than once in the day, except on the greater solemnities, or under some grave necessity; and it was her constant rule, unless sickness hindered, to remain in church at prayer from the matin service, said soon after midnight, until sunrise. Her death was caused by one of the recurring pestilences, which Bæda tells us Etheldreda predicted, and indicated the exact number of those who were to die of it in her society. One of the symptoms of her last illness was a large bubo, or swelling below the jaw. When Cynifrid came to lance it, recalling her early life as an East-Anglian princess, she expressed her satisfaction at the nature of her malady, which she regarded as a penance sent by divine mercy to atone for her youthful vanity in dress. 'Once,' she said, 'I used to wear vain necklaces round my neck, and now, instead of gold and pearls, God in his goodness has weighed it down with this red burning swelling.' She was buried at Ely by her own desire in a coffin of wood. In 695 her sister and successor, Sexburga, determined to translate Etheldreda's corpse and enshrine it in a coffin of stone as a more worthy receptacle. After a long and vain search a suitable coffin was found, fitting her remains as accurately as if it had been made for them, at Grantchester, near Cambridge. To this coffin Etheldreda's remains—which Bæda relates, on Cynifrid's authority, were found undecayed, even retaining the mark of the incision he had made on her neck—were transferred with great pomp, and became the means of many miraculous cures. The present cathedral of Ely was subsequently erected over her tomb. What Dr. Bright justly terms 'her unhealthy aversion for wedded life as such,' secured for Etheldreda a very high place in the annals of hagiology. Bæda himself composed a long hymn in elegiac metre in laudation of her eminent virtues:

Nostra quoque egregia jam tempora virgo beavit:
Ædilthryda nitet nostra quoque egregia.
(*Hist. Eccl.* iv. 20.)

'Etheldreda Virgo' is recorded in the Roman calendar on 23 June. The translation of her body is observed on 17 Oct., which is popularly kept as St. Etheldreda's, or by vulgar contraction, St. Awdry's day. It deserves notice that the familiar word 'tawdry,' to characterise cheap finery, has its origin in the showy goods, especially lace, sold at St. Awdry's fair.

Etheldreda's steward, Wine, Owin, or Ovinus, who accompanied Etheldreda in 660 from East Anglia to Yorkshire, on her marriage to Egfrid, sharing his mistress's religious devotion, became a monk under St.

Chad at Lastingham, and followed him to Lichfield. The base of his monumental pillar, bearing an inscription recording his name, is still preserved in the south aisle of Ely Cathedral.

[Bædæ Hist. Eccl. iv. 3, 19, 20; Thomas Eliens. ap. Wharton, Anglia Sacra, i. 591 sq.; W. Malm., Gesta Pontiff. pp. 322–3; Bright's Early Engl. Church Hist. pp. 151, 230, 235, 251.] E. V.

ETHELFLEDA, ÆTHELFLÆD, or ÆLFLED (*d.* 918?), the 'lady of the Mercians,' the eldest daughter of King Ælfred and Ealhswith, was given in marriage by her father to Æthelred, the ealdorman of the Mercians, in or before 880 (KEMBLE, *Codex Dipl.* p. 311). Her marriage is politically important, for it led to the completion of the union of Mercia with Wessex under the West-Saxon kings, and should be compared with the marriage of her aunt Æthelswith, the daughter of Æthelwulf, to Burhred, the king of the Mercians. With Burhred's departure from England the Mercian kingship virtually ended, for his successor, Ceolwulf, was a mere phantom king set up by the Danes. As soon as Ælfred had won western Mercia he gave it, along with his daughter's hand, to Æthelred, a member of the old Mercian royal house, intending to rule it through his son-in-law as ealdorman, as Æthelwulf had probably ruled it to some extent through his son-in-law Burhred as under-king. After her brother Eadward had come to the throne, Æthelflæd and her husband, for the two seem to have acted with equal authority (*ib.* 1081), strengthened Mercia against the Danes by fortifying and colonising Chester in 907; this step put them in command of the lower Dee, and enabled them to hinder the Danes and the Northmen of Ireland from passing from North Wales into the Danelaw. When the Danes broke the peace in 910, it is probable that Æthelred was ill; his wife, however, seems to have led the Mercians either in that year, which was marked by Eadward's victory at Tettenhall, or in the next year, when the English were victorious at Wodenfield, to have joined in routing a combined force of Danes and Norwegians, and to have pursued the enemy into the forests of the Welsh border (*Irish Fragments*). About the same time possibly she made alliance with the Scots of Ireland and with the Welsh against the pagans, and built a stronghold at 'Bremesbyrig' (? *A.-S. Chron.* Canterbury; 'Brunesbury,' HENRY OF HUNTINGDON). During the illness of Æthelred it is said that Chester was attacked by the Northmen. Hingamund, or Ingwar, a chief of the Norwegians (Lochlanns), had come over from Ireland and ravaged Anglesea in 902 (*Ann. Cambrenses*, sub an. 902); he had afterwards been defeated by the Welsh, prayed Æthelflæd to allow him and his people to settle in her dominions, and obtained leave to settle near Chester. After a while he and his men coveted the wealth of the new colony, and prepared to attack it. The 'king' and 'queen,' as the Irish called the ealdorman and his wife, bade their men defend the town, and they did so with courage and success. Moreover, Æthelflæd won the Irish Danes (Gaidhil) to her side against the pagan Norwegians, sending to them to remind them that she and the ealdorman had treated their soldiers and clerks with honour. This decided their success, and the siege was raised (*Irish Fragments*. It seems impossible to speak certainly as to the date of these transactions; they are given in this place because they are said in the Irish story from which they come to have happened during the last illness of Æthelred. It seems possible, however, that this siege of Chester has nothing to do with Æthelflæd's life, and that it should come in the latter part of Eadward's reign). Æthelflæd lost her husband, who had for a long time been incapacitated by sickness, either in 911 or 912 (*A.-S. Chron.*, Canterbury, Worcester, and Abingdon versions; FLORENCE; ÆTHELWEARD); she was left with one daughter, after whose birth it is said that she declined incurring the risk of again becoming a mother, declaring that the bringing forth of children did not become a king's daughter (*Gesta Regum*, sec. 125). She and her husband brought up their nephew Æthelstan at their court. After Æthelred's death she continued to rule Mercia, with the title of the 'Lady of the Mercians,' but the king joined London and Oxford, with the lands pertaining to them, to Wessex. Æthelflæd now set herself to secure Mercia against the attacks of the Danes and Northmen by building fortresses which would hinder them from entering the country from North Wales, where they found allies, or by the principal roads that led into central England. First, in 912, she set about the defence of the middle course of the Severn, leading her people to Scargate in May, and there building (the word 'getimbrede' signifies more than raising earthworks) a fortress; and in the same year she built another at Bridgnorth, close by which place the village of Danesford still testifies to the cause of her work. The next year she raised two fortresses on Watling Street, the road that formed the boundary between England and the Danelaw, the one at Tamworth, where the road bifurcates, one branch leading to Wroxeter and the other to Chester, and

'before Lammas' the other at Stafford, the stone ford by which the Chester road crossed the little river Sow (*Conq. of England*, p. 201). It is evident that she had plenty of trouble with the Welsh, for in 914 she fortified Eddisbury, immediately to the south of the Weaver, and 'after harvest' guarded central Mercia, barring invaders from the Fosse way by planting a garrison at Warwick, where she built a 'burh,' still commemorated by the large earthwork between the present town and the Avon (*ib.* 202). She next built Cherbury and Warbury, and then fortified Runcorn on the estuary of the Mersey. In 916 she inflicted a severe blow on the Welsh of Gwent; her army stormed Brecknock, and took the king's wife and thirty-four others prisoners. This victory probably put an end to the troubles on the western border of Mercia, for the 'lady' now turned on the Danish confederacy of the Five Boroughs and laid siege to Derby, where the king of Gwent is said to have taken shelter. The town was taken by storm, and four of Æthelflæd's thegns were slain within the gates, which caused her great sorrow; the conquest of the town brought with it the dominion of all the district pertaining to it. Early the next year, probably 918, Leicester was surrendered to her, and a large part of the Danes there became subject to her. The Danes of York also made peace with her, and bound themselves by oath to obey her. Shortly after this she died at her palace at Tamworth on 12 June, in the eighth year of her sole rule, and was buried at St. Peter's at Gloucester. She was wise, just, and righteous, and walked in the ways of her father. After her death Eadward took the Mercian ealdormanship into his own hand, and carried away her daughter Ælfwyn into Wessex. In one (the Winchester) version of the chronicle Æthelflæd's death is given under 922; this date, though sometimes adopted (*Conquest of England*, p. 191), can scarcely be correct, for the Worcester chronicler assigns it to 918, Æthelweard, the 'Cambrian Annals,' and the 'Annals of Ulster' to that year or the year before, and Florence to 919; and as it is certain that Æthelred died either in 911 or 912, and that his widow died in the eighth year of her sole government, it is impossible that the date of her death should be later than 919, while the balance of authorities inclines decidedly to 918.

[Anglo-Saxon Chron., especially the Mercian Annals inserted in Cott. Tiber. A. vi., and the Worcester version; Florence of Worcester (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Henry of Huntingdon, Æthelweard, Annales Cambrenses, Mon. Hist. Brit.; Three Fragments of Irish History by Dubhaltach MacFirbisigh, ed. O'Donovan (Irish Archæol. and Celtic Soc.); Lappenberg's Anglo-Saxon Kings, ii. 85–96; Green's Conquest of England, pp. 191, 196–207.] W. H.

ETHELFRID, ÆTHELFRITH, or **AEDILFRID** (*d.* 617), king of the Northumbrians, called Flesaurs (NENNIUS, c. 63), the son of Æthelric of Bernicia, who conquered Deira (*A.-S. Chron.*, FLORENCE, sub an. 588), and reigned over both the Northumbrian peoples, succeeded his father in 593. He wasted the British more than any English king that had been before him, either driving them out and putting English settlers in their place, or subduing them and making them tributary (BÆDA, *Hist. Eccl.* i. 34). The first of his wars of which there is any record was against an invader. The Scots of Dalriada, whose kingdom lay to the east of the Drumalban range, and extended as far north as the mouth of Loch Leven, had now risen to considerable power under their king, Aidan [q. v.], and had driven the English out of the debatable district called Manann to the south of the Firth of Forth. In 603 Aidan marched at the head of a great host of Scots, Britons, and Irish into Liddesdale, on the border between Bernicia and Strathclyde. Æthelfrith met the invaders at a place called Dægsastane, and almost entirely destroyed them, though his brother Theobald, also called Eanfraith (TIGHERNAC, sub an. 600), was slain, and the part of the army under his leadership was overthrown. The English victory was decisive, for Bæda says that from that time on to his own day (731) no king of Scots dared to enter Britain to give battle to the English. Dægsastane is most probably Dawstone in Liddesdale, where certain standing stones on Nine Stone Rig and in the neighbourhood and a huge cairn may be taken as marking the site of the battle, while there are also strong earthworks not far off (SKENE, *Celtic Scotland*, p. 162). It is possible that up to this time Æthelfrith had been fully engaged in the northern part of his dominions, and had had little leisure to assert his power in Deira, and that this victory enabled him to bring the kingdom his father had taken from the sons of Ælle into immediate dependence upon himself; for it is said (NENNIUS, c. 63) that he reigned twelve years in Berneich (Bernicia) and another twelve in Deur (Deira). In 613 he extended his kingdom to the western sea, and marched on Chester with a large force. The Welsh gave him battle, and were defeated with great slaughter. Before the battle began Æthelfrith saw the monks of Bangor Yscoed, where there was a vast monastic settlement containing over two thousand brethren, stand-

ing some little way off engaged in prayer for the success of their countrymen. When he was told the reason of their coming, he said: 'If they pray to their God against us they are our enemies, even though they do not bear arms, because they fight against us with their curses,' and he bade his men fall on them first. It is said that about twelve hundred of them were slain, and their slaughter was held to be the fulfilment of the prophecy uttered by Augustine when the abbot Dinoth and his monks refused to assent to his demands. Two Welsh kings fell in this battle (BÆDA, i. 2; TIGHERNAC, sub an. 613). Æthelfrith was a heathen. He married Bebbe, from whom the town of Bamborough, the residence of the Bernician kings, is said to have taken its name, and Acha, the sister of Eadwine [q. v.], by whom he had seven sons and a daughter, Ebbe or Æbbe, founder and abbess of Coldingham. Three of his sons, Eanfrith, Oswald, and Oswiu, became kings. Æthelfrith persecuted Eadwine, the representative of the royal house of Deira, and tried to persuade Rædwald, king of East Anglia, with whom he had taken refuge, to give him up. Rædwald refused, and marched against him in 617 before he had collected the whole strength of his kingdom. Æthelfrith met Rædwald's army by the river Idle, on the Mercian border, and was defeated and slain. He reigned twenty-four years, and was succeeded by Eadwine.

[Bædæ Hist. Eccles. i. c. 34, ii. c. 2, 12 (Engl. Hist. Soc.); Anglo-Saxon Chron., sub ann. 603, 617; Florence of Worcester, i. 11, 268; Nennius, c. 63 (Engl. Hist. Soc.); Ann. Tighernac, ed. O'Conor, ii. 182; Ann. Cambrenses, Mon. Hist. Brit. p. 832; Skene's Celtic Scotland, i. 160; Green's Making of England, pp. 198, 232, 249–251.] W. H.

ETHELGAR, ÆTHELGAR, or **ALGAR** (*d.* 990), archbishop of Canterbury, was a monk of Glastonbury, where he came under the influence of Dunstan and Æthelwold, afterwards bishop of Winchester, and formed part of the new congregation that Æthelwold gathered round him at Abingdon. When, in 964, Æthelwold turned the secular clergy out of Newminster (Hyde Abbey), near Winchester, and put monks in their place, he selected Æthelgar to be abbot of the house. Æthelgar must therefore be reckoned as one of the party that introduced the strict observance of the Benedictine rule into England, though he did not adopt the violent policy of his master Æthelwold. He enlarged his monastery, and was forced by the jealous feeling of the bishop and chapter towards the newer foundation to purchase land for the purpose at a manca of gold for each foot (*Gesta Pontiff.* p. 173). On 2 May 980 he was consecrated bishop of Selsey, the South-Saxon see, and did not dispossess the canons of his church. He succeeded Dunstan as archbishop of Canterbury about the middle of 988, and went to Rome for his pall either in that or the next year, visiting the abbey of St. Bertin, near St. Omer, both on his outward journey and on his return. His gifts to this monastery were so large that the abbot spoke of him as its patron, and declared that its restoration was due to his munificence. He appears to have been a man of learning and generosity. He died on 13 Feb. 990, after a pontificate of one year and three months (STUBBS).

[Anglo-Saxon Chron., sub ann. 980, 988; Florence of Worcester, i. 146, 148 (Engl. Hist. Soc.); William of Malmesbury, Gesta Regum, i. 314 (Engl. Hist. Soc.), Gesta Pontificum, pp. 32, 173, 205 (Rolls Ser.); Stubbs's Memorials of St. Dunstan, pp. 383–9; Chron. de Abingdon, ii. 261 (Rolls Ser.); Liber de Hyde, p. 182 (Rolls Ser.); Kemble's Codex Dipl. pp. 526–665, passim; Hook's Archbishops of Canterbury, i. 427 sq.] W. H.

ETHELGIVA (*fl.* 956). [See ÆLFGIFU.]

ETHELHARD, ÆTHELHEARD, ADELARD, or **EDELRED** (*d.* 805), archbishop of Canterbury, a Mercian either by birth or at least in feeling, was abbot of 'Hlud' (SIMEON OF DURHAM, p. 667), either Lydd in Kent, or more probably Louth in Lincolnshire. William of Malmesbury's assertion that he was abbot of Malmesbury and afterwards bishop of Winchester cannot be correct for chronological reasons (*Ecclesiastical Documents*, iii. 468). He was elected to the see of Canterbury on the death of Archbishop Jaenberht in 791, but was not consecrated until 21 July 793 (FLORENCE, i. 63). This delay was evidently the result of the dislike with which the Kentishmen regarded the Mercian domination. Offa, king of Mercia, who was endeavouring to strengthen his power over them, had diminished the dignity of Canterbury by persuading Pope Hadrian to erect Mercian Lichfield into a third metropolitan see, which was held by Hygberht, and he now hoped, by procuring the election of one of his own party to Canterbury, to secure the success of this arrangement, and to increase his power over Kent through the instrumentality of the archbishop. The clergy and nobles of Kent hated the Mercian rule, and their hatred was no doubt intensified by the injury Offa had done their church. It is probable, therefore, that they did all they could to hinder Æthelheard from receiving consecration from the

Mercian archbishop of Lichfield. After his consecration, which was doubtless performed by Hygberht, Æthelheard received a letter from Alcuin [q. v.], who constantly corresponded with him, exhorting him to a faithful discharge of his duties (*Monumenta Alcuiniana*, p. 202). He was in favour with Offa, for the Frankish king Charles (Charlemagne) requested him to use his influence with the king on behalf of certain English exiles; and his consecration seemed to have secured the success of Offa's policy, for at the council of Clovesho in 794 his name was appended to a charter below that of Hygberht, his senior in office (*Eccles. Documents*, iii. 484, 485). In 796, however, Eadberht Præn [q. v.] made an insurrection in Kent, and the same year Offa died, and was succeeded by his son Ecgfrith, who in December was succeeded by Cenwulf. Æthelheard, as a strong partisan of Mercia, was in considerable danger in Kent, and Alcuin wrote to him beseeching him not to desert his church. Nevertheless, in 797 he was a fugitive at the Mercian court, and Alcuin wrote to the Kentishmen urging them to receive him back (*ib.* p. 509). With the death of Offa the importance of the Mercian archbishopric decayed. Now that the Archbishop of Canterbury was a strong adherent of the Mercian king, there was no longer any reason for keeping up the schism in his province, and it seemed better policy to strengthen and make use of the vast influence attached to his office. Mercian bishops began to profess obedience to Canterbury, and Æthelheard wrote to Leo III to obtain the restoration of the rights of his see (*ib.* pp. 506, 523). Cenwulf in 798, the year of Eadberht's defeat and capture, wrote to Leo to consult him as to the termination of the schism. Leo in his answer declared the primacy of Canterbury (*ib.* p. 524). On the suppression of the revolt Æthelheard returned to Canterbury, and shortly afterwards received a letter from Alcuin congratulating him on his return, and recommending him to do penance for having deserted his church, to consult Eanbald [see EANBALD II], archbishop of York, as to the restoration of unity in his province, and so to arrange matters that, while regaining the right of ordaining bishops throughout it, he should yet leave Hygberht the pall he had received from Rome. The next year Æthelheard presided at a council at Celchyth (Chelsea). In spite, however, of the pope's declaration, he was not yet invested with primatial dignity, for, at a council held shortly afterwards at Tamworth, his name was still written after that of Hygberht (KEMBLE, *Codex Dipl.* 1020). In accordance with Alcuin's advice he took counsel with Eanbald, and determined to go to Rome to lay his case before the pope. He left England in 801 (*A.-S. Chron.* sub an. 799), and journeyed in company with two bishops and two thegns. Alcuin took a lively interest in his journey, sent a servant with a horse and his own saddle to meet him at St. Josse-sur-Mer or St. Judoc's, a cell he had at Quentavic, or Etaples in Ponthieu, and wrote to the Emperor Charles on his behalf. The archbishop was honourably received by Leo, who on 18 Jan. 802 gave him a letter confirming all the ancient rights of his see (*Eccles. Documents*, iii. 536), and when he had left Rome wrote to Cenwulf praising his high character and ability, and the holiness of his life and conversation, and informing the king that he had restored the rights of the see, which had, it appears, suffered in property as well as dignity, and had given the archbishop authority to excommunicate transgressors (*ib.* p. 538). Alcuin again wrote to Æthelheard, congratulating him on his success and his safe return, and praying him to be firm and active. In a council held at Clovesho in October 803 the rights of Canterbury were acknowledged, and the metropolitan dignity was taken away from Lichfield. A record of another act of this council, dated two days later, is attested by Hygberht, an abbot of the diocese of Lichfield. It may therefore be assumed either that Hygberht voluntarily divested himself of his dignity, or that Æthelheard, in spite of Alcuin's advice, followed up his victory by the deposition of his rival. Æthelheard's last public act is dated 805; he died on 12 May of that year, and was buried in the chapel of St. John the Baptist in his cathedral church (GERVASE). His coins, of which eight types are extant, are rare; some of them are inscribed 'Ædilheard Pont.' instead of 'Ar.,' and it has been suggested that they belong to the period between his election and consecration (KENYON; *Ecclesiastical Documents*).

[Anglo-Saxon Chron., sub ann. 791, 799; Florence of Worcester, i. 62–4 (Engl. Hist. Soc.); Simeon of Durham, p. 667, Mon. Hist. Brit.; William of Malmesbury, Gesta Pontificum, pp. 57–59, 160, 389 (Rolls Ser.); Haddan and Stubbs's Councils and Eccles. Documents, iii. 467–553, contains all the more important documents of Æthelheard's archiepiscopate, with references to Kemble's Codex Dipl., and with the correspondence between him and Alcuin, which will be found along with other notices of Æthelheard in the Monumenta Alcuin., ed. Jaffé; see also the Monumenta Carolina, p. 352; Dict. of Christian Biog., art. 'Ethelhard,' by Bishop Stubbs; Anglia Sacra, i. 53; Gervase, col. 1642, Twysden; Hook's Archbishops, i. 254; Hawkins's Silver Coins, ed. Kenyon, p. 103.] W. H.

ETHELMÆR (*d.* 1260). [See AYMER (or ÆTHELMÆR) DE VALENCE (or DE LUSIGNAN).]

ETHELMÆR, ELMER, or **ÆLMER** (*d.* 1137), also called HERLEWIN, ascetic writer, was made prior of Christ Church, Canterbury, in 1128, and is said to have been a man of great piety and simplicity. His simplicity led him to take the part of Archbishop William of Corbeuil in a dispute he had with the convent in 1136 about the church of St. Martin at Dover (GERVASE, i. 98). He died 11 May 1137. The name Elmer is evidently a corruption of the old English name Æthelmær. Leland saw two works by him, a book of homilies and a treatise, 'De exercitiis spiritualis vitæ.' The report on the Cottonian Library has under Otho A. xii. 'Ælmeri monachi ecclesiæ Christi Cantuariensis epistolæ, in quibus tractat de munditia cordis, . . . et querimonia de absentia metus Dei. Liber asceticus et vere pius;' 100 f. This manuscript was almost entirely destroyed by the fire of 10 July 1865; the few charred fragments that remain form the seventh portion of a volume, marked as above, which begins with some fragments of a manuscript of Asser, the only contents noticed in the Museum catalogue. Another copy is in the library of Trinity College, Cambridge, Gale MS. O. 10, 16 (WRIGHT). The titles of other works are given by Bale.

[Gervase of Cant. i. 98, 100, 288; Anglia Sacra, i. 137; Bale, Scriptt. Brit. Cat. cent. ii. c. 72; Pits, De Angliæ Scriptt. p. 201; Wright's Biogr. Lit. ii. 104.] W. H.

ETHELNOTH, ÆTHELNOTH, Lat. **EGELNODUS** or **EDNODUS** (*d.* 1038), archbishop of Canterbury, son of Æthelmær the Great, ealdorman of the western shires (FLOR. WIG.), the friend of Ælfric [q. v.] the Grammarian, and grandson of Æthelweard [q. v.] the historian, and so a member of the royal house of Wessex, was first a monk of Glastonbury, and then dean of the monastery of Christ Church, Canterbury, and a chaplain of Cnut. He was raised to the see of Canterbury as the successor of Lyfing, and was consecrated at Canterbury by Wulfstan, archbishop of York, on 13 Nov. 1020; the announcement of Wulfstan that he had obeyed the king's writ for the consecration is still extant (KEMBLE, *Codex Dipl.* 1314). Æthelnoth was much beloved, and was called 'the Good' (*A.-S. Chron.*, Worcester and Abingdon, an. 1038). He went to Rome for his pall, and obtained it on 7 Oct. from Benedict VIII, who received him with honour. On his journey homewards he gave a hundred 'talents' of silver and a 'talent' of gold for an arm of St. Augustine of Hippo, which he bought at Pavia, and presented to the abbey of Coventry. The good influence he exercised over Cnut, his consecration of Gerbrand to the see of Roskild in 1022, when he also consecrated bishops of Fionia and Scania, and the fact that Cnut addressed his famous letter to his people to him and the Archbishop of York, are noticed in the article on the king's life [see CANUTE]. He restored and beautified his church, which suffered much during the Danish invasions, and translated thither from St. Paul's the body of his martyred predecessor, Ælfheah, with great ceremony in June 1023, taking up the body on the 8th and depositing it in Christ Church on the 15th, in the presence of the king, of the queen, and her son, Harthacnut, and of a multitude of great men, lay and clerical (*A.-S. Chron.*, Worcester; OSBERN). It is asserted that Harold, after he had been chosen king, tried to persuade Æthelnoth to crown him, and that the archbishop, who supported the claim of Harthacnut, refused to do so on the ground that it would be acting unfaithfully towards the late king, and laid the crown and sceptre on the altar, declaring that he would neither give nor refuse them, that Harold might seize them if he dared, but that he would crown none but a son of Emma (*Enc. Emmæ*, iii. 1). The story is doubtful (*Norman Conquest*, i. 541). Æthelnoth died on 29 Oct. 1038. The Worcester chronicler gives a remarkable notice of the love men had for him, for after the notice of his death he tells how Æthelric, the bishop of the South-Saxons, asked of God 'that he would not let him live no while after his beloved father, Æthelnoth, and within seven nights he eke passed away.' Æthelnoth has a place in the calendar.

[Anglo-Saxon Chron. ann. 1020, 1038; Florence of Worcester, ann. 1020, 1031 (Engl. Hist. Soc.); Symeon of Durham, cols. 177, 180, Gervase Act. Pontiff. col. 1650, Twysden; William of Malmesbury, Gesta Regum, pp. 308, 313 (Engl. Hist. Soc.); Gesta Pontiff. pp. 311, 390 (Rolls Ser.); Encomium Emmæ, iii. 1, in Pertz; Osbern's Vita S. Elphegi, Anglia Sacra, ii. 143; Freeman's Norman Conquest, i. 487, 541; Hook's Archbishops of Cant. i. 477 sq.; Wright's Biog. Lit. (Anglo-Saxon), p. 509.] W. H.

ETHELRED or **ÆTHELRED I** (*d.* 871), king of the West-Saxons and Kentishmen, the fourth son of Æthelwulf and Osburh, should, by his father's will, have succeeded to the West-Saxon kingship on the death of his eldest surviving brother, Æthelbald, but this arrangement was set aside in favour of Æthelberht, king of Kent. Æthelred came to the throne on the death of Æthel-

berht in 866. His reign saw a change in the character of the Scandinavian invasions which had so long troubled England. Up to this time these invasions had been undertaken simply for the sake of booty, and the pirates had at first merely landed at some convenient spot, plundered, and sailed away, though of late years [see under ETHELWULF] they had begun to winter in the islands of Sheppey and Thanet. Now they began to conquer and set up kingdoms, and they would have succeeded in conquering the whole country had it not been for the stout resistance they met with from the West-Saxons first under Æthelred, and then under his younger brother, Alfred or Ælfred. In the first year of Æthelred's reign they landed in East Anglia, and after seizing horses rode into Northumbria, slew the two kings who opposed them [see under ÆLLA, *d.* 867], and set up a tributary king. They then entered Mercia and took up their winter quarters (867–8) at Nottingham. Burhred, the Mercian king, sent to his West-Saxon brothers-in-law, to Æthelred his overlord, and his brother, Ælfred, to come to his help. Throughout the reign Ælfred is described as 'secundarius,' which must not be taken to mean that he held any kingdom under his brother, for the kingdom of Kent was now united to the rest of southern England [see under ETHELBERHT], but that he was recognised as his brother's helper or lieutenant [see under ÆLFRED]. When they received Burhred's message, Æthelred and his brother marched to Nottingham with a West-Saxon army. The Danes refused to meet them in battle and stayed behind their fortifications, and the West-Saxons were not able to force entrance. While, however, Æthelred's expedition ended without much fighting, it saved Mercia, for a peace was made between the Danes and the Mercians, and the invaders returned to Northumbria. In 870 they marched across Mercia into East Anglia, desolated the country, slew the king, Eadmund [q. v.], and made the land their own. Wessex was now the only part of England that was capable of resistance, and in 871 it was invaded by a large Danish host. The invaders, led by two kings and many jarls, encamped at Reading, a frontier town on the Mercian border, and probably occupied 'the bank of gravel in the angle formed between the Kennet and the Thames,' where Reading Abbey was afterwards built (PARKER). Æthelred and his brother gathered an army to fight with them, but before they could bring it against them a division of the Danish host under two jarls left their position between the rivers and rode westwards to Englefield, perhaps with the intention of gaining a position on the Berkshire hills. Here, however, they were met by the ealdorman, Æthelwulf, evidently at head of a local force, were defeated and driven back to their encampment. Four days later Æthelred and Ælfred came up, joined forces with Æthelwulf, and attacked the Danish position. They were defeated, and Æthelwulf was slain. The defeat of the West-Saxons enabled the invaders to leave their cramped and somewhat perilous position and gain the heights, and they formed their camp on Æscesdune, or Ashdown. Four days after his defeat Æthelred again led his army against them. The Danish host was drawn up in two divisions, one commanded by the two kings, the other by the jarls. Æthelred was to attack the one and Ælfred the other. The Danes, who were on the higher ground, pressed hard on Ælfred's division, for he did not return their attacks because Æthelred was not ready; he was kneeling in his tent while a priest celebrated the mass, and he declared that he would not come forth until the mass was ended, nor serve man first and God after. Ælfred could no longer keep his men standing on the defensive and charged with them up the hill like a boar against the hounds (ASSER). When the mass was over, Æthelred joined in the fray, attacked the Danish kings, and slew one of them (HENRY OF HUNTINGDON). The fight was fiercest round a stunted thorn-bush that was pointed out in after days to those who visited the field. Asser tells us that he saw it. The battle lasted till nightfall. Æthelred's army was completely victorious, and the Danes were driven back to their camp at Reading with the loss of one of their kings, of five jarls, and of 'many thousands' of men. This battle is supposed to be commemorated by the 'White Horse' at Uffington, which is spoken of in the 'Abingdon History' (i. 477, ii. 125), and was perhaps originally cut in memory of some far earlier victory. Such a victory ought to have delivered Wessex, but it is evident that according to the English custom the larger part of Æthelred's force departed to their homes after the battle. He was therefore unable to follow up his success; the Danish camp was not stormed, and the invading army marched southward into Hampshire. A fortnight after their victory at Ashdown, Æthelred and his brother again met them at Basing. The English were defeated, but were not routed; for the Danes took no spoil (ÆTHELWEARD), and instead of advancing on Winchester appear for a while to have been checked. They were now reinforced by a fresh body of invaders from beyond sea, and two months later marched into Surrey.

Æthelred and Ælfred fought with them at Merton (Merton near Bicester and Marden near Devizes have also been suggested). The victory was for a while doubtful; at first the Danes gave way, but in the end the English were defeated. Soon after this, on 23 April, Æthelred died, probably from the effects of a wound received at Merton (*A.-S. Chron.* Winchester, an. 871; FLORENCE, i. 85). He was buried at Wimborne in Dorsetshire. He was regarded as a saint and a martyr, and an inscription cut about 1600 on a brass which bears the effigy of a king in Wimborne Minster records the reverence which was paid to 'St. Ethelred, king of the West-Saxons.' He left a son named Æthelwald, who rebelled against Eadward the Elder. The ealdorman, Æthelweard the historian, was descended from him, but whether through the male or female line does not appear.

[Anglo-Saxon Chron.; Florence of Worcester (Engl. Hist. Soc.); Asser, Æthelweard, Henry of Huntingdon, Mon. Hist. Brit.; Parker's Early History of Oxford, p. 114 (Oxford Hist. Soc.); Green's Conquest of England, pp. 85–103; Chron. de Abingdon, i. 477, ii. 125 (Rolls Ser.); Hutchins's Hist. of Dorset, ii. 544, 2nd edit., where the brass with royal effigy and inscription with the name of St. Ethelred is figured; the date of death given as 873 would alone be sufficient to expose the forgery.] W. H.

ETHELRED or **ÆTHELRED** (*d.* 889), archbishop of Canterbury, a monk of Christ Church, Canterbury, is said to have been bishop of Wiltshire when Æthelred and Ælfred appointed him to the archbishopric in 870; but the statement, though not necessarily incorrect, is open to question (insertion probably of a late date in 'A.-S. Chronicle, Winchester,' and the late version 'Cott. Otho B.' xi.) He received the pall from Hadrian II, and on his return from Rome is said to have designed to expel the secular clergy from his church. This, however, is also doubtful [see under CEOLNOTH]. He forbore to do so. He appears to have consecrated Llunwerth or Lwmbert, probably the same as Hubert the Saxon, to the see of St. David's in 874, and Cyfeiliawg or Chevelliauc to the see of Llandaff; and as King Ælfred's overlordship was undoubtedly acknowledged in South Wales, it is not unlikely that spiritual subjection followed temporal dependence. He was a witness to Ælfred's will. He died 30 June 889 (FLOR. WIG.), and was succeeded the next year by Plegmund.

[Anglo-Saxon Chron. ann. 870, 888; Florence of Worcester, i. 108 (Engl. Hist. Soc.); Gervase, col. 1643 (Twysden); Kemble's Codex Dipl. 314. For the consecration of the Welsh bishops—Dicsto's Abbrev. Chron. i. 138 (Rolls Ser.); Brut y Tywysogion, an. 874, and Ann. Cambrenses, an. 874, Mon. Hist. Brit.; Haddan and Stubbs's Councils and Eccles. Docs. i. 207–9.] W. H.

ETHELRED or **ÆTHELRED II**, the UNREADY (968?–1016), king of England, son of Eadgar and Ælfthryth, was born either in 968 or 969, for he was scarcely seven years old when his father died in 975. His defilement of the baptismal font is said to have caused Dunstan to foretell the overthrow of the nation during his reign (HENRY OF HUNTINGDON, p. 748). On the death of his father a strong party was in favour of electing him king instead of his brother Eadward [q. v.] He lived with his mother at Corfe, and Eadward had come to see him when he was slain there. The child wept bitterly at his brother's death, and it was said that his mother was enraged at his tears, and, not having a scourge at hand, beat him so severely with some candles that in after life he would never have candles carried before him, a story that, foolish as it is, may perhaps imply that he was badly brought up in childhood (*Gesta Regum*, sec. 164). He succeeded his brother as king, and was crowned by Dunstan at Kingston on 14 April 978 (*A.-S. Chron.* Abingdon, and FLOR. WIG.; 979, *A.-S. Chron.* Worcester; on the discrepancy see *Mon. Hist. Brit.* p. 397 *n. b*); the archbishop on the day of his coronation is said to have prophesied evil concerning him because he came to the throne through the murder of his brother; it is more certain that Dunstan exacted a pledge of good government from him, and delivered an exhortation on the duties of a christian king (*Memorials of Dunstan*, p. 355 sq.) Æthelred was good-looking and of graceful manners (FLOR. WIG.); his 'historical surname,' the Unready, does not imply that he lacked energy or resource, but *rede*, or counsel (*Norman Conquest*, i. 286). He was by no means deficient in ability, nor was he especially slothful (*Gesta Regum*, sec. 165); indeed, throughout his reign he constantly displayed considerable vigour, but it was generally misdirected, for he was impulsive, passionate, cruel, and apt to lean on favourites, whom he did not choose for any worthy reasons; he had no principles of action, and was guided by motives of temporary expediency. During the first years of his reign there was no change in the government by the great ealdormen. The death of Ælfhere, ealdorman of Mercia, in 983, was probably a considerable loss to the country; he was succeeded by his son Ælfric, who was banished by the king in 985, cruelly it is said (HENRY OF HUNTINGDON). Dunstan, though he still attended the meetings of the witan,

evidently took no part in political matters. The system of defence worked out by Eadgar must have perished at this time, which was naturally a period of disorganisation. A worthless favourite named Æthelsine appears to have exercised considerable influence over the young king, and to have led him to commit and to sanction many acts of oppression (KEMBLE, *Codex Dipl.* p. 700). By his advice Æthelred laid claim to an estate belonging to the bishopric of Rochester, some violence ensued, and in 986 Æthelred laid siege to Rochester; he was unable to take it, and ravaged the lands of the see. Dunstan interfered on behalf of the bishop, and, when the king disregarded his commands, paid him a hundred pounds of silver to purchase peace, declaring his contempt for Æthelred's avarice, and prophesying that evil would shortly come on the nation (FLOR. WIG.; OSBERN). It is probable that by this date Æthelred had been some time married to his first wife, Ælfgifu [see under EDMUND IRONSIDE]. From 980 to 982 several descents were made on different parts of the coast by the Danes and Northmen. Southampton, Thanet, and Cheshire were ravaged; the coasts of Devon and Cornwall suffered severely, and a raid was made on Portland. To these years may perhaps be referred the story that Swend, the future king of Denmark, came over to England as a fugitive, and no doubt as the leader of a viking expedition, that Æthelred treated him as an enemy, and that he was hospitably received by the Scottish king (ADAM BREM. ii. c. 32). These attacks were made simply for the sake of plunder; they ceased for a while after 982, and when they were renewed took a more dangerous form, for the invaders began to settle in the country. In 988 they landed in Somerset, but were beaten off after a sharp struggle. An invasion of a more formidable kind was made in 991 by a Norwegian force under King Olaf Tryggvason, Justin, and Guthmund; Ipswich was plundered, and the ealdorman Brihtnoth [q. v.] was defeated and slain at Maldon in Essex. Then Archbishop Sigeric, Æthelweard [see under ETHELWERD], the ealdorman of the western provinces, and another West-Saxon ealdorman, named Ælfric, offered to purchase peace of the Northmen, and promised to pay them ten thousand pounds of silver. So large a sum could not be raised quickly, and the Northmen threatened to ravage Kent unless they were paid. Sigeric obtained the money to make up the deficiency from Æscwig, bishop of Dorchester, and pledged an estate to him for repayment (KEMBLE, *Codex Dipl.* p. 689). The treaty was accepted by the king and the witan, and was concluded with the Norwegian leaders (*Ancient Laws*, p. 121). This was the first time that the disastrous policy was adopted of buying off the invaders. Unworthy as the step was, it is sometimes condemned too hastily. It was not taken consciously as an escape from the duty of defending the land; the men who made, and the king and the counsel who ratified, the treaty could not have done so with the expectation that other payments of a like kind would follow, and their action must be judged by itself. It was a moment of supreme danger, for the whole of the south of the country lay open to the enemy, and the three men who bore rule over it may well have thought that as no troops were ready their first duty was to save the people from impending destruction. And the money was not paid with the idea that the Norwegians would in return leave England; the treaty as made by Æthelred distinctly contemplates their remaining; each party, for example, was to refrain from harbouring the Welsh, the thieves, and the foes of the other. In fact, the king, by the advice of the archbishop and the two West-Saxon ealdormen, bought the alliance of Olaf and his host against all other enemies. War was actually going on with the Welsh, and their prince, Meredydd, was in alliance with the Northmen, whose help he had hired (*Brut*, ann. 988, 991; *Norman Conquest*, i. 313). And Æthelred can scarcely have failed to take into account the probability of a Danish invasion, and if so, he and his advisers may have flattered themselves with the hope of dividing their foes, and keeping off the Danes by the help of the Northmen (*Conquest of England*, p. 375). Even allowing that such a hope was certain to fail, time was gained by the treaty, and if it had been used in vigorous and sustained preparations for defence, the advice of the archbishop and the ealdormen might have turned out well. Unfortunately the kingdom was found defenceless again and again, and Æthelred and his nobles, having once got rid of immediate danger by a money payment, bought peace of the Danes on other occasions when they must have been fully aware of the folly of what they were doing. According to William of Malmesbury Æthelred made another treaty this year. He had causes of complaint against the Norman duke, Richard the Fearless; the ports of Normandy afforded convenient anchorage to the Scandinavian pirates, and it is not unlikely that they found recruits among the duke's subjects. War seemed imminent, and Pope John XV undertook the office of mediator. A peace was made which provided that neither should receive the enemies of the other, nor even the

other's subjects, without 'passports from their own sovereign' (*Gesta Regum*, secs. 165, 166; this, the only authority for this treaty, is, of course, late; the grounds on which Dr. Freeman accepts the story will be found in *Norman Conquest*, i. 313, 633; it certainly seems unlikely that any one should have invented the pope's letter).

The peace purchased of the Northmen was broken by Æthelred. In 992 he and the witan 'decreed that all the ships that were worth anything' should be gathered together at London (*A.-S. Chron.*) He put the fleet under the command of two bishops and two lay leaders, Thored, possibly his father-in-law, and Ælfric, the Mercian ealdorman he had banished (HENRY OF HUNTINGDON, p. 740). The scheme of taking the Northmen's fleet by surprise was defeated through the treachery of Ælfric. Nevertheless the English gained a complete victory. Enraged at Ælfric's conduct, the king blinded his son Ælfgar. The Northmen sailed off, and did much damage in Northumbria and Lindsey. In 994 the two kings, Olaf of Norway and Swend of Denmark, invaded the land with nearly a hundred ships; their forces were beaten off from London by the burghers on 8 Sept., but ravaged Essex, Kent, Surrey, and Hampshire, and then 'took horses and rode whither they would.' Æthelred and the witan now offered them money and provisions if they would cease their ravages. They took up winter quarters in Southampton, and a tax was levied on Wessex to pay the crews, while a tribute of sixteen thousand pounds was raised from the country generally as the price of peace (it is possible that Æscwig gave the help which was the subject of an arrangement made in a witenagemot of the next year on this occasion; the threat of ravaging Kent, and the fact that Sigeric seems to have been acting on his own responsibility, appear, however, to point to the peace of 991). Æthelred for once used the time thus gained with prudence, for he sent Ælfheah, bishop of Winchester, and the ealdorman Æthelweard on an embassy to Olaf [see under ÆLFHEAH]. The result was that the alliance between the invading kings was broken. Olaf came to Æthelred at Andover, made alliance with him, and, being already baptised, was confirmed by the bishop. Æthelred took him 'at the bishop's hands,' and gifted him royally; he promised that he would invade England no more, and kept his word. Swend sailed off to attack the Isle of Man, and the invasion ended. About two years of peace followed. In 995 Æthelred, probably at a meeting of the witan, acknowledged the faults of his youth, and made a grant to the bishop of Rochester (KEMBLE, *Codex Dipl.* p. 688). The next year he held another meeting at Celchyth (Chelsea), where the ecclesiastical element seems to have predominated (*ib.* 696). At some earlier date he had published at Woodstock a code regulating the English law of bail and surety, and in 997, at a witenagemot that met at Calne, and was adjourned to Wantage, a code was published on police matters, evidently designed for the Danish districts (*Ancient Laws*, pp. 119, 124; *Codex Dipl.* p. 698). At these meetings the king again acknowledged the sins of his youth, and restored some land he had unjustly taken from the church of Winchester. In this year the ravages of the Danes began again, though for about two years they were not especially serious, being chiefly confined first to the western coasts and then to the coast of Sussex. During the winter of 998, however, they took up quarters in the Isle of Wight, and forced the people of Hampshire and Sussex to send them provisions. This fresh trouble drove Æthelred to a renewed attempt to pacify heaven; he made a fresh and detailed acknowledgment of his youthful errors, especially in the Rochester matter, laid the blame chiefly on Æthelsine, whom he had deprived of his rank and wealth, and made full restitution to the bishop (*Codex Dipl.* p. 700). At the same time he was giving his confidence to another favourite as unworthy as Æthelsine, one Leofsige, whom in 994 he had made ealdorman of the East-Saxons (*ib.* p. 687). Kent was ravaged in 999, and Æthelred made another effort to defend his land. He commanded that the Danes should be attacked both by a fleet and an army, but the whole administration was hopelessly disorganised, and 'when the ships were ready they delayed from day to day, and wore out the poor men that were on board, and the more forward things should have been the backwarder they were time after time. And in the end the expedition by sea and land effected nothing except troubling the people, wasting money, and emboldening their foes' (*A.-S. Chron.* an. 999; for the causes of this inefficiency see LAPPENBERG, ii. 160; *Norman Conquest*, i. 324).

After the ravaging of Kent the Danes sailed off to Normandy in the summer of 1000, probably to sell their booty. Æthelred took advantage of their absence and of the preparations of the previous year to strike at the viking settlements close at hand; he led an army in person into Cumberland, which was a stronghold of the Danes, and ravaged the country, while his fleet wasted the Isle of Man (*A.-S. Chron.*; HENRY OF HUNTING-

DON, p. 750; for another view of these proceedings see *Norman Conquest*, i. 328). To this year also is perhaps to be referred Æthelred's invasion of the Cotentin, for it was probably closely connected with the visit of the Danish fleet to Normandy. William of Jumièges (v. 4) says that Æthelred expected that his ships would bring him the Norman duke, Richard II, with his hands tied behind his back, but that they were utterly defeated. This expedition, if it ever took place, must have led to the marriage of Æthelred and the duke's sister Emma. While the Danish fleet was wasting the coasts of Devonshire the next year it was joined by Pallig, the husband of Gunhild, Swend's sister, who had been entertained by Æthelred and had received large gifts from him. The renewal of the war again stirred up the king to endeavour to get heaven on his side. In a charter of this year, granted with consent of the witan, the troubles of the country are set forth, and the king gives, in honour of Christ, and of his brother, the holy martyr Eadward, the monastery of Bradford to the nuns of Shaftesbury, where Eadward was buried, to be a place of refuge for them (*Codex Dipl.* p. 706). Early in 1002 he and the witan decreed that peace should again be bought of the Danish fleet, and he sent Leofsige to the fleet to learn what terms would be accepted. Leofsige agreed with the Danes that they should receive provisions and a tribute of 24,000*l.* Some change in the politics of the court seems to be indicated by Æthelred's promotion of his high-reeve, Æfic, above all his other officers (*ib.* p. 719). The terms in which this promotion is described have been interpreted as conferring a distinct office, that of 'chief of the high-reeves,' an office that has further been taken as a 'foreshadowing of the coming justiciary' (*Conquest of England*, p. 394). This theory, however, is not warranted by any recorded evidence. In the south of England, at least, the high-reeve held an office that was analogous to that of the shire-reeve. The political tendency of the period was towards a division of the kingdom into large districts; ealdormen, instead of being simply officers each with his own shire, were appointed over provinces containing different shires, and in the same way the other shire-officer, the reeve, became the high-reeve of a wider district. There is no evidence that Æfic held any administrative office other than, or superior to, that of other high-reeves; the words of Æthelred's charter seem to refer to nothing more than a title of honour, which may indeed scarcely have been recognised as a formal title at all. Æfic's promotion excited the jealousy of the king's favourite, Leofsige, and while on this mission to the Danes he slew the new favourite in his own house, an act for which he was banished by the king and the witan (*A.-S. Chron.*; *Codex Dipl.* p. 719). In Lent Emma came over from Normandy; her marriage with Æthelred was evidently not a happy one, and in spite of her great beauty he is said to have been unfaithful to her (*Gesta Regum*, sec. 165). The king now attempted to rid himself of his foes by treachery, and, on the ground that the Danes were plotting to slay him and afterwards all his witan, gave orders that 'all the Danish-men that were in England should be slain.' Secret instructions were sent in letters from the king to every town, arranging that this massacre should take place everywhere on the same day, 13 Nov. As there was at this time peace between the English and the Danes, the foreign settlers were taken by surprise. Women as well as men were certainly massacred (FLOR. WIG.), and among them there is no reason to doubt Swend's sister, Gunhild, the wife of the traitor Pallig, who was put to death after having seen her husband and her son slain before her eyes (*Gesta Regum*, sec. 177). The massacre could not of course have extended to all parts of England, for in East Anglia and in some of the Northumbrian districts the Danes must have outnumbered the English. Still, not only in the purely English country, but also in many districts where the Danes, though dominant, were few in number, there must have been a great slaughter. Nor can the guilt of this act be extenuated by declaring that every man among the Danes was a 'pirate' (*Norman Conquest*, i. 344). It is fairly certain that many had settled down in towns and were living in security. A curious notice exists of the slaughter of those who were living in Oxford; it is in a charter of Æthelred, and the king there speaks of the Danes as having 'sprung up in this island as tares among wheat,' an expression that indicates that men of both races were living side by side (*Early Hist. of Oxford*, p. 320). In this charter, which bears date 1004, Æthelred speaks of this event as a 'most just slaughter,' which he had decreed with the counsel of his witan.

The only result of the massacre was that the invasions were renewed with more system and determination. Swend himself came with the fleet in 1003. That year the storm fell on the west; Exeter was betrayed to the foe; an attempt made by the local forces of Hampshire and Wiltshire to come to a pitched battle failed, and Wilton and Salisbury were sacked and burnt. On his return the next

year Swend attacked East Anglia, burnt Norwich and Thetford, but met with a gallant resistance from the ealdorman Ulfcytel, the husband of one of the king's daughters. In 1005 there was a famine, so the fleet sailed back for a while to Denmark. During these years of misery nothing is known of Æthelred save that he made some grants to monasteries and to his thegns. Early the next year, however, one of those domestic revolutions took place which expose the thoroughly bad state of his court. For some years a thegn named Wulfgeat had stood far higher than any one else in the king's favour and had enjoyed considerable power of oppression (FLOR. WIG.; Wulfgeat appears in 987, *Codex Dipl.* p. 658). All his possessions were now confiscated, probably by the sentence of the witan, as a punishment for the unjust judgments he had given, and because he had abetted the king's enemies. Moreover, while Æthelred was at Shrewsbury, where he seems to have been holding his court, Ælfhelm, the earl of part of Northumbria, evidently of Deira (Yorkshire), was treacherously slain, under circumstances that, as far as we know them [see under EADRIC, STREONA], point to the king as the instigator of the deed. Shortly afterwards Ælfhelm's two sons were blinded by Æthelred's orders. It is probable that the murder of Ælfhelm, and possible that the treason of Wulfgeat, may in some way have been connected with a raid of Malcolm, king of Scots, that took place at this time; it was checked by Uhtred, son of Earl Waltheof, and the king made him earl over both the Northumbrian earldoms, and soon after gave him his daughter Ælfgifu to wife. The fall of Wulfgeat made way for the rise of another unworthy favourite, Eadric, called Streona [q. v.], whom the king shortly afterwards made ealdorman of the Mercians, and who married another of Æthelred's daughters. Later in the year the 'great fleet' came back again from Denmark, and the ravages began again. Æthelred made another attempt to withstand the invaders, and called out the levies of Wessex and Mercia. All harvest-time they were under arms, but no good came of it; the Danes marched, plundered, and destroyed as they would, and then retired to their 'frith-stool,' the Isle of Wight. About midwinter they began their work of destruction afresh, and Æthelred held a meeting of the witan to consult how the land might be saved from utter ruin. It was again decided to purchase peace, and this time the sum that was wrung from the people to buy off the invaders was 36,000*l.* After receiving this enormous sum the Danes left the land in peace for about two years.

The year 1008 is the date of a series of laws put forth by Æthelred with the counsel of the witan (*Ancient Laws*, p. 129). They contain several good resolutions, repeat some older enactments, deal with ecclesiastical as well as secular matters, and forcibly express a sense of the pressing need of patriotic unity. Provision was made for national defence; a fleet was to be raised and to assemble each year after Easter, and desertion from the land-force was to be punished by a fine of 120*s.* (a re-enactment of Ine's law of 'fyrd-wite'), and when the king was in the field the life and property of the deserter were to be at his mercy. The laws published at a witenagemot held at Enham (*ib.* p. 133) seem to belong to about the same date, and are of much the same character. Probably by mere chance, they do not mention the presence and action of the king. The fleet was raised by an assessment on every shire, inland as well as on the coast. The hundred was taken as the basis of the assessment, which was in ships and armour, not in money. Every three hundred hides furnished a ship, every ten a boat, every eight a helmet and breastplate (EARLE, *Saxon Chron.* pp. 336, 337; *Constitutional Hist.* i. 105; on the difficulties as regards the assessment, see also *Norman Conquest*, i. 368; it does not seem clear why it should be supposed that any part of the levy affected private landowners, except as contributors to the quota of their shire). Æthelred's assessment was quoted by St. John and Lyttelton acting for the crown in Hampden's case in 1637 (*Tryal of John Hambden*, pp. 53, 91). The fleet met at Sandwich about Easter 1009, and Æthelred himself went aboard. An accusation was brought against Wulfnoth, the 'Child' of the South-Saxons; he sailed off with twenty ships and began plundering the coast. Æthelred sent his accuser, Brihtric, a brother of Eadric Streona, after him with eighty ships. Some of Brihtric's ships were wrecked and others were burnt by Wulfnoth. When the king heard this he went home, each crew took its ship to London, and the great effort that had been made came to nothing. Then a fleet came over under the jarl Thurcytel (or Thurkill), and soon after another under two other leaders; Canterbury and Kent purchased peace, and the Danes sailed to the Isle of Wight and thence devastated the southern shires. Æthelred now ordered 'the whole nation' to be called out; he took the command of a large army, and he and his people are said to have been prepared to conquer or die (FLOR. WIG.) Once he intercepted the enemy, but no attack was made, owing, it is said, to the bad advice of Eadric.

The ravages continued unhindered, and early in 1010 Oxford was burnt. Later in the year East Anglia was attacked, and, after a gallant though unsuccessful resistance by Ulfcytel, was thoroughly harried. A series of ravages followed that seem to have crushed all hope of further resistance. By the beginning of 1011 sixteen shires had been overrun (*A.-S. Chron.*) Then Æthelred and the witan again offered tribute, and 48,000*l.* was demanded. During the truce Thurcytel's fleet sacked Canterbury, took Archbishop Ælfheah [q. v.], and, after keeping him in captivity for seven months, slew him on 13 April 1012. Meanwhile an expedition was made against the Welsh, who had probably taken advantage of the state of the country to make raids on Mercia [see under EADRIC]. The tribute was paid at last, and the 'great fleet' dispersed, Thurcytel, with forty-five ships, taking service under Æthelred, who promised to supply him and his men with food and clothing, and gave him an estate in East Anglia in return for his oath to defend the country against all invaders (*A.-S. Chron.*; *Encomium Emmæ*, i. 2; *Gesta Regum*, sec. 176). In the summer of 1013 Swend came over with a splendid fleet and received the submission of all northern England. Æthelred shut himself up in London, and when the Danish army, after pillaging Mercia and marching westward to Winchester, turned eastward, and appeared before the city, a vigorous defence was made, in which the king is said to have borne a foremost part, and the army again marched into the west. Swend was formally chosen as king, and Æthelred took shelter on Thurcytel's ships, which lay in the Thames. Emma went over to Normandy to her brother, the king sent the two sons he had by her to join her there, sailed to the Isle of Wight, stayed there over Christmas, and early in January 1014 crossed over to Normandy. He is said to have taken over treasure with him from Winchester, and, though the city was then in the hands of Swend, it is not impossible that his voyage to Thurcytel's station, the Isle of Wight, may have been made in order to meet some keeper of the royal 'hoard.' He was hospitably received by Duke Richard, and resided at Rouen (WILL. OF JUMIÈGES, v. 7).

When Swend died in February the 'fleet' chose his son Cnut as king, but all the witan, clergy, and laity determined to send after Æthelred. Accordingly he received messengers from the assembly who told him that 'no lord was dearer to them than their lord by birth, if he would rule them rightlier than he had done before.' Then he sent messengers to the witan, and with them his son Eadward [see EDWARD THE CONFESSOR], promising that he would for the future be a good lord to them, and would be guided by their will in all things. A favourable answer was sent back, and as Olaf (afterwards St. Olaf, king of Norway) happened to be in some Norman port with his ships, he brought Æthelred back to England in Lent (OTHERE, *Corpus Poeticum Boreale*, ii. 153). He was joyfully received, and a witenagemot was held in which some laws were published containing more good resolutions, and a declaration that ecclesiastical and secular matters ought to be dealt with in the same assemblies. At the head of a large force he marched into Lindsey, drove Cnut out, ravaged the district and slaughtered the people, evidently as a punishment for the help they had given to his enemies. The satisfaction that was felt at his return was lessened by his ordering that 21,000*l.* (*A.-S. Chron.*) or 30,000*l.* (FLOR. WIG.) should be paid to Thurcytel's fleet. The next year he held a great gemot at Oxford, and during its session he, and probably the witan also, must have agreed to the treacherous murder of Sigeferth and Morkere, chief thegns in the Seven Boroughs, by Eadric. He confiscated their property, and ordered Sigeferth's widow to be kept at Malmesbury. Contrary to his wish his son Eadmund married her. When Cnut returned to England in September, Æthelred lay sick at Corsham in Wiltshire. He was in London early the next year, and when Eadmund gathered an army to oppose Cnut, his troops refused to follow him unless the king and the Londoners joined them, but Æthelred was probably too ill to do so. A little later he joined the ætheling. When he had done so he was told that there was a plot against his life, and he thereupon went back to London again. Cnut was preparing to lay siege to the city when Æthelred died there on St. George's day, 23 April, 1016. He was buried in St. Paul's. By his first wife, Ælfgifu, he had seven sons, Æthelstan, who died 1016; Ecgberht, who died about 1005; Eadmund, who succeeded him; Eadred; Eadwig, a young man of noble character and great popularity (FLOR. WIG. an. 1016; *Gesta Regum*, sec. 180), who was banished by Cnut and was slain by his order in 1017; Eadgar; and Eadward (*Codex Dipl.* p. 714); and apparently three daughters, Wulfhild, married to Ulfcytel, ealdorman of East Anglia; Eadgyth, married to Eadric Streona; and Ælfgifu, married to Earl Uhtred; the Æthelstan who fell in battle with the Danes in 1010 and is called the king's son-in-law (*A.-S. Chron.*; FLOR. WIG.), was probably Æthel-

red's sister's son (HENRY OF HUNTINGDON). By his second wife, Emma, he had two sons, Eadward, who came to the throne; and Ælfred [q. v.], who was slain in 1036; and a daughter, Godgifu, who married, first, Drogo, count of Mantes; and, afterwards, Eustace, count of Boulogne.

[Little can be added to Dr. Freeman's account of Æthelred in his Norman Conquest, i. 285–417; Green's notices (Conquest of England) are chiefly valuable when they bear on the intrigues of the court, but some of his statements appear fanciful; Lappenberg's Anglo-Saxon Kings, trans. Thorpe, ii. 150 sq.; Anglo-Saxon Chron.; Florence of Worcester; William of Malmesbury, Gesta Regum; Kemble's Codex Dipl. vol. iii. (all Engl. Hist. Soc.); Henry of Huntingdon, Mon. Hist. Brit.; Adam of Bremen; Encomium Emmæ, both Rer. Germ. Scriptt., Pertz; William of Jumièges, Duchesne; Parker's Early Hist. of Oxford (Oxford Hist. Soc.); Vigfusson and Powell's Corpus Poet. Boreale; Tryal of John Hambden, Esq., 1719; Stubbs's Constitutional Hist.] W. H.

ETHELRED, ÆTHELRED, AILRED, or **AELRED** (1109?–1166), historical writer, though a Durham man by family—for he was the grandson of Elfred, son of Weston, sacristan of Durham, a famous collector of relics, who was living in 1056 (REGINALD, *B. Cuthbert*; SIMEON OF DURHAM, *Hist. Dunelm. Eccl.* iii. c. 7)—was born at Hexham in 1109, and was the son of Eilau, a priest, who was the deputy of the non-resident provost of the church of Hexham (RICHARD OF HEXHAM, c. 9; *Fasti Ebor.* 168–9). As a child he is said to have given promise of his future sanctity, and to have prophesied the death of a bad archbishop of York. The editors of Æthelred's life in 'Acta SS. Bolland.' find a difficulty in this story; for the only archbishop whom it would fit in point of date is Thomas II (*d.* 1114), and he was by no means a bad man; while Archbishop Gerard, who certainly was not a good man, died in 1108; and they suggest that Æthelred may have been born some years before 1109, the date at which the anonymous biographer places his birth by his assertion that he lived to the age of fifty-seven. It is, however, quite possible that the biographer may have had an imperfect knowledge of the dealings of Thomas with Æthelred's father, whom he induced to give up his post at Hexham (*ib.*), and may therefore have given the archbishop a bad character. Æthelred spent his youth in the court of David, king of Scotland, as one of the attendants of his son Henry, and while there gave a remarkable instance of his sweetness of character by forgiving one of his enemies who had slandered him. David was much attached to him, and would have made him a bishop, but he preferred to become a monk, and entered the Cistercian abbey of Rievaulx, in the North Riding of Yorkshire, founded by Walter Espec [q. v.] in 1131. There he held the office of master of the novices, and showed great tenderness and patience in dealing with those under his charge. He became abbot of Revesby in Lincolnshire (JOHN OF PETERBOROUGH, p. 78), another Cistercian house, founded in 1142, where he was probably the first abbot. In 1146 he was chosen abbot of Rievaulx, and returned thither (JOHN OF HEXHAM, col. 274). He evidently stood well with Henry II, for it was largely due to his exhortations that the king joined Lewis VII of France in meeting Alexander III at Touci in September 1162 (JOHN OF PETERBOROUGH, p. 79; for the interview, ROBERT DE MONTE, BOUQUET, xiii. 307). Although suffering from ill-health, he attended the chapter of his order at Citeaux, and on his way thither began to compose a rhythmical prose eulogy of St. Cuthbert, for whom he, as a member of a Durham family, had a special veneration. When at Citeaux he laid aside this work. On his homeward journey he was acccompanied by several other abbots, and the party was delayed fifteen days by contrary winds, which prevented them from embarking to cross the Channel. Declaring that his neglect of St. Cuthbert was the cause of this delay, he resumed his work, and the wind at once became favourable (REGINALD, *B. Cuthbert*, p. 176). Nothing more is known of the composition. He was a friend of Reginald, the monk of Durham, and sent him to visit the hermit Godric, in order to gain materials for writing his life, a work in which Æthelred assisted him. Reginald also wrote his 'Life of St. Cuthbert' at his request and with his help, and cites him as his authority for several of the legends it contains (*ib.* pp. 32, 57, 60). On 13 Oct. 1163 he was present at the translation of Eadward the Confessor at Westminster, and offered his 'Life of the Confessor' and a homily on the words 'Nemo accendit lumen,' written in his praise (JOHN OF PETERBOROUGH, p. 79). The next year he went on a mission to the Picts of Galloway, who were then in a wild and uncivilised condition, constantly fighting among themselves, and sunk in vice and ignorance. He was at Kirkcudbright on 20 March. He induced the chief of the Picts to become a monk. He also visited Melrose in the present Roxburghshire, and Lauderdale in the present Berwickshire (*B. Cuthbert*, pp. 178, 188). During the last ten years of his life he suffered much from both gout and stone, but in spite of his bodily weakness continued to eat so sparingly that he was 'more like a

ghost than a man' (*Vita*, anon.) All through 1165 he was troubled with a hard cough, so that often, when he returned from mass, he could neither speak nor move, but lay exhausted on his pallet. It is said that one day, when his sickness was very sore, as he sat on a mat before the fire with his head on his knees, one of the monks came into the room, and, after declaring that he was only shamming, threw him, mat and all, on the fire. The other monks picked him off and laid hold of the offender. But the saint declared that he was not hurt, ordered that no punishment should be inflicted on his assailant, and kissed and forgave him (*ib.*) He died on 12 Jan. 1166, at the age of fifty-seven, and was buried at Rievaulx, where Leland saw his tomb, which was adorned with gold and silver. He was canonised in 1191. Several forms of his name occur besides those given at the head of this article.

Æthelred wrote several historical and theological works. All that have been printed, with the exception of the book on the Hexham miracles, will be found in Migne's 'Patrologia,' cxcv. 195 sq. Paris, 1855. His historical works are: 1. 'Vita et Miracula S. Edwardi Regis et Confessoris,' written at the request of Lawrence, abbot of Westminster, with a prologue addressed to Henry II. This biography was derived from an earlier life by Osbert or Osbern of Clare, prior of Westminster, and was compiled for the translation of the Confessor's body in 1163. It has in turn been made the groundwork of a metrical life of the Confessor, written about the middle of the thirteenth century, and for a Latin poem of the reign of Henry VI, both printed in 'Lives of Edward the Confessor,' ed. Luard (Rolls Ser.) It has also been versified in Latin elegiacs, a work often, though erroneously, attributed to Æthelred himself (Luard). Æthelred's 'Life' is in a mutilated form in Capgrave's 'Legenda Nova,' 1516, in the 'De Probatis SS. Historiis' of Surius, i. 127 sq., Cologne, 1570, in the 'Vitæ SS.' of Surius, i. 62 sq. Cologne, 1617, and in 'Acta SS. Bolland.' Jan. i. p. 292 sq. Antwerp, 1643. It was for the first time adequately presented by Sir Roger Twysden in the 'Decem Scriptores,' col. 369 sq. London, 1652. 2. 'De Bello Standardii,' a valuable tract on the battle 'of the Standard,' fought near Northallerton 22 Aug. 1138, between the army of David of Scotland and the forces of northern England. In this narrative Walter Espec is made the principal leader on the English side (compare the account given by Henry of Huntingdon). This tract is in Twysden, cols. 337–346. 3. 'De Generositate . . . regis David,' Pinkerton's 'Vitæ SS. Scotiæ,' p. 437, but is really a part of 4. 'De genealogia regum Anglorum,' which contains some useful notices of the family of Malcolm, incompletely presented by Twysden, col. 347 sq. 5. 'De Sanctimoniali de Watton,' a most revolting story of monastic life (Twysden, col. 415 sq.) 6. 'Vita S. Niniani,' of no value (Capgrave and Pinkerton). 7. 'De Miraculis Hagustaldensis Ecclesiæ' (Mabillon, 'Acta SS. O.S.B.' i. 204, Venice, and in Canon Raine's 'Priory of Hexham,' ii. 173 sq. Durham, 1864, Surtees Soc.) 8. 'De fundatione Monasteriorum S. Mariæ Ebor. de et Fontibus,' unprinted MS. C. C. C. Camb. F. v. 13. 9. 'Epitaphium regum Scotorum,' spoken of by John of Peterborough, is possibly a mistake for the 'De Generositate David;' if a distinct work it is probably lost (but see Wright, *Bibl. Brit.*), as also is the 'rhythmica prosa' of Reginald's story quoted above. The 'Margaritæ Vita, reginæ Scotiæ,' attributed to Æthelred by Wright and others, and printed by Surius and in 'Acta SS.,' is not his work. It appears to be an abridgment by Capgrave of the 'Life' commonly attributed to Turgot, with some additions taken from Æthelred (Hardy, *Cat. of Materials*, ii. 294). 10. 'Chronicon ab Adam ad Henricum I' is perhaps lost (but see Hardy, as above). This work, with probably a continuation, seems to be referred to by John of Peterborough, who under 1153, p. 77, writes, 'Hic finit chronica Alredi.' The theological works of Æthelred were collected by Richard Gibbons, S.J., who includes several of the more important in his 'Opera Divi Aelredi Rhievallensis,' Douay, 1616, 1631. They are: 11. 'Sermones de Onere Babylonis,' on Is. c. xiii. sq. (Gibbons; 'Bibliotheca Cisterciensium,' v. 229; 'Magna Bibl. Vet. Pat.' xiii. 1–154, Cologne, 1618; 'Maxima Bibl. Vet. Pat.' xxiii. Lyons, 1677). 12. 'Speculum Charitatis' (Gibbons and others). 13. 'Compendium Speculi Charitatis,' written before the larger work, and expanded by request. 14. 'De Spirituali Amicitia,' a treatise in the form of a discourse like the 'De Amicitia' of Cicero (Gibbons and others, and in S. Augustini Opera, iv.) 15. 'De duodecimo anno Christi' (Gibbons and others, and in S. Bernardi Opera, ii. 590). 16. 'Sermones' (twenty-five), in 'Bibl. Cisterc.' v. 162 sq., certain homilies are in Combefis (by a misprint in Wright's 'Biog. Lit.,' Combesis), 'Bibl. Pat. Concionat.' Paris, 1662 (Tanner), and the homily 'De Natali Domini' in the new edition of Combefis, Paris, 1859. 17. 'Regula sive Institutio Inclusarum,' Lucas Holstenius in 'Codex Regularum,' pt. iii. p. 110, Rome, 1661, Paris,

1665, and ed. Mabillon, Paris, 1719, also in 'App. S. Augustini Opera;' cf. 'Patrologia,' xxxii. col. 1451. 18. 'De Natura Animæ,' a dialogue, not printed, in Bodl. MS. 52, and transcribed in British Museum Lansd. MS. 209. 19. 'Fasciculus frondium,' lost. 20. 'Epistolæ,' lost (WRIGHT).

[Vita S. Aelredi, anon. Acta SS. Bolland. Jan. ii. p. 30; Reginaldi Mon. Dunelm. de Virtutibus B. Cuthberti, pp. 176–8, 188, ed. Raine; Vita S. Godrici, pp. 19, 173, 269, ed. Stevenson; Priory of Hexham, pref. ii. 173, ed. Raine (all Surtees Soc.); Simeon of Durham, De Dunelm. Ecclesiæ, col. 31; Richard of Hexham, col. 305; John of Hexham, col. 274 (all in Twysden); John of Peterborough, pp. 77–80, ed. Sparke; Raine's Fasti Ebor. pp. 168–9; Bale's Scriptt. Brit. Cat. cent. 2, script. 99; Tanner's Bibl. Brit. p. 247; Wright's Biog. Lit. (Anglo-Norman), p. 187; Hardy's Cat. of Materials, i. 45, ii. 248, 294.] W. H.

ETHELSTAN, ÆTHELSTAN, or **ÆLFSTAN** (*fl.* 946), ealdorman of East Anglia, son of Æthelred (KEMBLE, *Codex Dipl.* 338), possibly grandson of Æthelred I [q. v.], and certainly a member of the royal house of Wessex, had his patrimonial possessions in the province of Devon, and exchanged them for an estate at Hatfield (ROBERTSON). He was made ealdorman of East Anglia by his kinsman Æthelstan about 929 (*Codex Dipl.* 348). He married Ælfwen, who became foster-mother to Eadgar, and was probably a sister of Eadnoth, bishop of Dorchester (*Historia Rames.* p. 53; ROBERTSON). There is some difficulty as to the statement that Æthelstan's wife was a sister-in-law of the ealdorman Brihtnoth, but the families were doubtless allied by marriage (*ib.*; *Hist. Eli.* ii. 7, 8). Æthelstan held a high place in the kingdom during the reign of Eadmund; his province was of large extent, and either then or in the next reign he was the chief ealdorman, and was called by the nickname of Half-king (*Historia Rames.* p. 11; *Vita Oswaldi*, p. 428). Throughout the reign of Eadred his name stands generally if not invariably before those of the other ealdormen in the teste of charters (the Æthelstan who attests *Codex Dipl.* 430 was probably another ealdorman). He was a friend of Dunstan [q. v. for notice of their friendship], and evidently upheld him and the queen-mother in their administration under Eadred. He retained his position under Eadwig, but, finding that it had become insecure, resigned his government, and entered the monastery of Glastonbury, presenting it at the same time with Wrington in Somerset, probably in 956, and before 29 Nov. of that year, when his eldest son appears as ealdorman (*ib.* 448; *Historia Rames.* p. 12; *Vita Oswaldi*, p. 428). It has been asserted that he continued ealdorman until 967 (*Norman Conquest*, i. 289), but this assertion rests on a confusion between him and another ealdorman of the same name, who attests charters at the same time and for some years after his retirement. He left four sons by Ælfwen: Æthelwold, who succeeded him, married Ælfthryth, daughter of Ordgar, ealdorman of the west provinces, afterwards the wife of King Eadgar, and died in 962 [see EDGAR for legend of his death]; Ælfwold, who appears to attest as thegn (*Codex Dipl.* 491, 502) after his elder brother's death, and is said on good authority to have become exceedingly powerful, though he does not appear to have been an ealdorman (*Vita Oswaldi*, p. 420), married Ælfhild, died before 1005, and was buried at Ramsey [see further under ETHELWINE]; Æthelsige, who also attests as thegn, and Æthelwine. It has been suggested that on Æthelstan's death his ealdormanry was parted among his sons (*Conquest of England*, p. 309), but there seems no ground for the suggestion.

[Historia Ramesiensis, pp. 11, 53 (Rolls Ser.); Hist. Eliensis, ii. c. 7, 8 (Gale); Kemble's Codex Dipl. ii. 163–322, passim (Engl. Hist. Soc.); Vita Oswaldi, Historians of York, i. 428 (Rolls Ser.); Memorials of Dunstan, p. 44 (Rolls Ser.); Robertson's Historical Essays, pp. 179–81; Green's Conquest of England, pp. 260, 286, 310; Freeman's Norman Conquest, i. 289.] W. H.

ETHELWERD or **ÆTHELWEARD** (*d.* 998?), chronicler, who, according to his own statement, was great-great-grandson of King Æthelred, elder brother of Alfred, wrote a short Latin chronicle in which he styles himself 'Patricius Consul Fabius Quæstor,' the first two titles merely signifying that he was an ealdorman, and the rest being a rhetorical flourish. It is probable that he may be identified with the Æthelweard described in the teste of a charter of 997 as the ealdorman of the western provinces (KEMBLE, *Codex Dipl.* 698), a title which seems to signify that he ruled over Devonshire, Dorsetshire, and Somersetshire, that he was the father of Æthelmær the Great, who succeeded to his office, the founder of Cerne Abbey, and the friend of Ælfric the Grammarian (the date at which he ceases to attest charters seems to make it impossible to identify him with Æthelweard the successor of Æthelmær), that he joined with Archbishop Sigeric and the ealdorman Ælfric in 991 in making the peace by which the Danes were for the first time bought off (THORPE, *Ancient Laws*, i. 284), and that in 994 he accompanied Bishop Ælfheah on an embassy to Olaf of

Norway, and persuaded him to meet King Æthelred at Andover and make a lasting peace with him. He witnessed several charters as ealdorman from 975 to 998 inclusive (KEMBLE, *Codex Dipl.* 590–700), and as his subscriptions appear to cease in 998, it may be supposed that he died in or about that year. William of Malmesbury, who calls the chronicler 'Elwardus,' describes him as 'illustrious and magnificent' (Prolog. *Gesta Regum*). He wrote his chronicle for his kinswoman, Matilda, the great-great-granddaughter of Alfred, who was apparently the daughter of Liudulf of Suabia, the son of the German king, Otto (afterwards emperor), by Eadgyth, daughter of Eadward the Elder, and who married Obizzo, count of Milan, and died 1011 (STEVENSON). The chronicle of Æthelweard consists of four short books; the first begins with the creation and goes down to 449; the early part of the book seems to be taken from some abstracts of Isidore's 'Origines,' the rest comes from Bæda. The remainder of his work is a meagre compilation from the 'Anglo-Saxon Chronicle.' It evidently represents some version of the 'Chronicle' which does not exist now, and gives some few facts that are not found elsewhere, as, for example, that the ealdorman, Hun, who fell at Ellandune, was buried at Winchester, which seems the only hint we have as to the locality of the battle. In this way Æthelweard's work has done good service, for it has helped historians to arrive at the way in which the book generally called the 'Anglo-Saxon Chronicle' was really written. His work ends with a Latin translation of one of the poems on Eadgar, the last date being 973. His chronology is confused; he scarcely ever mentions a year, and simply dates his events by stating that they took place a year, or two years, after the events last recorded. His style is affected and obscure. He was utterly careless of grammar, and as with this carelessness he combined an attempt to write tersely, he is sometimes almost unintelligible. At the same time his chronicle has an important place in our literary history as the work of a layman at a time when ecclesiastics were the only people that wrote anything. Strangely enough, Bishop Nicolson, thinking that the Matilda for whom Æthelweard wrote was the wife of the Conqueror, declares that it is certain that he was alive in 1090 (*English Hist. Library*, p. 40), and still more strangely Wright unreservedly accepts the bishop's opinion. Some of Æthelweard's blunders are perhaps to be attributed to the carelessness of his original editor, Savile. The only manuscript of the chronicle known to have existed was in the Cottonian collection, and was burnt in 1731. This was transcribed by Savile and printed in his 'Scriptores post Bædam,' London, 1596, reprinted more carelessly, Frankfort, 1601. Æthelweard's chronicle is also included in the 'Monumenta Historica Britannica,' 1848, where Petrie has reprinted Savile's text, giving emendations in foot-notes. It has been translated by Giles in his 'Six Old English Chronicles,' and by Stevenson in vol. ii. of 'Church Historians of England.'

[Little can be added to what Sir T. D. Hardy has said about Æthelweard in Mon. Hist. Brit. pref. p. 81, and Cat. of Materials, i. 571 sq. (Rolls Ser.); Fabii Ethelwerdi Chron., Mon. Hist. Brit. 499–521; A.-S. Chron. ann. 991, 994; Florence of Worcester, i. 152 (Engl. Hist. Soc.); William of Malmesbury, Prologue to Gesta Regum (Engl. Hist. Soc.); Robertson's Historical Essays, pp. 178, 188; Freeman's Norman Conquest, i. 305, 318; Stevenson's Church Historians, ii. pref. ix; Gent. Mag. 1857, p. 120 sq., an art. by Riley in the form of a review of Giles's and Stevenson's translations; Wright's Biog. Lit. (Anglo-Saxon), p. 522.] W. H.

ETHELWINE, ÆTHELWINE, or AILWIN (*d.* 992), ealdorman of East Anglia, fourth and youngest son of the ealdorman Æthelstan, called the Half-king [q. v.], and his wife Ælfwen (*Hist. Rames.* p. 12; according to the contemporary author of the *Vita Oswaldi*, p. 429, 'frater tertius,' but the Ramsey historian is not likely to have been mistaken), succeeded to the ealdormanship of East Anglia on the death of his eldest brother, Æthelwold, in 962 [see under ETHELSTAN and EDGAR], though he had two elder brothers, Ælfwold and Æthelsige, then living. Ælfwold, however, is said to have been so powerful that he did not care to take the office; he may have preferred unofficial life (*Vita Oswaldi*). Æthelwine was a liberal supporter of the new Benedictine revival, and there can be no doubt that the influence he had over Eadgar, who married his sister-in-law Ælfthryth, had much to do with the eagerness with which the king acted in the same cause. Considerable rivalry seems to have existed between Æthelwine and Brihtnoth, the ealdorman of the East-Saxons, on the one side, and Ælfhere the Mercian ealdorman, who succeeded to the position of chief ealdorman formerly held by Æthelwine's father (*Codex Dipl.* pp. 502 sq.), on the other. Æthelwine's monastic admirers record that he was handsome, cheerful, and though illiterate endowed with every virtue (*Hist. Rames.* p. 31); but they owed him and his house too much to be stinting in their praises. He chanced to meet Oswald, bishop of Worcester, at the funeral of a certain thegn at

Glastonbury, and the bishop urged him to build a monastery. Some time before he had had a bad attack of gout in his feet, and in obedience to a vision and a miraculous cure vouchsafed by St. Benedict, he had raised a little wooden church on the isle of Ramsey in Huntingdonshire, and had put three monks there (*ib.* p. 35; *Codex Dipl.* 581). When he told this to the bishop he exhorted him to carry on the work, and promised to send him some monks from his house at Westbury. The monks came, and in 968 he began his building, erecting a stone church with two towers, one at the west end, and the other in the centre resting on columns and arches. It was finished in 974, and he was present at its dedication by Oswald on 8 Nov. He endowed it with many grants of land, and brought thither from Wakering in Essex the bones of the martyrs Æthelred and Æthelbriht, two Kentish æthlings slain in 664. A claimant appeared for one of the estates he gave to the house, which so enraged the ealdorman that he wished to slay him, but was prevented by the prior. No abbot was elected while he and Oswald, who were considered joint founders, lived; they shared the government of the house and visited it every year, Æthelwine, though a layman, exercising the authority of an abbot (*Hist. Rames.* p. 100; *Vita Oswaldi*, p. 447; *Monasticon*, ii. 547). On the death of Eadgar in 975 the rivalry between the East-Anglian and Mercian houses broke out in a violent ecclesiastical struggle. While Ælfhere and his party expelled the monks from the churches of which they had lately gained possession, Æthelwine gathered an armed force and defended the monasteries of East Anglia. His brother Ælfwold slew a man who laid claim to some land belonging to the church of Peterborough; he went to Bishop Æthelwold [q.v.] at Winchester, prepared apparently to do penance for this act of violence, but the bishop and clergy received him with honour as a defender of the church. Both the brothers upheld the cause of the monks in a witenagemot which met probably after the election of Eadward the Martyr (*Vita Oswaldi*, p. 445). After the death of Ælfhere in 983 Æthelwine seems to have held the position of chief ealdorman (*Codex Dipl.* 657, 658, 663). Not many years after the church at Ramsey was finished a defect in the foundations caused great cracks to appear in the principal tower, and the whole building became more or less ruinous. Æthelwine rebuilt the church, decorated the high altar, and presented the monks with an organ. He was present at the dedication of the new building by Oswald in 991, and is said to have made a speech to the great men who had come to the ceremony from Cambridgeshire, Bedfordshire, Hertfordshire, Huntingdonshire, Northamptonshire, and Kesteven, a list that is some guide as to the extent of his ealdormanry, which also took in Norfolk and Suffolk. Soon after this, finding that his health was failing, he again visited Ramsey, made his confession before the high altar, and addressed the monks on the choice of an abbot after his death. He was at Ramsey when the tidings of the death of Oswald were brought him, and made a speech to the congregation on the loss they had sustained. He felt Oswald's death deeply, and never smiled again after he heard of it. In 992 he fell sick of a fever, received unction and the viaticum from Ælfheah, bishop of Winchester, and died on 24 April. He was buried at Ramsey. Towards the end of the thirteenth century an abbot of Ramsey placed an effigy of him of gilded brass upon his tomb (*Hist. Rames.* p. 348 *n.* 3). He was patron, or, as it may almost be said, proprietor, of St. Neots and Crowland as well as of Ramsey. The benefits he conferred on the monks caused him to be called the 'Friend of God' (*Vita Oswaldi*, p. 446; Flor. Wig. i. 144, 149, 150). His residence was at Upwood in Huntingdonshire. He married Æthelflæd, by whom he had two sons: Eadwine, who seems to have died shortly after his father, for all the ealdorman's inheritance descended to Æthelward, apparently his second son (*Hist. Rames.* pp. 103, 143; *Vita Oswaldi*, p. 467). Æthelward seems for some years to have had no higher title than thegn (*Codex Dipl.* 687; the Æthelweard whose name stands first of the ealdormen from 992 to 999 was ealdorman of the western provinces), but probably held the ealdormanship before his death (*ib.* 712), and shared the government with Ulfcytel. He fell at Assandun in 1016, and was buried at Ramsey; he had no wife or child (*A.-S. Chron.* sub an.; *Hist. Rames.* p. 118). Æthelwine appears also to have married Æthelgifu and Wulfgifu.

[Historia Ramesiensis (Rolls Ser.); Vita Oswaldi, Historians of York, vol. i. (Rolls Ser.); Florence of Worcester (Engl. Hist. Soc.); Kemble's Codex Diplomaticus (Engl. Hist. Soc.); Green's Conquest of England; Robertson's Historical Essays.] W. H.

ETHELWOLD, ÆTHELWOLD, or ADELWOLD, Saint (908?–984), bishop of Winchester, the son of parents of good position, citizens of Winchester, was born in the reign of Eadward the Elder. The year of his birth is uncertain; 908 is suggested by the editors of 'Acta Sanctorum,' Aug. i., but

this is merely based on a guess as to his age when ordained priest. In childhood he was well instructed in religious knowledge, and when he was yet young entered the household of Æthelstan, becoming one of his *comitatus*, or followers. As such he remained for a considerable time, learning a good deal from the counsellors of the king, for he was a sharp-witted lad. In accordance with the king's desire he received the tonsure from Ælfheah, or 'Elfege the Bald,' bishop of Winchester, who also after a while admitted him to priest's orders. Ælfheah is said to have ordained both him and Dunstan priests at the same time, and to have foretold that both of them should become bishops, and that Æthelwold should succeed to the see he then held. He remained with Ælfheah for some time, and learnt much from him; for there is reason to believe that the bishop was intent on monastic reform. He then entered the monastery of Glastonbury, where he held the office of dean of the monastery under Dunstan. At Glastonbury he continued his studies, learning the arts of grammar and poetry, besides reading theological works, was constant in watching, prayer, and fasting, and in exhorting the brethren to austerity, which he was especially able to do, as the monastic dean appears to have been a disciplinary officer. He set an example of humility and diligence by working in the monastery garden and gathering the fruits needed for the common meals. Conscious that English monasticism fell far behind that which was to be seen in the great houses of northern France and Flanders, he desired to go abroad that he might learn the rule that was observed in them. Eadgifu, the mother of Eadred, and Dunstan, the king's chief adviser, were unwilling that he should leave the country. Eadred accordingly refused him permission to go abroad, and, with Dunstan's concurrence, gave him a small monastery that had long stood at Abingdon in Berkshire, that he might there found a congregation which should live according to monastic rule; for with the exception of Glastonbury the English monasteries were tenanted by communities that were not monastic, and many of them had gone to decay. This was the case at Abingdon. Æthelwold probably received the grant about 954 (*Chron. de Abingdon*, i. 125; KEMBLE, *Codex Dipl.* p. 441). He found the place in a wretched state; the buildings were mean, and only forty 'mansæ' (hides) remained to the house, the rest of the land, consisting of a hundred hides, having fallen into the king's possession. He brought certain 'clerks' from Glastonbury—the term shows that even there the community did not consist exclusively of regulars—who were willing to submit to his discipline, and soon gathered round him a band of monks. The king gave him all the land he had in Abingdon, and much money, and raised excellent buildings for him, and the gifts of the king's mother were even larger. Eadred took a warm interest in the building of the new monastery, and a visit he paid to Abingdon to give directions about it was the occasion of a remarkable miracle. It chanced that besides his ordinary attendants a large body of Northumbrian thegns accompanied him. The abbot asked him to dine, and the king assented gladly, ordering that the doors should be shut so that no one might shirk his drink. So he and his train sat all day drinking. Nevertheless the abbot's cask of mead failed not, nor wasted more than one hand's breadth, so that when evening came the Northumbrians went back 'as drunk as hogs' (ÆLFRIC, *Vita S. Æthelwoldi*). During the building a heavy post fell on Æthelwold, breaking several of his ribs and causing him to fall into a pit hard by. Eadwig was also a liberal benefactor to the new house. Æthelwold's own gifts to his church were splendid. Chief among them were a golden chalice of immense weight, three crosses of gold and silver that were destroyed in Stephen's wars, and an organ. He also enriched it with the work of his own hands, for like Dunstan he was a cunning craftsman. He made two bells which were hung along with those that Dunstan made for the church, and a machine called the 'golden wheel,' overlaid with gold, and full of little bells, which he had twirled round on festivals to excite the devotion of the worshippers (*Chron. de Abingdon*, i. 345). With the consent of the brethren he sent Osgar, one of the clerks who had accompanied him from Glastonbury, to learn the strict Benedictine rule at Fleury. On Osgar's return, probably early in Eadgar's reign, he caused this rule to be observed at Abingdon, and this was the first introduction of it into England; for if it had been known and practised at Glastonbury under Dunstan, Æthelwold would have had no need to send any one to Fleury to learn it for him (*Chron. de Abingdon*, i. 129; ROBERTSON, *Historical Essays*, p. 190). He gave minute directions as to the food and drink of his monks, and his arrangements were neither mean nor profuse; he left his curse on any of his successors who should alter them, and evidently caused his rules to be written down (*Chron. de Abingdon*, i. 347, ii. 313). In 963, by the advice of Dunstan, the see of Winchester was conferred on Æthelwold. Before he left Abingdon he made a prayer for the future

safety of the house, which has been preserved (*ib.* 347).

Æthelwold was consecrated bishop of Winchester by Dunstan on Sunday, St. Andrew's eve, 29 Nov., and at once entered on the task of spreading the newly imported monachism. He designed to restore the churches that had fallen into decay during the Danish wars, and especially those in the Danelaw, and to fill them with monks subject to the strict Benedictine rule. In order to do this it was necessary to expel the secular clergy who occupied the monastic establishments, or to force them to live as monks (this matter is more fully treated under DUNSTAN). Both Dunstan, his old companion and fellow-pupil (not, as is sometimes said, his instructor, for though 908 seems full early a date for Æthelwold's birth, he was certainly the elder of the two), and in later years his abbot, and Oswald, sympathised with this movement of which he was the guiding spirit, but neither of them imitated his mode of carrying it out. Dunstan took no very prominent part in it, and Oswald was discreet and temperate. Æthelwold acted with some harshness. Nevertheless, the movement was the saving of the church spiritually, morally, and intellectually, and while whatever there was of evil in it must rest on Æthelwold, the good results that it had should also be remembered to his credit. He found the chapter of his cathedral church, the Old Minster, composed of secular clerks, whose lives were certainly no better than those of their lay neighbours; they were rich and proud, living in luxury and gluttony, some of them with wives, and others, who had divorced the wives they had unlawfully married, with other women. The celebration of the mass was neglected (ÆLFRIC, *Vita S. Æthelwoldi*). He at once applied to the king for help, sending meanwhile to Abingdon for monks to come and take the place of the clerks. When his monks arrived the clerks appear to have refused to give up their old home. Eadgar, however, warmly supported him, and sent down Wulfstan, one of his chiefest thegns, to enforce his decrees. Æthelwold appeared before the chapter with Wulfstan at his side, and in the king's name briefly bade them either give place to his monks or at once assume the monastic habit. Only three consented to become monks; the rest were forced to leave. In the same year, 964, he also turned the clerks out of the New Minster, out of Chertsey in Surrey, and out of Milton in Dorsetshire. In each case he acted with the king's authority, and Eadgar appointed those whom he recommended as abbots of the new monastic congregations he formed to take the place of the expelled clerks. He does not appear, like Oswald at Worcester, to have exercised any patience or to have used any gentle means of persuasion; his only remedy was force. An attempt was made to poison him as he sat at dinner in his hall at Winchester, but he escaped, his faith, it was believed, triumphing over the poison. A letter from John XIII to Eadgar, if genuine, as it probably is, proves that the pope sanctioned the policy of Æthelwold. He now obtained the king's leave to set about a general restoration of the minsters that had been ruined by the Danes, and extended his work to middle England. Having obtained Ely from the king he expelled the clerks, founded a community of monks, and ordered that the church should be rebuilt and monastic buildings erected (KEMBLE, *Codex Dipl.* 563). The body of St. Ætheldryth (ETHELDREDA) was translated into his new church, which was dedicated by Dunstan 2 Feb. 974. Both he and the king made an extraordinary number of grants to the abbey (*Hist. Eliensis*, ii. c. 1–52). Meanwhile he set about the restoration of Medeshamstede, or Peterborough, which had been so utterly destroyed by the Danes 'that he found nothing there save old walls and wild woods' (*A.-S. Chron.* an. 963). He rebuilt the church and set monks there. In 972 he is said to have come to the king bringing an old charter which he declared was found in the ruins, freeing the house from royal and episcopal jurisdiction, and from all secular burdens, and on this Eadgar granted a charter to the same effect (*ib.*) In the midst of his work it is said that he thought of retiring to a hermitage, and cast his eyes on Thorney in Cambridgeshire. There he planted a house of twelve monks, over whom he seems himself to have presided as abbot, and thither he translated the relics of many saints, and among them the body of Benedict Biscop [q.v.] (*Gesta Pontificum*, iv. 326–9; *Vitæ*, ÆLFRIC, WULFSTAN). He also restored or refounded the ancient nunnery at Winchester. Besides founding these monastic communities, he was, as the chief adviser of the king on these matters, concerned in all that Eadgar did to promote the spread of the new monachism. He constantly visited different monasteries, exhorting the obedient and punishing the negligent with stripes, 'terrible as a lion' to the rebellious, and 'gentler than a dove' to the meek (ÆLFRIC). Although little is known of his conduct during the struggle between the seculars and regulars that ensued on the death of Eadgar, he certainly approved of the armed resistance offered by some of the defenders of the monasteries to the attacks of their enemies (*Vita S. Oswaldi*, p. 446). He supported the

policy of Dunstan in maintaining the right of Eadward the Martyr to the crown, and assisted at the coronation (*Hist. Rames.* p. 73). His work brought him much ill-will, but towards the end of his life this feeling subsided. After the accession of Eadward little is recorded about him. His care for the well-being of the monks and nuns did not cease, and caused him to be called the 'Father of the Monks' (*A.-S. Chron.* an. 984). Although he was a severe disciplinarian, he was a kind teacher. He had many pupils who loved him, and several of them became abbots and bishops; among them were Æthelgar [q. v.], whom he made abbot of New Minster, afterwards archbishop of Canterbury, and Eadulf, abbot of Peterborough, and afterwards archbishop of York. He taught his pupils grammar and poetry, and took pleasure in translating Latin books for them. To the poor he was always tender-hearted, and once when there was a grievous famine, not only gave away all that he had, but ordered that the vessels of his church should be broken up and turned into money for their relief. His kindness to all that were in distress is commemorated by the 'Chronicle' writer, who speaks of him as the 'benevolent bishop' (*ib.*) The new cathedral church that he built at Winchester was finished in 980, and dedicated by Dunstan, in the presence of King Æthelred and many bishops and nobles, on 20 Oct. While it was still in building he had in 971 translated the relics of St. Swithun to a new shrine within its walls.

Æthelwold's health was weak, and he suffered much in his bowels and from tumours in the legs. His death, which is said to have been foretold to him by Dunstan, took place at Beddington in Surrey on 1 Aug. 984. He was buried at Winchester, and about twelve years later his body was translated to a new shrine by his successor, Bishop Ælfheah [q. v.] In the twelfth century the monks of Abingdon professed that they had some of his bones (*Chron. de Abingdon*, ii. 157). A treatise on the circle said to have been written by him and addressed to Gerbert, afterwards Pope Silvester II, is in the Bodleian Library (1684, *Bodl. MS.* Digby 83, f. 24). In obedience to a command of Eadgar he translated the 'Regularis concordia' into English. For the performance of this task he received an estate from the king, which he gave to the monastery of Ely (*Hist. Eliensis*, ii. c. 37). A manuscript of this translation is in the British Museum (*MS. Cotton Faustina*, 10); it was used by Abbot Ælfric [q. v.] in making his compilation for the monks of Ensham. A full description of the magnificent 'Benedictional of St. Æthelwold,' which was written for the bishop, will be found in 'Archæologia,' xxiv. 1 sq.

[There are two early Lives of St. Æthelwold, one written by his pupil, the Abbot Ælfric, in Chron. de Abingdon, ii. 255 sq.; the other by Wulfstan, precentor of Winchester, composed a few years later (Gesta Pontiff. p. 406), in Acta SS. Bolland. i. 83 sq., and Acta SS. Mabillon sæc. v. 608; Anglo-Saxon Chron. ann. 963, 984; Chron. de Abingdon, passim (Rolls Ser.); Vitæ S. Oswaldi, Historians of York, i. 427, 446 (Rolls Ser.); Memorials of Dunstan (Adelard, Osbern, Reliquiæ), pp. 61, 115, 364 (Rolls Ser.); Historia Ramesiensis, p. 73 (Rolls Ser.); William of Malmesbury, Gesta Pontificum, pp. 165, 191, 327 (Rolls Ser.); Historia Eliensis, pp. 94–161, Anglia Christiana; Dugdale's Monasticon, i. 190, 428, ii. 344, 593, and elsewhere; Robertson's Historical Essays, p. 194; Bale's Scriptt. Brit. Cat. (ed. 1548), f. 68; Tanner's Bibl. Brit. p. 269; Wright's Biog. Lit. 435 sq.] W. H.

ETHELWULF, ÆTHELWULF, ADELWLF, or **ATHULF** (*d.* 858), king of the West-Saxons and Kentishmen, the son of Ecgberht, is said to have been sent by his father to be brought up at Winchester by Swithun, afterwards bishop of that see (Florence, i. 68), to have received subdeacon's orders there (*Vita S. Swithuni*), and even, according to one legend, to have been bishop of Winchester (Henry of Huntingdon, p. 737); it is probable that he was educated at Winchester, but this is all that can be said. After the battle of Ellandune in 825 his father sent him with Ealhstan, bishop of Sherborne, and the ealdorman Wulfheard, to gain him the kingdom of Kent. The West-Saxons chased Baldred [q. v.] across the Thames; Kent, Surrey, and Sussex submitted to Ecgberht, and probably in 828 he committed these countries to Æthelwulf, who certainly had a share in the kingship in that year (Kemble, *Codex Dipl.* p. 223). In 838 he joined with his father in the compact the kings made with Archbishop Ceolnoth at Kingston, and in the compact with the church of Winchester, if that ever took place, and either the same or the next year confirmed the Canterbury agreement at a witenagemot at Wilton, over which he presided alone, though there is some reason to doubt whether Ecgberht was then dead (*Eccles. Documents*, iii. 617–20; for some of these events see more fully under Egbert). He succeeded to the kingship of Wessex on the death of his father in 839, a date arrived at by adding the length of Ecgberht's reign to the date of his accession, 802, while in a charter of 839 Æthelwulf declares that year to be the first after his father's death (Kemble, *Codex Dipl.* p. 240, i. 321; the chronology of the Chronicle

is incorrect at this period). He was married to Osburh, daughter of Oslac, the royal cupbearer, a descendant of the ancient princely line of the Jutes of Wight, and gave his eldest son, Æthelstan, charge of the Kentish kingdom with the title of king, putting him in the position that he had held during the later years of his father's life (*ib.* p. 241; *A.-S. Chron.* sub an. 836). At the time of his accession the English were much troubled about a vision that a priest declared he had seen concerning the neglect of Sunday. Æthelwulf took the matter to heart as much as his people, determined to make a pilgrimage to Rome, and sent an embassy to the emperor Lewis, asking that he might pass through his dominions (*Annales Bertiniani*, sub an. 839). His journey, however, was put off. According to William of Malmesbury Æthelwulf was slothful, loved quiet, and was only stirred to active exertion by the influence of his ministers Swithun and Ealhstan, Swithun giving him advice on ecclesiastical and Ealhstan on secular matters, the one managing the treasury, the other the army (*Gesta Regum*, ii. sec. 108). While this description is no doubt somewhat coloured by the legend of the king's admission to clerical orders, there is probably some truth in it. Æthelwulf seems only occasionally to have taken a personal part in resisting the invasions of the Danes; he was roused now and again to great and successful efforts, and then returned to his usual quiet life, and left the work of meeting the constantly repeated attacks to the leaders of local forces. He was extremely religious, and his religion was not more enlightened than that of his people generally, and he was lavish in his gifts to the church. There is reason to believe that a portion of his subjects grew dissatisfied with his rule; he lacked the power or the energy necessary to preserve the unity of his kingdom, and he declined to wage war against rebellion. (For a wholly different view of Æthelwulf's character see *Conquest of England*, p. 73. Mr. Green is mistaken in attributing Swithun's influence to the fact that he was 'bishop of the royal city of Winchester;' he did not become bishop until 852, and his promotion to the see was therefore rather a consequence of his ministerial importance than the cause of it.)

In the first year of the reign the Danes landed at Southampton, and were defeated by the ealdorman Wulfheard, one of Ecgberht's most trusted officers, who evidently met the invaders with the forces of his shire. On the other hand, another party of invaders defeated the Dorset men at Portland, and slew their ealdorman. During the next year Lindsey, East Anglia, and Kent suffered severely. Then successful raids were made on London, Canterbury, and Rochester. Meanwhile Æthelwulf appears personally to have remained inactive until, perhaps in 842 (*A.-S. Chron.* an. 840), he met the crews of thirty-five ships at Charmouth and was defeated. During the next nine years all that is known of Æthelwulf seems to be that he made sundry grants, and the history of the reign is a blank save for the notice of a brilliant victory gained over the invaders at the mouth of the Parret by the fyrds of Somerset and Dorset, under the command of the ealdormen of the two shires and of Bishop Ealhstan. In 851 the invaders were defeated in the west by the ealdorman of Devonshire. More serious invasions were, however, made the same year on the east coast. When the Danish fleet came off Sandwich, King Æthelstan and the ealdorman of Kent put out to sea and gained a naval victory, taking ten prizes and putting the rest of the ships to flight. Nevertheless the Danes for the first time wintered in Thanet. Meanwhile a fleet of three (or two, Asser) hundred and fifty ships, coming probably from the viking settlements that had lately been formed on the islands between the mouths of the Scheldt and the Meuse, sailed into the mouth of the Thames; the crews landed, took Canterbury and London by storm, put the Mercian king Beorhtwulf to flight, and crossed the Thames into Surrey. Roused by the danger that threatened him, Æthelwulf and his second son, Æthelbald, gathered a large force, met the invaders at Ockley, and after a stubborn fight completely routed them, slaying a larger number of them than had ever before fallen in England (*A.-S. Chron.*; Asser). Æthelstan, the king's eldest son, probably died in the following year, and his third son, Æthelberht, was made king in his place (Kemble, *Codex Dipl.* p. 269), the kingship of Wessex being destined for Æthelbald. The invasions of the Northmen encouraged the Welsh to rise against their conquerors, and in 853 Burhred [q. v.] of Mercia, the successor of Beohrtwulf, sent to his West-Saxon overlord to come and help him against them. Æthelwulf accordingly marched into Wales and brought the Welsh to submission. On his return from this expedition he gave his daughter Æthelswith (*ib.* p. 278) in marriage to Burhred at Chippenham. This marriage was a step towards the extinction of the existence of Mercia as a separate kingdom. Ecgberht had conquered Mercia, deposed its king, and restored him as an under-king to himself, and now Æthelwulf governed it by his son-in-law as king. A further step

in the same direction was taken by Ælfred when he married his daughter Æthelflæd [see ETHELFLEDA] to the Mercian ealdorman. In this year also he sent his youngest and best loved son Alfred, or Ælfred [q. v.], to Rome to Leo IV. Although the victory of Ockley checked the invasions of the pirates, they still held Thanet, and a vigorous attempt that was made by the forces of Kent and Surrey to dislodge them ended in failure. Still the country was, on the whole, at peace, and Æthelwulf determined to make a pilgrimage to Rome. Before he set out he made a grant, or a series of grants, which used to be considered the origin of tithes in England. The whole subject has been critically examined by Kemble (*Saxons in England*, ii. 481–90), and Haddan and Bishop Stubbs (*Eccles. Documents*, iii. 636–48). It will therefore be enough to say here that this donation 'had nothing to do with tithe' (*Const. Hist.* i. 228), that the payment of tithe was ordered by law in 787, and that the effect of Æthelwulf's charters, as far as anything can be made out of them and out of the notices of historians, was to free a tenth part of the folclands, whether held by ecclesiastics or laymen, from all burdens save the three called the *trinoda necessitas*, which fell on all land, and to give a tenth part of his own land to various thegns and religious houses (KEMBLE). The grants he made, or at least is said to have made, were very large, and, whatever they conveyed, Æthelwulf seems to have adopted the measure of the tenth as one that appeared suitable for benefactions. His donation, of course, 'affected Wessex only' (HADDAN and STUBBS). His grants were made for the good of his own soul and the souls of his ancestors (ASSER). He left England probably early in 855, and proceeded to the court of Charles the Bald, king of the West-Franks. The Frankish king had, equally with Æthelwulf, to contend with Scandinavian invaders; but the intercourse between the English and the Franks was already so frequent that it seems going too far to imagine that Æthelwulf's visit and subsequent marriage suggest the formation of 'a common plan of operations,' or show that his policy 'was in advance of his age' (GREEN). Charles received him with much honour, and conducted him in kingly state through his dominions (*Ann. Bertin.*) At Rome he is said to have been received by Leo IV, who died 17 July. His visit no doubt really belongs to the pontificate of Benedict III. He made a large number of offerings of pure gold of great weight and magnificence (ANASTASIUS), rebuilt the English school or hospital for English pilgrims, and perhaps promised a yearly payment to the holy see, which is said to have been the origin of Peter's pence (*Gesta Regum*, i. 152). After staying a year in Rome he returned to France, and in July 856 betrothed himself to Judith, the daughter of Charles. The marriage took place on 1 Oct. at Verberie on the Oise, though, as the bride's parents were married on 14 Dec. 842 (NITHARD, iv. c. 6), she could not have been more than thirteen; and there is reason to believe that Æthelwulf's English wife, Osburh, was still living [see under ÆLFRED]. Hincmar, archbishop of Rheims, married them, and after the marriage placed a crown upon the bride's head and blessed her as queen, though it was contrary to West-Saxon custom that the king's wife should be crowned or be called queen (*Ann. Bertin.* sub an. 856), a custom which King Ælfred told Asser was to be traced to the general abhorrence of the crimes of Eadburh, queen of Beorhtric [q. v.] The form used for the marriage and coronation of Judith is still extant (*Capitularia C. Calvi*, BOUQUET, vii. 620). Æthelwulf then returned to England with his bride, but according to Asser's story found Wessex in revolt. During his absence his son Æthelbald, Bishop Ealhstan, and Eanwulf, ealdorman of Somerset, conspired to keep him out of the land, and held a meeting of their adherents in the forest of Selwood. The marriage with Judith, which was probably considered as likely to lead to a change in the succession to the injury of Æthelbald and the other West-Saxon æthelings, was the primary cause of the conspiracy, though the king is said to have given other causes of offence. Æthelwulf was joyfully received in Kent, and the Kentishmen urged him to let them do battle with his son. He shrank from such a war, and at a meeting of the witan gave up the kingdom of the West-Saxons to Æthelbald, and kept only the under-kingdom of Kent for himself. In this kingdom he set his queen Judith beside him on a royal throne without exciting any anger. Neither the 'Chronicle' nor Æthelweard mentions this revolt; Florence of Worcester copies it from Asser, and it must therefore stand on Asser's authority, which seems indisputable. Æthelwulf lived for two years, or perhaps two years and a half, after he returned from France (two years *A.-S. Chron.* sub an. 855; ASSER), and it is certain that in the period of five years assigned in the 'Chronicle' as the duration of Æthelbald's reign two years and a half must belong to the time during which his father was alive. This would not, however, have any decisive bearing on the story of the partition of the kingdom. Before Æthelwulf died he made a will with the

consent of the witan, perhaps at the witenagemot which gave Wessex to his son. The kingdom of Wessex was to go first to Æthelbald, and Kent to his next brother Æthelberht, and on Æthelbald's death he was to be succeeded in Wessex, not by Æthelberht, who was to remain in Kent, but by the younger Æthelred. The king also disposed of his property among his sons, his daughter, and his kinsmen, charging every ten hides with the support of a poor man, and ordering that a yearly payment of three hundred mancuses should be made to the pope. He died in 858 (*Ann. Bertin.*), on 13 Jan. (FLORENCE) or (according to the *Lambeth MS.*) 13 June, after a reign of eighteen years and a half (*A.-S. Chron.*), which, reckoning from the middle of 839, would agree with the earlier date, while the statement of the length of Æthelbald's reign would imply the later (*Eccles. Documents*, iii. 612). He was buried at Winchester.

[Anglo-Saxon Chron.; Florence of Worcester; Asser, Mon. Hist. Brit.; Henry of Huntingdon, Mon. Hist. Brit.; William of Malmesbury, Gesta Regum (Engl. Hist. Soc.); Gesta Pontificum (Rolls Ser.); Kemble's Codex Dipl. (Engl. Hist. Soc.); Haddan and Stubbs's Councils and Eccles. Documents, vol. iii.; Annales Bertiniani, Prudentius, SS. Rerum Germ., Waitz, 1883; Nithard, SS. Rerum Germ., Pertz; Capitula Caroli Calvi, Bouquet, vii. 621; Anastasius, Bibliothec. de Vitis Roman. Pontiff., Rerum Ital. Scriptt. iii. 251; Kemble's Saxons in England, ii. 481 sq.; Green's Conquest of England.]

W. H.

ETHEREGE or ETHRYGG, GEORGE, in Latin EDRYCUS (*fl.* 1588), classical scholar, born at Thame, Oxfordshire, was admitted a scholar of Corpus Christi College, Oxford, 11 Nov. 1534, being placed under the tuition of John Shepreve. He was admitted B.A. 15 Feb. 1538-9; was elected a probationer fellow of his college six days afterwards; commenced M.A. in July 1543; and was admitted bachelor of medicine and licensed to practise in 1545 (BOASE, *Register of the Univ. of Oxford*, p. 192). According to the books of Christ Church, Oxford, he was regius professor of Greek from 25 March 1547 till 1 Oct. 1550; and afterwards, in the same books, his name again appears from November 1554 till 21 April 1559 (TANNER, *Bibl. Brit.* p. 251). In 1556 he was recommended by Lord Williams of Thame to Sir Thomas Pope to be admitted fellow of Trinity College, then first founded; but as Etherege chose to pursue the medical line, that scheme did not take effect (WARTON, *Hist. of English Poetry*, ed. Hazlitt, iv. 213). As he had been a zealous catholic in Mary's reign, he was deprived of his professorship soon after Elizabeth's accession. Subsequently he practised medicine with considerable success in Oxford and its vicinity. He lived with his family in 'an ancient decayed palace of literature called George-hall,' nearly opposite the south end of Cat Street in St. Mary's parish, and took in the sons of catholic gentlemen as boarders. Among his pupils was William Giffard, afterwards archbishop of Rheims. On account of his firm adherence to the old form of religion he suffered frequent imprisonments both at Oxford and London during the space of about thirty years. This seriously impaired his health and fortune. He was living, 'an ancient man,' in 1588, but the date of his death is unrecorded. His friend John Leland celebrated his memory in verse (*Encomia*, ed. 1589, p. 111); and Wood says 'he was esteemed by most persons, mostly by those of his opinion, a noted mathematician, well skill'd in vocal and instrumental music, an eminent Hebritian, Grecian, and poet, and above all an excellent physician.'

He wrote: 1. '*Ἐγκώμιον τῶν πράξεων καὶ τῶν στρατηγημάτων τοῦ Ἑνρικοῦ ὀγδόου εὐφανεστάτου βασιλέως.*' Royal MS. in Brit. Mus. 16 C. x ff. 1-38. The poem is in Greek hexameters and pentameters, with a dedication to Queen Elizabeth in Greek, and a summary in Latin of the contents of the work, which was presented to her majesty when she visited Oxford in 1566. 2. Musical compositions, in manuscript. 3. 'Diversa carmina,' manuscript. 4. The Psalms of David turned into a short form of Hebrew verse and set to music. 5. A Latin translation of most, if not all, of the works of Justin Martyr. 6. 'In libros pauli Aeginetæ, hypomnemata quædam, seu obseruationes medicamentorum, quæ hac ætate in vsu sunt, per Georgium Edrychum medicum pro iuuenum studijs ad praxim medicam, collecta,' London, 1588, 8vo, dedicated to Walter Mildmay. 7. 'Martyrium S. Demetrii,' a translation into Latin preserved in manuscript at Caius College, Cambridge (E. 4). It is dedicated to Thomas Robertson, archdeacon of Leicester.

It is said that he brought out the edition of Shepreve's 'Hippolytus,' published at Oxford in 1584, but another account states that this edition was prepared by Joseph Barnes (WOOD, *Athenæ Oxon.* ed. Bliss, i. 135).

[Boase's Register of the Univ. of Oxford, p. 318; Casley's Catalogue of MSS. p. 252; Catalogue of Printed Books in Brit. Mus. under 'Edricus;' Dodd's Church Hist. i. 531; Foxe's Acts and Monuments (Townsend), vii. 544, 779; Lee's Hist. of Thame Church, p. 527; Pits, De Angliæ Scriptoribus, p. 784; Ritson's Bibl. Poetica, p. 200; Warton's Hist. of English Poetry,

iii. 284; Wood's Annals (Gutch), ii. 143, 853; Wood's Athenæ Oxon. (Bliss), i. 546, Fasti, i. 107, 118, 122.] T. C.

ETHEREGE, Sir GEORGE (1635?–1691), dramatist, was probably born in 1634 or the beginning of 1635, if we can rely upon a poem addressed to him by Dryden early in 1686, in which he is said to be fifty-one (see Gosse, *Seventeenth-Century Studies*, p. 234). According to Gildon he was born 'about 1636,' and came of an Oxfordshire family. He is said to have been for a short time at Cambridge, to have travelled abroad, as is probable from his knowledge of French, and to have afterwards been at one of the Inns of Court. He had presumably some fortune of his own. He wrote three comedies. The first, called 'The Comical Revenge, or Love in a Tub,' was acted at the Duke's Theatre in Lincoln's Inn Fields in 1664, with such success that the company cleared 1,000*l.* in a month. It was published in the same year. The serious scenes are in rhyme. Dryden had adopted the same plan in a few scenes of his 'Rival Ladies,' acted in 1663, and published in 1664, with a dedication, in which this 'new way' of writing is defended, and its introduction on the stage ascribed to D'Avenant's opera, 'The Siege of Rhodes' (acted 1661). Etherege thus helped to popularise a transitory fashion, and was doubtless influenced by his knowledge of the French stage, of which there are other traces in the play. The 'Comical Revenge' won for its author the acquaintance of Lord Buckhurst (afterwards Lord Dorset), to whom it was dedicated, and of the scapegrace courtiers of the day. In 1667 Etherege brought out 'She would if she could,' which also succeeded. In 1675 Rochester, in his 'Session of the Poets,' complains of the idleness of a man who had as much 'fancy, sense, judgment, and wit' as any writer of the day. In 1676 Etherege responded to this appeal by bringing out his last play, 'The Man of Mode, or Sir Fopling Flutter.' The success of the play was increased by the fact that many of the characters were taken as portraits; Dorinant being Lord Rochester, and Sir Fopling one 'Beau Hewit,' then notorious; while Medley was Sir Charles Sedley or the author. Dean Lockier told Spence that Sir Fopling was an exact portrait of Etherege himself.

In 1676 Etherege was concerned with Rochester in a disgraceful brawl at Epsom, where one of their companions was killed in a scuffle with watchmen, and Etherege with Rochester had to abscond for a time (*Hatton Correspondence*, 1879, i. 133). In 1680 he was injured by an accident at the tennis-court (*ib.* ii. 216). By this time he was knighted; and, according to the scandal of the time, he had to buy the honour in order to persuade a rich widow to marry him. He is said to have had a child by Mrs. (Elizabeth) Barry [q. v.], and to have settled 5,000*l.* or 6,000*l.* upon her.

Etherege obtained some diplomatic employment. He was sent to the Hague by Charles II. In 1685 he was sent to Ratisbon by James II. He spent some years there gambling, reporting gossip in his despatches, getting into scrapes by protecting an actress in spite of the social prejudices of the Germans, keeping musicians in his house, and begging for stage news from home. Three of his letters (from 'Familiar Letters of the Earl of Rochester' and the 'Miscellaneous Works of the Duke of Buckingham') are given in full in the 'Biog. Brit.' Copies of his despatches are in a letter-book now in the British Museum, of which Mr. Gosse gives a full account. Most of the despatches are political, but others are sufficient to show that he continued his habits of squalid debauchery, and disgusted the Germans by worse things than breaches of etiquette. The last letter is in March 1688. His secretary complains that Etherege had never paid him his proper salary, and had done all his business by lacqueys, not knowing ten words of German. Finally he went off to Paris, after three years and a half at Ratisbon, leaving his books behind him. Etherege was no doubt ruined by the revolution. In February 1690–1 Luttrell (*Relation of State Affairs*, ii. 171) reports that 'Sir George Etherege, the late King James's ambassador to Vienna, died lately at Paris.' Record of the administration to the estate of Dame Mary Etherege, widow, is dated 1 Feb. 1692. He left no children. His brother was an officer under William III, was badly wounded at Landen, died about 1718 at Ealing, and was buried in Kensington Church.

His plays were collected in 1704, 1715, and 1735. Steele speaks of their indecency in the 'Spectator,' No. 51. Steele might have found equal grossness in much abler contemporaries. Etherege was clever in catching the fashions of the day; but the vivacity which won popularity for his plays has long evaporated. Etherege also wrote some short poems. Mr. A. W. Verity edited a complete collection of Etherege's works in 1888.

[Biog. Brit. article by Oldys; Langbaine (by Gildon), 1698, p. 53; Jacob's Poetical Register (1723), i. 95, ii. 265; Letter-book in Add. MS. 11513; Gosse's Seventeenth-Century Studies, 1883, pp. 233–65; Genest's Hist. of the Stage, i. 54, 85, 189–90; Spence's Anecd. i. 62.] L. S.

ETHERIDGE, JOHN WESLEY (1804–1866), Wesleyan minister, was born at Youngwoods, a farmhouse four miles from Newport, Isle of Wight, on 24 Feb. 1804. His father was a lay preacher among the methodists, and had been urged by Wesley to enter the regular ministry, but refused. His mother was Alley Gray, daughter of an old naval officer. As a youth Etheridge was thoughtful and studious. He was privately educated and began to preach in 1826. Towards the end of 1827 the president of the conference sent him to Hull to assist the Rev. Dr. Beaumont, whose health had broken down. At the Bristol conference in August 1831 Etheridge was received into full connexion, being then second minister in the Brighton circuit. During that year he married Eliza Middleton, by whom he had one child, a daughter, who under her father's teaching became a remarkable Hebrew scholar and linguist. He took peculiar delight in the sacred literature and languages of the East, and most of his works related to these subjects. During several years of feeble health he lived at Caen and Paris, and availed himself of their libraries for carrying on his favourite studies. The university of Heidelberg in 1847 conferred upon him the degree of Ph.D. as a recognition of his exact scholarship and contributions to learning. Etheridge resumed circuit work on his recovery to health, and laboured successfully in Bristol, Leeds, and London. From 1853 he lived in Cornwall, and discharged ministerial duties at Penzance, Truro, Falmouth, St. Austell, and Camborne. Two volumes of biography were written by him for the Wesleyan conference, 'Life of Dr. Adam Clarke' in 1858, and 'Life of Dr. Thomas Coke' in 1860. Etheridge had an intense love of work, and was patient, modest, and gentle. He died at Camborne on 24 May 1866, aged 62. His principal works are: 1. 'The Apostolic Ministry and the Question of its Restoration considered,' 1836. 2. 'Horæ Aramaicæ: Outlines of the Shemitic Language,' 1843. 3. 'History, Liturgies, and Literature of the Syrian Churches,' 1846. 4. 'The Apostolical Acts and Epistles, from the Peschito, or Ancient Syriac,' &c., 1849. 5. 'Jerusalem and Tiberias; a Survey of the Religious and Scholastic Learning of the Jews,' &c., 1856. 6. 'The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, &c.; from the Chaldee,' in 2 vols., vol. i. 1862, vol. ii. 1865.

[Smith's Memoirs, &c., 1871; Minutes of the Methodist Conference, 1866.] W. B. L.

ETKINS, JAMES (1613?–1687). [See ATKINE, JAMES.]

ETTY, WILLIAM (1787–1849), painter, born at York on 10 March 1787, was seventh child of Matthew Etty and Esther (Calverley) his wife. His father was a baker and a miller, and it was at the shop in Feasegate, famed for its gingerbread, that William was born. His mother had 'a face for a Madonna,' according to Sir Thomas Lawrence; his uncle William was 'a beautiful draughtsman in pen and ink.' His eldest brother (also named William, who died before our William was born) had a taste for design, but otherwise there is nothing specially to account for the strong tendency towards art which he showed when a child. 'My first panels on which I drew' (he tells us in his short autobiography published in the 'Art Journal' in 1849) 'were the boards of my father's shop-floor; my first crayon a farthing's worth of white chalk, but my pleasure amounted to ecstasy when my mother promised me next morning, if I were a good boy, I should use some colours, mixed with gum-water. I was so pleased I could scarcely sleep.'

In 1798 he was apprenticed to a letterpress printer at Hull, and he served his full seven years, adding three weeks' work as a journeyman printer. His uncle, in answer to his repeated requests, sent for him to London, and he was free to follow the first and last aim of his life. The whole of his little leisure during his apprenticeship was spent in drawing and reading. He always 'thought to be a painter,' he wrote, 'dreamed of nothing else.' A strong sense of duty alone kept him to his distasteful employment. He speaks of 'harassing and servile duties,' and adds, a year before his death, that he still sometimes dreamt that he was 'a captive, and wake and find it luckily but a dream.'

His uncle belonged to the firm of Bodley, Etty, & Bodley, of Lombard Street, and was 'bountiful and benevolent' to him. At home at his uncle's, and furnished with cash by his brother Walter, he set to work in earnest, drawing from the antique at Gianelli's plaster-cast shop in Cock Lane, Smithfield, and soon achieved a 'Cupid and Psyche,' which, with the aid of Opie and the favour of Fuseli, procured him entrance to the school of the Academy at 'dear Somerset House,' where he worked with Collins and Haydon. A hundred guineas paid by his kind uncle gave him the privilege of a room in Sir Thomas Lawrence's house in Greek Street, Soho. He retained his admiration for Lawrence, though he seems to have had little instruction, except what could be gained from copying his master's pictures. Charles Leslie speaks of his earlier pictures as 'black and colourless attempts,' and it was not till 1811, after six

years' regular study, that he succeeded in getting any of his pictures exhibited. In this year, however, his 'Sappho' was accepted at the British Institution, and his 'Telemachus rescues the Princess Antiope from the fury of the Wild Boar' at the Royal Academy. Some nine years later he was looked upon by his companions 'as a worthy plodding person, with no chance of ever becoming a good painter.'

In 1816, with the help of his brother, he set out for Italy, but did not get further than Florence, for he was love-sick, home-sick, and in ill-health, but the short visit seems to have been of some advantage to his art, for his pictures of 1817 and 1818 attracted some attention, and in 1820 he achieved a real success by 'Pandora' at the British Institution and 'The Coral Finders' at the Royal Academy. This success was followed up the next year by a 'Cleopatra,' which made a great impression. 'He awoke famous,' says Leslie, but he did not relax his efforts. In 1822 he paid his second visit to Italy. He went to Florence, to Rome (where he met Canova, Eastlake, and Gibson), to other places, but half of his time during an absence of eighteen months was spent in Venice. It was a time of continuous study. 'He paints,' said the Venetians, 'with the fury of a devil and the sweetness of an angel.' He returned to London in January 1824, and the night afterwards 'saw him at his post on the Academic bench.' Indeed, life was one of such perpetual work that, except the death of his father in 1818 and his occasional attacks of love, which were all on his side only, there is little to record in his personal life during these years.

Though poor and in debt till late in life, his brother Walter relieved him of all pecuniary anxiety. In 1831 he still owed this brother 804*l.*, and it was not till 1841 that he was able to turn the balance in his favour. The mutual affection and trust of the two brothers were perfect. The artist never looked in vain for the necessary remittance, and spent every farthing towards the object for which it was lent—the perfection of his skill. Etty left England an accomplished student, he returned the perfected master. His picture of 1824, another version of 'Pandora,' was purchased by Sir Thomas Lawrence, and in October he was elected an associate of the Royal Academy.

In 1825 he completed 'The Combat; Woman pleading for the Vanquished,' his first very large picture. It was 10 ft. 4 in. by 13 ft. 3 in., and was purchased by John Martin, the painter, for 300*l.* In 1827 he exhibited a still larger picture, his first of the 'Judith' series, all three of which were purchased by the Scottish Academy, and are now in the National Gallery of Scotland, and in February 1828 he was elected to the full honours of the Academy.

After his return from Venice in 1824 Etty changed his lodgings from 16 Stangate Walk, Lambeth, to 14 Buckingham Street, Strand. Here his mother came with a granddaughter on a visit to set his house going for him, but the young girl stayed and kept his house till his death. Now, though his position was secure, his days were spent in painting, and, till almost the end of his life, he attended the life school of the Academy like a student every night. For many years after he was an academician he could not command large sums for his pictures. His price for a full-length portrait in 1835 was but 60*l.*, and it was only by strenuous industry, rigid economy, and the painting of numberless small pictures for dealers and others, that he was able to pay off his long arrears and lay by provision for his old age. Moreover, he would not raise his prices to those dealers who befriended him when he was poor, and a great part of his time was spent in painting nine large heroic compositions, designed with a high moral and patriotic aim. 'In all my works,' he wrote, 'I have endeavoured to exercise a moral influence on the public mind.' 'In the "Battle" ['The Combat'] I have striven to depict the beauty of mercy; in "Judith" patriotism and self-sacrifice to one's country, one's people, and one's God; in "Benaiah, David's Lieutenant," courage; in "Ulysses and the Sirens" resistance to passion, or a Homeric paraphrase on the text "The wages of sin is death;" in "Joan of Arc" religion, loyalty, and patriotism.' For all these works, except the 'Joan of Arc' series, he received but small sums. The Scottish Academy paid him 500*l.* for the three 'Judiths,' 200*l.* more than he received for 'The Combat.' He received 475*l.* for a large picture of 'The Choice of Paris,' painted for the Earl of Darnley, but the payments were spread over several years. One of his largest and finest pictures, 'Ulysses and the Sirens' (now in the Royal Institution, Manchester), and another of 'Delilah,' were sold for 250*l.* the two.

In 1830 he went to Paris for the fifth time, and went on 'painting in the Louvre when grapeshot were pouring on the populace by the Pont Neuf and musketry rattling everywhere.' The death of his mother in 1829; the return of his brother Charles from Java in 1843, after an absence of thirty-one years; his efforts against 'the destructive demon of modern improvement,' which was laying hands on his beloved York Cathedral

and other remains of ancient architecture in the city; a visit or two to Belgium and France; two letters to the 'Morning Herald' (1836) on the protection of art by the state; a lecture (1838) on the 'Importance of the Arts of Design,' and another (1840) on English cathedrals; the establishment of a yearly exhibition and a school of design at York; an unsuccessful attempt at fresco-painting in the summer-house in the gardens of Buckingham Palace; a meeting between himself and his four brothers in 1844; a visit to Edinburgh, where he was invited to a banquet by the Scottish Academy, delivered an address to the students, and, with his brother Charles, founded two small prizes for original design, are the most extraordinary events of Etty's life from 1828 to 1846.

The number of pictures of all sizes which he produced in these years was very great. They were, like his previous pictures, nearly all poetical compositions, designed to display the beauty of the female form. At first he had thought to paint 'Landscape.' 'The sky was so beautiful, and the effects of Light and Cloud. Afterwards, when I found that all the great painters of antiquity had become thus great through painting Great Actions, and the Human Form, I resolved to paint nothing else; and, finding God's most glorious work to be Woman, that all human beauty had been concentrated in her, I resolved to dedicate myself to painting,—not the Draper's or Milliner's work,—but God's more glorious work, more finely than ever had been done.'

His health had been long declining when, in October 1846, foreseeing the end, he left off the production of small pictures, and devoted himself entirely to the completion of his last large triad, the 'Joan of Arc.' He sold them easily for 2,500*l.*, a large price in comparison with what he had obtained for his earlier and finer large pictures. They were separately exhibited in 1847, and though they showed signs of failing power, and drew more blame than praise from the press, they won much admiration from his brother artists and those who could appreciate their nobility of design and beauty of colour.

In 1848 his health compelled him to break his lifelong, but now dangerous, habit of attending the life school, and he retired to York, where he died in the following year on 13 Nov. He was buried with public honours in the churchyard of St. Olave's, near the ruin of St. Mary's Abbey, at York.

In his last years he reaped the fruit of his long devotion to art. His pictures fetched high prices. 'It was said last week,' he writes, in reference to a sale at Christie's, 'Etty sells for more than Raphael.' A few weeks before his death he came up to town to see the exhibition of his collected works at the Society of Arts, and enjoyed a triumph which seldom befalls an artist. In his last eight years he had accumulated a sum of 17,000*l.*, and the contents of his studio sold for 5,000*l.* He left his niece his house at York and 200*l.* a year, and the rest of his property to his brother Walter, who died three months afterwards.

If we have none of his greatest pictures in our national collections in London, the galleries at Trafalgar Square and South Kensington contain a number of his minor works, which display to advantage his peculiar qualities as a painter, his rich and radiant colour, his exquisite flesh painting, and his grace of composition. One of these, 'Youth on the Prow and Pleasure at the Helm,' is one of the best and most characteristic of his more fanciful works.

[Art Union, December 1839; Art Journal, January 1849; Gilchrist's Life of Etty; Eclectic Review, vol. xxvi.; Redgraves' Century of Painters; Redgrave's Dict. of Artists; Cunningham's British Painters (Heaton); Pictures by William Etty, R.A.; Masterpieces of British Art.] C. M.

EUGENE (*d.* 618), Irish saint. [See EOGHAN.]

EUGENIUS I–VIII, kings of Scotland according to the chronology 'whereof Fordoun laid the plan which Boece finished and Buchanan ornamented' (INNES, *Critical Essay*, p. 699), have now been placed in at least a more consistent system by reference to the older authorities and the more authentic though still largely conjectural history which Innes founded, Pinkerton, notwithstanding some errors, helped to rectify, and Mr. Skene has reconstructed with great ingenuity. The date of the crossing of the Dalriad Scots from Ireland to Scotland is now fixed, chiefly by the criticism of Innes, at the true epoch of Fergus Mor Mac Earc (*c.* 503), and the list of forty kings between a supposititious Fergus Mac Ferchard, alleged to have reigned as far back as three centuries before the Incarnation, falls to the ground, EUGENIUS I, Buchanan's thirty-ninth king, among the rest.

EUGENIUS II, Buchanan's forty-first king, a supposed son and successor of Fergus Mac Earc, is not mentioned in the earlier authorities according to which Fergus was succeeded by Dongard.

EUGENIUS III, Buchanan's forty-sixth king, said by him to have reigned 525–58 A.D., to have been the son of Congallius (Conal) and the successor of Goranus (Gabhran), is equally unknown to these authorities. Conal and Gabhran appear to have been real kings, but

Gabhran was succeeded by a Conal II, son of Conal I.

EUGENIUS IV, Buchanan's fifty-first king, who reigned, according to that writer, 605-21, was a son of Aidan, the king 'ordained by St. Columba,' and can be identified with Eochoid Buidhe (The Yellow), the youngest son of Aidan, who, according to a prophecy of Columba, succeeded his father through the deaths of his elder brothers and was brought up by that saint (ADAMNAN, *Life of St. Columba*, ch. xxxvi.) The true date of his reign appears to have been 606-29. It was during it that Adamnan was born and that Oswald and Oswy, the sons of the Northumbrian king Ethelfrith, took refuge in Iona during the supremacy of Edwin of Deira.

EUGENIUS V, Buchanan's fifty-sixth king, the son of Dongart, may perhaps be identified with Eochoid Rinnenhail (With the Long Nose), who reigned three years, and was a contemporary of Egfrith of Northumbria.

EUGENIUS VI, Buchanan's fifty-seventh king, the son of Ferchar Fada (The Long), called Eogan in one and Ewen in another early Scottish chronicle, reigned thirteen years, and was a contemporary of Aldfrith, the Northumbrian king, in whose reign Adamnan and Cuthbert flourished.

EUGENIUS VII, Buchanan's fifty-ninth king, according to that writer the son of Findan and brother of Amberkelethus (Armchallach), the fifty-eighth king, but according to two old Scottish chronicles the son of Mordacus (Murdoch). The date of his reign according to Buchanan's computation was 680-97.

EUGENIUS VIII, Buchanan's sixty-second king, was by his account the son of Mordacus (Murdoch), the sixtieth king, and reigned from 761-4, but according to the older Scottish chronicles, Buchanan has here made two kings out of one, and this monarch was the same as the preceding. The period to which these kings (if there were two) is assigned by Buchanan, following Boece, is a confused part of the history of Scottish Dalriada. The defeat and death of Donald Breck (The Speckled), son of Eochoid Buidhe, by Owen or Ewen, a king of the Cumbrian Britons, in 642, is supposed by Mr. Skene to have subjected the Dalriad Scots to the Britons. A contest followed between two branches of the Dalriads, the Cinel (tribe or clan) Lorn and the Cinel Gabhran, which further weakened the Dalriad power and exposed it to an attack from the great Pictish king Angus Mac Fergus (731-61). This led to the subjection of the Dalriad Scots to the Picts, until Kenneth Macalpine (*c.* 844) united the Picts and the Scots and founded the monarchy of Scone. It may be doubted if it is possible to recover the true history, but the brilliant attempt of Mr. Skene (*Celtic Scotland*, i. 272-309) deserves consideration. One source of difficulty arises from the variable spelling of the Celtic names, of which the subject of the present article affords an illustration. The kings all styled Eugenius by Buchanan and the later Latin chronicles are in the vernacular called Eochoid, Eochod, Heoghed, Eoghed, Echach, Ocha, Eochol, Eogan, Ewen, and Ewan (see list in INNES, Appendix, p. 765). Some of these are misspellings of an age and a people among whom there was no settled practice. The Gaelic form appears to have been Eogan or Heogan, and the British, Owen. In modern times it has been converted into Hugh and Evan, but it is possible that more names are concealed under these varieties. Eugenius was the result of taking the nearest Latin equivalent, as was done with so many other Gaelic names.

[The original sources will be found in the appendices to Innes's Critical Essay and the Chronicles of the Picts and Scots; while the works of Fordoun, Wyntoun, Boece, and Buchanan must be consulted for the mediæval theories; those of Innes, Pinkerton, and above all Skene's Celtic Scotland, for the views of the modern critical school.] Æ. M.

EUSDEN, LAURENCE (1688-1730), poet laureate, whose family is said to have occupied a good position in Ireland, was son of the Rev. Laurence Eusden, rector of Spofforth, Yorkshire, and was baptised there 6 Sept. 1688. He went to St. Peter's School, York, and was admitted as pensioner at Trinity College, Cambridge, 24 March 1705. He graduated B.A. in 1708, M.A. in 1712. On 2 April 1706 he became a scholar of his college, was admitted as a minor fellow on 2 Oct. 1711, and advanced to a full fellowship on 2 July 1712. He became third sublector on 2 Oct. 1712, and a year later was admitted as second sublector. His first production in print was a translation into Latin of Lord Halifax's poem on the battle of the Boyne, to which he drew attention by a poem to the noble author in Steele's 'Poetical Miscellanies' (1714), and these effusions procured him Halifax's patronage. Eusden celebrated the marriage of the Duke of Newcastle to Lady Henrietta Godolphin (1717) in a poem of unblushing flattery, which the duke repaid with the post of poet laureate (24 Dec. 1718), then vacant by the death of Rowe, and in his gift as lord chamberlain. The appointment provoked considerable ridicule. Thomas Cooke (1703-1756) [q. v.], in his 'Battle of the Poets' (1725),

speaks of Eusden as 'by fortune rais'd, by very few been read, by fewer prais'd;' and Sheffield, duke of Buckingham, in his 'Session of the Poets,' says that Apollo's troubles were ended when

In rush'd Eusden and cry'd, Who shall have it
But I the true laureate, to whom the king gave it?
Apollo begg'd pardon and granted his claim,
But vowed that till then he ne'er heard of his name.

Between 1722 and 1725 Eusden took orders in the English church, and was appointed chaplain to Richard, lord Willoughby de Broke. Through the favour of Mr. Cotesworth he was instituted to the rectory of Coningsby in Lincolnshire, and died there on 27 Sept. 1730. Gray, in a letter to Mason dated 19 Dec. 1757 (*Works*, ed. 1884, ii. 345), says that 'Eusden was a person of great hopes in his youth, though at last he turned out a drunken parson,' a judgment which is confirmed by the lines of Pope. In the 'Dunciad,' book i. 293, we are told that 'Eusden thirsts no more for sack or praise;' line 425 of book ii. of the same poem originally ran, 'How Laurus lay inspir'd beside a sink;' and Eusden is generally considered the 'parson much bemus'd in beer' of the epistle to Arbuthnot, verse 15. He left behind him in manuscript a translation of part of Tasso's works and a life of the poet. His library is said to have been sold in 1763.

Southey's censure (*Later English Poets*, i. 280) is a just criticism of Eusden's poems, 'a strain of fulsome flattery in mediocre poetry,' but his poetical translations are sometimes eulogised for possessing 'some command of language and smoothness of versification.' His works were: 1. 'The Royal Family; a Letter to Addison on the King's Accession,' 1714. 2. 'Original Poems and Translations by Mr. Hill, Mr. Eusden, &c.,' 1714. 3. 'Translations from Claudian and Statius,' poem to Lord Halifax on reading the critique in the 'Spectator' on Milton, &c., in Steele's 'Poetical Miscellanies,' 1714. 4. 'Verses at the Last Publick Commencement at Cambridge,' 1714, two editions; more animated than most of Eusden's compositions, but not infrequently indecent. 5. 'Poems by the Earl of Roscommon, Duke of Buckingham, and Richard Duke,' 1717. Roscommon's essay on translated verse in this edition is printed with a Latin version by Eusden. 6. 'Poem on Marriage of the Duke of Newcastle to Lady Henrietta Godolphin,' 1717. 7. 'Poem to Her Royal Highness on the Birth of the Prince,' 1718. 8. 'Ode for the New Year,' 1720; the first of a series of such productions satirised by Pope in the lines

Like journals, odes, and such forgotten things,
As Eusden, Philips, Settle writ of kings.

9. Three poems addressed to Lord-chancellor Macclesfield and his son, Lord Parker, 1722. 10. 'The Origin of the Knights of the Bath,' 1725. 11. Three poems to the king and queen, 1727. Steele mentions Eusden in No. 555 of the 'Spectator' as among his assistants in that journal, and he is usually credited with a curious letter in the number for 7 June 1711 on 'Idols,' with some 'amusing illustrations of customs.' He is supposed to have contributed to its successor, 'The Guardian,' a letter in No. 124, which is entitled 'More Roarings of the Lion,' and he was certainly the author of the poetical translations from Claudian in Nos. 127 and 164. In the translation of Ovid's 'Metamorphoses,' which appeared in 1717 under the name of Dr. Garth and others, and was reissued in Whittington's 'British Poets,' vols. xciv. and xcv., he rendered portions of books iv. and x. Eusden was one of the fortunate few who were permitted to prefix commendatory verses to Addison's 'Cato.' Pope sneers at him again in the 'Dunciad,' book i. line 104, as eking out 'Blackmore's endless line,' and he was the 'L. E.' of Pope and Swift's treatise of the bathos. The best specimens of Eusden's muse will be found in Nichols's collection of poems, iv. 128–63, 226–49.

[Austin and Ralph's Poets Laureate, 239–45; Hamilton's Poets Laureate, 140–5; Chalmers's Essayists, xvi. xx.; Cibber's Poets, iv. 193–7; Jacob's Poets, ii. 51–3; Nichols's Illustrations of Lit. ii. 617, and Lit. Anecdotes, iii. 637; Notes and Queries, 5th ser. xi. 28, 152–3, xii. 336; Trin. Coll. Records.] W. P. C.

EUSTACE (*d.* 1215), bishop of Ely, ecclesiastic and statesman, 'vir multæ scientiæ et discretionis' (*Annal. Winton.* ii. 66), 'vir literatura tam humana quam divina insignis' (MATT. PARIS, ii. 585), was of unknown origin. He secured the confidence of Henry I and of Richard I. He became vice-chancellor and keeper of the royal seal, and ultimately chancellor (GERVAS. CANT. i. 544; *Annal. Winton.* u.s.) He was also dean of Salisbury. At that period all the chief posts in the church of York and its suffragan sees were, as a rule, employed to provide for royal officials. During the suspension of Geoffrey, archbishop of York [q.v.], by the pope, in 1195, Richard appointed Eustace in 1196 treasurer of York, on the death of Bouchard de Puiset, and in the same year gave him the enormous and lucrative archdeaconry of Richmond. In 1197 Richard

appointed Eustace bishop of Ely, advancing him at the same time to the chancellorship (*Annal. Margam.* p. 123). He was elected bishop 10 Aug. 1197 at Vaudreuil. His consecration by Archbishop Hubert took place in St. Catherine's Chapel, Westminster Abbey, 8 March 1198 (MATT. PARIS, ii. 446, 521; HOVEDEN, iv. 12, 14; DICETO, ii. 159). A few weeks previously he represented the king at the election of the emperor at Cologne, 22 Feb. 1198. When consecrated, Eustace was commissioned by Richard, in company with the Bishops of Durham and Winchester, to propose terms of reconciliation with Archbishop Geoffrey of York (HOVEDEN, iv. 66). One of Richard's last acts was to send him as his chancellor to remonstrate with Philip Augustus of France on alleged infringements of the five years' peace (*ib.* p. 80). He was present at the coronation of John on 27 May 1199 (*ib.* p. 90), as well as at his third coronation together with his queen Isabella at Canterbury, 1201 (*Annal. Burton.* i. 206). The next year he was one of the judges-delegate appointed by Innocent III to mediate in the controversy between Archbishop Hubert and the monks of Canterbury respecting the collegiate church commenced by Hubert at Lambeth (HOVEDEN, iv. 126; *Annal. Winton.* ii. 77). On 22 Nov. of that year (1200) Eustace witnessed the homage rendered by William of Scotland to John for his English fiefs at Lincoln (HOVEDEN, iv. 141). His high reputation for learning and wisdom is shown by his frequent employment in important ecclesiastical causes. In 1201, when Archbishop Geoffrey refused to recognise Honorius as archdeacon of Richmond, Innocent delegated him to examine the matter (*ib.* p. 177). He was (1 Sept.) one of the papal commission to inquire into the reported miracles of St. Wulstan of Worcester (*Annal. Wigorn.* iv. 391); in 1203 he was made arbitrator in the dispute between the monks of Evesham and their abbot (*Chron. Evesham*, p. 129), and in 1206 papal commissioner, in conjunction with the Bishop of Rochester, to examine the claims of the vale of Evesham for exemption from episcopal jurisdiction (*ib.* pp. 191, 192, 222). When in 1203 John was summoned by Philip as his overlord to render an account of the death of his nephew Arthur, the Bishop of Ely was sent with Archbishop Hubert to settle the terms of his safe-conduct to and from the French court (GERVAS. CANT. *Gest. Reg.* ii. 95; MATT. PARIS, ii. 658). He was one of the three prelates selected in 1208 by Innocent to endeavour to pacify John, and induce him to accept Stephen as primate, and to threaten him on his refusal with an interdict of his whole kingdom and his own excommunication. John proving contumacious, Eustace and his brethren on the following Passion Sunday, 24 March 1208, pronounced the interdict, and immediately escaped across the Channel. The chroniclers of the day are very severe upon the bishops for thus 'fleeing when they saw the wolf coming,' instead of laying down their lives for the flock, and 'living in luxury beyond the seas when they should have opposed themselves as a wall to protect the house of God' (WENDOVER, iii. 223; MATT. PARIS, ii. 253; *Annal. Waverl.* ii. 260). An ineffectual attempt towards the end of the year was made by Eustace, together with the Bishops of London and Worcester, at the instance of the archbishop, to come to terms with John. They crossed the Channel and vainly waited eight weeks for an interview (*Annal. Waverl.* ii. 261). Eustace took part with the same bishops in other similar attempts the following year. At Canterbury they met the bishops who remained faithful to John and other leading personages and discussed the way of reconciliation. Terms were agreed upon, but John refused to ratify them. John having shown some symptoms of yielding in fear of the threatened excommunication, Eustace and his brethren crossed again to Dover in October with the archbishop himself under a safe-conduct. John came to meet them as far as Chilham Castle, and offered impossible terms, when the bishops returned to France to prepare to issue the long-delayed excommunication (*ib.* ii. 263). This was sent by them at the pope's command to the bishops remaining in England, with instructions that it should be published throughout the realm. The bishops, 'like dumb dogs,' shrank from publishing the edict, while a like apprehension withheld Eustace and his companions from endeavouring to compel them (MATT. PARIS, ii. 526; WENDOVER, iii. 228). After the failure of Pandulf's mission Eustace accompanied Langton on a mission to Rome to press for severer measures. The pope formally pronounced sentence of deposition on John, and sent Pandulf with the English bishops to make Philip the offer of the crown (WENDOVER, iii. 228, 243; MATT. PARIS, ii. 535–6). This measure brought John to abject submission, and on the landing of Eustace and the bishops in Pandulf's train at Dover on 13 May 1213, the king tendered his deed of resignation, in which he promised to reimburse Eustace and the other exiled prelates for their confiscated estates and other pecuniary losses. The removal of the interdict was deferred till these promises had been exactly fulfilled (WENDOVER, iii. 260). This being at last done and the payment actually made, the interdict was raised (29 June), and Eustace

and the other exiled prelates having once more crossed the Channel met the now humbled king near Porchester and proceeded with him to Winchester, where, in the chapter-house of the cathedral, he received absolution on 20 July 1213 (*ib.*; MATT. PARIS, ii. 550; *Annal. Dunst.* iii. 37). In all the tangled events and in the various councils of this stirring period Eustace took a leading part. On 1 Nov. 1214 he gave the pontifical benediction to William of Trumpington on his election as abbot of St. Albans (MATT. PARIS, ii. 583; WENDOVER, iii. 260). In the same year he became one of John's sureties to his discontented barons that he would grant them a charter, in conjunction with the archbishop and William Marshal (WENDOVER, iii. 296). He died on a visit to the abbey of Reading on 3 Feb. 1215, and was buried in his cathedral church, to which he had added a new 'Galilee.' Whether this was the western porch, which now goes by that name, or some other portion of the fabric, considerations of architectural style render questionable.

[Matthew of Paris; Hoveden; Diceto's Monastic Annals; Roger of Wendover (see references in the article); Godwin, De Præsulibus, i. 254; Le Neve's Fasti.] E. V.

EUSTACE, JAMES, third VISCOUNT BALTINGLAS (*d.* 1585), was eldest son and heir of Sir Roland Eustace, second viscount Baltinglas in Wicklow, by Joan, daughter of James Butler, lord Dunboyne. Roland's father, Sir Thomas Eustace, was of the same stock with Roland Eustace, baron of Portlester [q. v.], and possessed estates in Kildare, Wicklow, and Dublin, including the town of Ballymore Eustace in the latter county. Henry VIII in 1535 created Sir Thomas Eustace baron of Kilcullen in Kildare, and in 1541 granted him the title of Viscount Baltinglas, together with the site and lands of the dissolved Cistercian abbey there. On the second viscount's decease his titles and estates devolved on James Eustace, who married Mary, daughter and coheiress of Sir John Travers of Monkstown, co. Dublin, and was allied by blood with the Earl of Kildare and the most important of the Anglo-Irish families. The third Viscount Baltinglas did not conform to the established church, and from an official record it appears that shortly before his accession to the title he was fined one hundred marks for having heard a mass. He does not seem to have been regarded by his contemporaries as endowed with eminent abilities, but he is stated to have been a zealous religionist. With the object of re-establishing the catholic religion in Ireland, and of removing the penalties and disabilities imposed on its professors there, Baltinglas entered into a confederacy with some of the native Irish in Leinster and Ulster. Information in relation to this movement is stated to have first reached the government at Dublin through the wife of one of those engaged in it, who furtively obtained possession of a letter which she erroneously supposed at first to have reference to some intrigue of her husband, of whom she was jealous. Little authentic material has as yet been published in relation to Baltinglas and his projects. In July 1580 he addressed a communication to Thomas, earl of Ormonde, in which he apprised him that he had taken up the sword to 'maintain the truth' by command of the 'highest power on earth.' He protested against the severities and injustice inflicted by Elizabeth's officials on the people of Ireland, repudiated the recognition of a woman as head of the church, and added that but for the death of Becket the earl's ancestors could never have acquired the Ormonde peerage. This letter was transmitted by Ormonde to the government, and the capture of Baltinglas was entrusted by it to his relative, the Earl of Kildare. Baltinglas appeared in open hostility to the crown in June 1580, when he joined the native Irish in Leinster who encountered and repulsed the forces led against them by the lord deputy, Arthur Grey. Baltinglas and his followers continued in arms for several months, but with resources too limited for the attainment of any important results. Towards the close of 1581 Baltinglas, with one of his brothers, notwithstanding the vigilance of the governmental agents, succeeded in reaching Spain, where they hoped to obtain aid in arms and supplies. They were received with favour by Philip II, who assigned liberal allowances to them. The return of Baltinglas to Ireland with supplies from Spain was looked forward to with hope by catholics in Ireland and with apprehension by the new settlers there. He does not appear, however, to have completed the requisite arrangements when he was carried off by death in Spain in November 1585. Baltinglas was outlawed by the government in Ireland, and his possessions were vested in the crown. Among them was a house in Dublin of which a grant was made to the poet Edmund Spenser, secretary to the lord deputy, Arthur Grey. The Earl of Kildare and the Baron of Delvin were imprisoned for a considerable time on charges of having connived at the acts of Baltinglas and his adherents. Forty-five persons are stated to have been executed at Dublin for alleged complicity with Baltinglas. In 1585 an act was passed in the parliament at Dublin for

the attainder of James Eustace, late Viscount Baltinglas, with his brothers Edmund, Thomas, Walter, and Richard Eustace. Spenser, in his 'View of the State of Ireland,' has left some observations on the difficulties encountered by the government in obtaining parliamentary assent to the retrospective clauses which were embodied in this statute.

[State Papers, Henry VIII and Elizabeth (Public Record Office, London); Carew MSS. (Lambeth); Carte Papers (Bodleian Library); Istoriæ Catholicæ Iberniæ Compendium, 1621; De processu martyriali in Hibernia, 1619; Commentary on services of Lord Grey (Camden Society), 1847; Hibernia Anglicana, 1689; Camdeni Annales, regnante Elizabetha (Leyden, 1639); Statutes of Ireland, 1621; Chartularies of St. Mary's Abbey, Dublin (Rolls Series), 1884; Facsimiles of National MSS. of Ireland, iv. 1, 1882.] J. T. G.

EUSTACE, JOHN CHETWODE (1762?–1815), classical antiquary, was born in Ireland about 1762. His mother was descended from the ancient Cheshire family of Chetwode. It is said that as early as 1767 he was sent to Sedgley Park school, Staffordshire, where he remained till 1774 (*Catholic Magazine*, 1833, iii. 32). He then proceeded to the English Benedictine convent of St. Gregory at Douay. After receiving the habit he left without making his profession, though he always retained a warm attachment to the order. Afterwards he went to Maynooth College, taught rhetoric there for some time, and was ordained priest. Bishop Milner states that Eustace, after provoking the indignation of the prelates of Ireland, came to England and settled in the midland district, where he not only associated with the protestant clergy, but encouraged his fellow-believers to attend their services. 'This conduct was so notorious and offensive to real catholics that I was called upon by my brethren to use every means in my power to put a stop to it' (Husenbeth, *Life of Milner*, p. 399).

Eustace was the intimate friend of Edmund Burke, his confidential adviser, and his companion in his last illness. For some time he assisted Dr. Collins in his school at Southall Park, and when Mr. Chamberlayne retired from the mission Eustace succeeded him at Cossey Park, the seat of Sir William Jerningham, near Norwich. He was resident at different periods in both the universities as tutor to two young relatives of Lord Petre (Clayton, *Sketches in Biography*, p. 383). In 1802 he travelled through Italy with John Cust (afterwards Lord Brownlow), Robert Rushbroke of Rushbroke Park, and Philip Roche. In 1805 he was resident in Jesus College, Cambridge, with George Petre, and there he associated with the most eminent literary men in the university, especially Dr. Edward Daniel Clarke, who recommended him to publish the manuscript journal of his tour through Italy. Afterwards he took a journey with his pupil, George Petre, through part of Dalmatia, the western coast of Greece, the Ionian Islands, Sicily, and Malta. In 1813 his 'Tour through Italy' was published. This book acquired for its author a sudden and a wide reputation. His acquaintance was sought by almost all persons in this country distinguished by rank or talents (*Gent. Mag.* vol. lxxxv. pt. ii. p. 372).

In June 1814, during the short peace, he accompanied Lords Carrington and Essex on an excursion to France, and on his return published a remarkable description of the changes made by war and revolution in that country. He went again to Italy in 1815, and was collecting materials for a new volume of his 'Tour' when he was attacked by malaria, and died at Naples on 1 Aug. 1815, aged 52. He was buried in the church of the Crocelle (*Catholic Mag.* 1832, ii. 200).

His works are: 1. 'A Political Catechism, adapted to the present moment,' 1810, 8vo (anon.), written in the spirit of a legitimate whig. 2. 'An Answer to the Charge delivered by the Bishop of Lincoln to the Clergy of that Diocese, at the Triennial Visitation in 1812,' Lond. 1813 and 1819, 4to, republished in the 'Pamphleteer,' vol. ii., 1813. 3. 'A Tour through Italy, exhibiting a View of its Scenery, Antiquities, and Monuments, particularly as they are objects of Classical Interest, with an account of the present state of its Cities and Towns, and Occasional Observations on the Recent Spoliations of the French,' 2 vols. Lond. 1813, 4to, 2nd edit. Lond. 1814; 3rd edit. entitled 'A Classical Tour through Italy,' 4 vols. Lond. 1815, 8vo; 4th edit. 4 vols. Lond. 1817, 8vo; 6th edit., with an additional preface and translations of the quotations from ancient and modern authors, 4 vols. Lond. 1821, 8vo, reprinted at Paris in 1837 in vols. ccii. and cciii. of a series entitled 'Collections of Ancient and Modern English Authors;' 8th edit. 3 vols. Lond. 1841, 8vo, forming part of the 'Family Library.' Great praise has been deservedly bestowed on this work, but John Cam Hobhouse, afterwards Lord Broughton, in his 'Historical Illustrations of the fourth canto of "Childe Harold,"' 1818, criticises it with extreme severity, calling Eustace 'one of the most inaccurate, unsatisfactory writers that have in our times attained a temporary reputation.' A vindication of Eustace from these charges appeared in the 'London Magazine,' 1820, i.

532. To his co-religionists Eustace gave great offence in consequence of some of his sentiments. Bishop Milner maintained that his 'Tour' was pervaded by an 'uncatholic and latitudinarian spirit,' more dangerous than open heresies. Monsignor Weedall states that Eustace when on his deathbed bitterly bewailed to all his friends who visited him the erroneous and irreligious tendency of several passages in the publication (*Catholic Mag.* 1832, p. 97). Eustace's projected supplementary volume was executed by Sir Richard Colt Hoare, bart., who published 'A Classical Tour through Italy and Sicily, tending to illustrate some districts which have not been described by Mr. Eustace,' 2nd edit. Lond. 1819, 8vo. 4. 'A Letter from Paris, with Critical Observations and Remarks on the State of Society, and the Moral Character of the French People,' Lond. 1814, 8vo. Eight editions were sold in a short time. 5. 'The Proofs of Christianity,' Lond. 1814, 12mo. 6. A course of rhetoric. Manuscript preserved at Downside. 7. An unfinished didactic poem on 'The Culture of the Youthful Mind.'

[Addit. MS. 22976, f. 273; Biog. Dict. of Living Authors, pp. 110, 427; Byron's Poetical Works, 1850, p. 785; Catholic Mag. 1832–3, i. 366, 398; Catholicon, 1817, v. 205; Gillow's Bibl. Dict.; Hoare's Classical Tour, preface and dedication; Husenbeth's Life of Milner, pp. 398, 401–5; Knight's Cyclopædia (biography), suppl. p. 507; Lowndes's Bibl. Man. (Bohn), p. 763; Oliver's Catholic Religion in Cornwall, p. 513; Webb's Compendium of Irish Biography, p. 174.] T. C.

EUSTACE, ROLAND FITZ, Lord Portlester (*d.* 1496), chancellor and treasurer in Ireland, was the eldest son of Sir Edward FitzEustace, head of an important Anglo-Norman family which acquired extensive estates in Kildare and Meath in Ireland. The FitzEustaces with the Earls of Kildare and the Geraldines were among the chief and most active supporters in Ireland of the Yorkist party, the head of which was Duke Richard, father of Edward IV. By descent the duke had claims to large demesnes in Ireland, of which kingdom he was appointed viceroy in 1449 for Henry VI. Sir Edward FitzEustace acted as deputy in Ireland in 1454 for the Duke of York, and in the same year his son, Sir Roland, received the appointment of lord treasurer there. Sir Roland married Marguerite, relict of Sir John Dowdall, and daughter of Jenico d'Artois, a Gascon officer who had been employed in military affairs in Ireland by Richard II and Henry IV. A chapel under the patronage of the Blessed Virgin was erected by Sir Roland in the parochial church of St. Audoen, Dublin, in 1455. Edward IV, on his accession to the throne in 1461, confirmed Sir Roland in the treasurership of Ireland, and by patent dated at Westminster 4 March in the same year created him Baron of Portlester in the county of Meath. He was also appointed temporary deputy-governor in Ireland for the viceroy, George, duke of Clarence, and took the oath of office on 12 June 1462. In that year he presided as lord deputy at a parliament held in Dublin. About this time Portlester was accused of treasonable designs in collusion with the Earl of Desmond. Portlester repudiated the charge, offered trial by wager of battle, and was subsequently exonerated by act of parliament. Another charge of treason made against him at Dublin in 1470 does not appear to have been prosecuted. His daughter and coheiress, Alison, became the wife of Gerald, eighth earl of Kildare, lord deputy of Ireland. In 1472 the chancellorship was conferred on Portlester and John Taxton during their lives. Portlester was one of the chief supporters of the Earl of Kildare in his contest in 1478 with Henry, lord Grey, in relation to the office of deputy in Ireland for Edward IV. The name of Portlester stands next to that of the Earl of Kildare on the roll of those appointed in 1479 as chief members of the fraternity of St. George for defence of the English territories in Ireland. Under the arrangements made by Edward IV for the administration of his affairs in Ireland, Portlester was superseded in the chancellorship, but retained in office as lord treasurer, and the post of chief baron of the exchequer was conferred on his son, Oliver Eustace, in 1482. Portlester was reputed to have acquired considerable wealth through his employments under the crown. In 1486 he established at Kilcullen, on the bank of the Liffey, co. Kildare, a convent for Observantine Franciscans, subsequently known as the 'New Abbey.' With the Earl of Kildare and other leaders of the Anglo-Irish, Portlester in 1487 took part in the movement of the Yorkists in favour of Lambert Simnel. In 1488 Portlester again became chancellor of Ireland when that office was vacated by Sir Thomas FitzGerald, who took command of the Irish soldiers who fought in the battle at Stoke in 1488. Through the intervention of the royal commissioner, Sir Richard Edgecombe, a pardon was issued to Portlester by Henry VII, under date of 25 May 1488. He died at an advanced age in 1496, and was interred in the Franciscan abbey, which he had founded at Kilcullen. The remains of a stone monument with recumbent effigies of Portlester and his wife are preserved on the site of the

chapel which, as above mentioned, he erected in the church of St. Audoen, Dublin.

[Rolls of Parliament, Chancery and Exchequer, Ireland; Patent Roll, England, 3 Hen. VII; Hist. of Viceroys of Ireland, 1865; Hist. of City of Dublin, 1854; Waræi Disquisitiones de Hibernia, 1658; manuscripts in library of Dukes of Burgundy, Brussels; Harleian MS. 433, Brit. Mus.; Cottonian Charters, Brit. Mus.; Letters and Papers of Henry VII, ed. James Gairdner (Rolls Series), 1861.] J. T. G.

EVANS, ABEL, D.D. (1679–1737), divine and poet, son of Abel Evans of London, gent. (*Oxf. Mat. Reg.*), was born in February 1679, and entered Merchant Taylors' School in the spring of 1685. He was elected probationary fellow of St. John's College, Oxford (1692), proceeded regularly to the degrees of B.A. (1696), M.A. (1699), B.D. (1705), D.D. (1711). These higher degrees were probably taken in mere obedience to the college statutes. Such reputation as Evans acquired was due rather to his powers as a satirist than to his abilities as a divine. He entered holy orders in 1700, and held successively the incumbencies of Kirtlington, St. Giles, Oxford, and Great Stoughton, Huntingdonshire. For a short time also he was chaplain to his college, but was ejected, says Hearne, because, in a speech made publicly in the hall of St. John's, he reflected upon Dr. Delaune, the president, and most of the members of the society. However, the Duchess of Marlborough espoused his cause, and, 'though he was a loose, ranting gentleman, he was mightily caressed,' and reinstated in his office. He then reformed his course of life, and turned upon his former friends, publishing (1710) a poem entitled 'The Apparition; a dialogue betwixt the Devil and a Doctor concerning the rights of the Christian Church,' in which Tindal and Kennett were roughly handled. Dr. T. Smith (Hearne's correspondent) speaks of the satire as displaying 'great wit, good sense, and wonderful honesty,' but it is of small literary worth or general interest. In 1713 Evans published a poetical epistle to Jacob Bobart [q. v.], entitled 'Vertumnus,' which was republished in Nichols's 'Select Collection of Poems,' vol. v.

Evans was presented by his college in 1725 to the rectory of Cheam, Surrey, a benefice which had been held by no less than six bishops, and died there 18 Oct. 1737. Political prejudice distorted Hearne's estimate of Evans's character, which there is no reason to suppose was other than honourable, even before he ceased to be a whig and a low churchman. He was a good preacher; his thanksgiving sermon preached at St. Mary's, Oxford, in 1705 was commended by Bishop Lloyd. As an epigrammatist he had considerable reputation, and was by no means the least among the nine Oxford wits whose names are preserved in the distich—

Alma novem genuit celebres Rhedycina poetas,
Bubb, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans.

He was personally acquainted with the leading literary men of his time, and corresponded with Pope, who gave him a place beside Young and Swift in the second book of the 'Dunciad:'—

To seize his papers, Curll, was next thy care;
His papers, light, fly diverse, tost in air;
Songs, sonnets, epigrams, the winds uplift,
And whisk 'em back to Evans, Young, and Swift.

His best known epigram, the originality of which has been questioned, is that on Vanbrugh:—

Lie heavy on him, Earth, for he
Laid many a heavy load on thee.

[Chalmers's Biog. Dict. xiii. 40; Robinson's Reg. of Merchant Taylors' School; Pope's Works (Elwin and Courthope), iv. 137, 328, x. 106–8 (where five of Evans's letters are given); Hearne's Collections (Oxford, 1886), i. 33, ii. 332, &c., *n.* 459.] C. J. R.

EVANS, ARISE (*b.* 1607), fanatic. [See EVANS, RHYS or RICE.]

EVANS, ARTHUR BENONI (1781–1854), miscellaneous writer, was born at Compton-Beauchamp, Berkshire, on 25 March 1781. His father, the Rev. Lewis Evans [q.v.], vicar of Froxfield, Wiltshire, was a well-known astronomer, and held for many years the professorship of mathematics at the Royal Military Academy, Woolwich. He married Ann, eldest daughter of Thomas Norman. The second son, Arthur, received his education at the college school, Gloucester, of which his uncle and namesake was head-master, and here he was known as 'The Bold Arthur,' from his remarkable personal courage. He went into residence at St. John's College, Oxford, 23 Oct. 1800, and proceeded B.A. 21 Feb. 1804, M.A. 1820, and B.D. and D.D. 1828. In addition to his knowledge of the classical languages, he became well versed in Hebrew, French, Italian, Spanish, German, and Icelandic. He had an excellent ear for music, and was a performer on several instruments. As an artist he sketched in pencil, crayon, and sepia, and his cattle pieces were of eminent merit. He studied geology and botany, and his knowledge of Greek, Roman, and English coins, of which he had a large collection, was considerable. He was ordained to the curacy of Hartpury, Gloucester, in August

1804, and after receiving priest's orders in September 1805, was in the following month appointed professor of classics and history in the Royal Military College, then lately established at Great Marlow, Buckinghamshire, and he removed with the college to Sandhurst in October 1812. Resigning this appointment in 1822, he went to Britwell, near Burnham, where he prepared pupils for the universities, and served the curacy of Burnham until 1829, when he accepted the head-mastership of the free grammar school at Market Bosworth, Leicestershire. While resident at that place he held successively the curacies of Bosworth, Carlton, and Cadeby between 1829 and 1841. He never derived from his clerical profession more than 100*l.* a year. As a schoolmaster he was eminently successful. He died at Market Bosworth 8 Nov. 1854. In June 1819 he married Anne, third daughter of Captain Thomas Dickinson, R.N., of Bramblebury, near Woolwich, by whom he had six children. She died 10 May 1883, in her ninety-second year.

Evans was the author of the following works: 1. 'Synopses for the use of the Students in the Royal Military Academy.' 2. 'The Cutter, in five Lectures on the Art and Practice of Cutting Friends, Acquaintances, and Relations,' 1808. 3. 'Fungusiana, or the Opinions and Table-talk of the late Barnaby Fungus, Esq.,' 1809. 4. 'The Curate and other Poems,' 1810. 5. 'Plain Sermons on the relative Duties of the Poor as Parents, Husbands, and Wives,' 1822. 6. 'Present National Delusions upon Wisdom, Power, and Riches,' 1831. 7. 'Sermons on the Christian Life and Character,' 1832. 8. 'Effectual Means of Promoting and Propagating the Gospel,' 1836. 9. 'The Phylactery,' a poem, 1836. 10. 'Calamus Scriptorius, or Copies for writing Greek,' 1837. 11. 'The Fifth of November,' a sermon, 1838. 12. 'The Village Church,' a poem, 1843. 13. 'Education and Parental Example, in imitation of the XIVth satire of Juvenal,' a poem, 1843. 14. 'The Sanctuary Service and not the Sermon the great object of Public Worship,' 1843. 15. 'The Layman's Test of the true Minister of the Church of England.' 16. 'Divine Denunciations against Drinking, or the Word of God more powerful than Pledge-taking.' 17. 'Leicestershire Words, Phrases, and Proverbs,' 1848. Reprinted by the English Dialect Society, 1881. 18. 'Personal Piety, or Aids to Private Prayer for Individuals of all classes,' 1851. 19. 'Britain's Wreck, or Breakers Ahead. By an Old Hand on Board,' 1853. Three of Evans's children have come prominently before the public. John Evans, born 1823, is president of the Society of Antiquaries, and has been a writer on coins, and stone, bronze, and flint implements. Sebastian Evans, born 1830, is a designer for glass work and a poet; he edited the 'Birmingham Gazette' 1867–70, and since 1881 has been the editor of 'The People,' a conservative Sunday journal. Anne Evans, born 1820, died 1870, wrote poems and music, which in 1880 were edited and published with a memorial preface by Anne Thackeray Ritchie.

[Gent. Mag. January 1855, pp. 100–2; Men of the Time (1887), p. 360.] G. C. B.

EVANS, BENJAMIN (1740–1821), congregational minister, was born at Ffynon-Adda, Meline, Pembrokeshire, 23 Feb. 1740. In his early days, while he was minister at Llanuwchllyn, Merionethshire (where he was ordained 1769), he met with a good deal of persecution and was compelled to apply to the king's bench for a mandamus before he was allowed to conduct the services in peace. He removed in 1777 to Haverfordwest, and thence to Drewen in Cardiganshire, 24 June 1779, where he was much beloved, and remained till his death, 2 March 1821. His first duty here was to undo the work of his predecessor, who was in sympathy with the Arminian movement, then led by the Rev. David Lloyd of Llwynrhydowen. Evans showed great tact and gradually and successfully led back the congregation to the prevailing Calvinism of the day. The baptist controversy which began about 1788 was originated by the great activity of a few baptists in the neighbourhood, who distributed large numbers of tracts among members of the congregation. This compelled the minister to act on the defensive. The historian of nonconformity in Wales says that probably nothing abler was ever written on both sides of this question of baptism than the letters of Evans on the one side and those of Dr. William Richards of Lynn on the other. According to the same authority Evans's services to his countrymen were very great, both through the pulpit and the press (*Eglwysi Annybynol*, iv. 174). His published works are (all in Welsh): 1. Translation of a sermon on the gunpowder explosion at Chester, by Dr. J. Jenkins, 1772. 2. 'Letters on Baptism,' 1788; second edition, with additions in reply to Dr. Richards, 1789. 3. 'Sufferings of the Black Men in Jamaica, &c.,' 1789. 4. 'The Wailings of the Black Men in the Sugar Islands' (3 and 4 were published anonymously). 5. A poem on baptism in reply to the Rev. Benjamin Francis, 1790. 6. Translation of the Rev. Matthias Maurice's 'Social Religion,' 1797. 7. Two catechisms (1) 'On the great Principles of Religion,' (2) 'On the Principles of Non-

conformity.' 8. Four sermons on practical religion.

[Jones's Geiriadur Bywgraffyddol; Rowlands's Bibliography.] R. J. J.

EVANS, BROOKE (1797–1862), well known as a nickel refiner, was born in Bull Street, Birmingham, in 1797, his father being a woollendraper. On leaving school at the age of fifteen he was apprenticed to a gunmaker, and made his first acquaintance with metallurgy. His term of apprenticeship having expired, Evans started for the United States, and entered into partnership with a gunmaker in New York. He was only partially successful in this trade, and before long he abandoned it, and went off prospecting in Central America. Here he became an indigo planter, and his business capacity speedily advanced him to the position of an indigo merchant. Having made some money he returned to England. In the Gulf of Mexico the captain of the ship and several of the crew were seized with yellow fever. Evans took command of the ship, and navigated her successfully to the British Isles. He afterwards purchased a small business in the glass and lead trade at Stratford-on-Avon, where he lived six years with his sister. This adventure became a very successful one, so that he saved from 5,000*l.* to 6,000*l.* Charles Askin, a veterinary surgeon, was a friend of Evans. He had removed to Warsaw, where some of Evans's family had ironworks. Askin there bought some spoons of a white metal called 'argentan' by the maker. He accidentally discovered that the metal contained nickel. Askin's brother offered him the use of a laboratory in the gasworks at Leamington, of which he was the manager. There, in co-operation with Evans, he endeavoured to refine nickel from speiss (an impure mixture of cobalt, nickel, and other metals), left after the preparation of cobalt blue for painting pottery. They were successful, and Askin joined the firm of Merry & Son, manufacturers of German silver. Askin remained a partner until he gained 1,000*l.* by the venture, and with this he joined Evans. In 1835 they built works in Birmingham, where they successfully produced refined nickel from nickel-speiss, then a drug in the market. The demand for Evans & Askin's refined nickel and German silver increased so rapidly that the speiss produced by the cobalt blue manufacturers was quite insufficient for their requirements. Evans resolved to explore Europe for the ores of nickel. He heard of its existence at the mines of Dobschan in Hungary, visited the place, and bought all the ore for which he could afford to pay. The ore contained half as much cobalt as nickel. As cobalt was detrimental to the German silver, and as Askin could not by his mode of refining separate these metals, they had to contend with a new set of difficulties. Experiments were made by Askin and Mr. Benson, the father of the present archbishop of Canterbury. The demand for nickel was meanwhile steadily increasing. Evans & Askin at last, by steady perseverance, discovered a process by which they obtained refined nickel in large quantities. To meet the demand Askin visited some nickel mines near Geisdal in Norway in 1847, where he died suddenly on 25 Aug. He was brought home and buried at Edgbaston. Since that time the demand for nickel was steadily met by Evans, who died in 1862, and was buried near his partner in Edgbaston. The firm of Evans & Askin continues.

[Birmingham Daily Mail, 11 Dec. 1878; special information from friends.] R. H–T.

EVANS, CALEB (1831–1886), geologist, born on 25 July 1831, was educated under Professor Key at University College School. The death of his father compelled him to leave school at an early age, and in 1846 he began work in a solicitor's office. In 1852 Evans was appointed a clerk in the chancery pay office, a post which he held until 1882, when his health enforced his retirement. He never married; his residence was at Hampstead, where he lived with his brother and sisters.

Evans commenced the study of geology by attending lectures delivered in 1855 by Professor Owen and Dr. Melville. In 1858 he began to collect fossils from the tertiary formations of the south of England, and formed during the next twenty-five years very complete sets illustrating the strata of the London district. He also investigated the strata of the Isle of Wight, Lyme Regis, Weymouth, Swanage, and Portsmouth.

In 1857 Evans took part in founding the Geologists' Association of London, of which he was for many years one of the most active members, and in 1867 he was elected a fellow of the Geological Society.

Evans was fortunate in being able to take advantage of the operations in connection with the main drainage works in the south of London, which afforded opportunities for collecting fossils never likely to recur. He secured suites of specimens of fossil shells of great interest and rarity. Evans also did excellent work in studying the chalk. He made large collections of its fossils, and his paper 'On some Sections of Chalk between Croydon and Oxted,' read to the Geologists' Association in January 1870, marks the first English attempt to divide this immensely

thick mass of pure white limestone into several zones, and to correlate these zones with those which had already been established by continental geologists.

Altogether Evans was the author of eleven papers on geological subjects, eight of which appeared in the 'Proceedings' of the Geologists' Association, of which, in addition to the paper on the chalk mentioned above, we may specially name that on the 'Geology of the neighbourhood of Portsmouth and Ryde' as giving evidence of detailed and careful work. Of other work we may mention a sketch of the geology of Faringdon in the 'Geologist' for August 1866, and 'Mill Hill in former Ages,' written for the 'Mill Hill Magazine.' Many of Evans's papers were also published separately.

Evans constructed several excellent geological models or relief maps, his method being to paste layer upon layer of cartridge paper so as to secure the necessary elevations, and then to colour the whole according to the outcrop of the rocks. His models of the valley of the Thames near London, of a part of the same on a larger scale, and one of the whole of England, are now in the possession of Mr. H. J. Lister of Eldon Road, Hampstead; a fine map or model of the country round Hastings is in the possession of the corporation of that town; he also constructed a model of the neighbourhood of Sidmouth. Evans's extensive collections of fossils were purchased by Mr. Ernest Westlake of Fordingbridge. Evans died 16 Sept. 1886.

[Information from relatives; Geological Mag. March 1887; Quart. Journ. Geological Society, President's Address, 1887.] W. J. H.

EVANS, CHARLES SMART (1778–1849), vocalist and composer, was a chorister under Dr. Ayrton, and in 1808 a gentleman of the Chapel Royal. His name appears among the alto singers in the chorus of the 'Ancient Concerts' of 1798, and he took part with Braham and others in the music performed at Weber's funeral in 1826. Four of Evans's part-songs gained prizes from the Glee and Catch Clubs, namely: 'Beauties, have you seen a toy?' 1811; 'Fill all the glasses,' 1812; 'Ode to the Memory of Samuel Webbe,' 1817; and 'Great Bacchus,' 1821. Subsequently he became a catholic and a member of the choir of the chapel of the Portuguese embassy. Evans wrote a 'Magnificat,' and some motetts, contained in books iv. and v. of Novello's 'Collection of Motetts.' He was also the composer of many songs. He died 4 Jan. 1849.

[Gillow's Dict. of English Catholics, ii. 185; Grove, i. 498; Musical Recollections of the Last Half Century, i. 136; Programmes of the Ancient Concerts; Quarterly Musical Magazine and Review, viii. 127.] L. M. M.

EVANS, CHRISTMAS (1766–1838), one of the great Welsh preachers, was born on Christmas day 1766, at a place called Ysgaerwen, in the parish of Llandyssul, Cardiganshire. His father, Samuel Evans, was a poor shoemaker, who, dying when his son was only nine years old, left him in a state of complete destitution. The next six years Christmas spent with his mother's uncle at Llanvihangel-ar-Arth in Carmarthenshire, 'than whom,' he says, 'it would be difficult to find a more unconscionable man in the whole course of a wicked world.' So he left him to become a farm servant at various places, and ultimately came under the influence of David Davies of Castellhywel, a well-known bard and schoolmaster, and the minister of a congregation of presbyterians fast slipping into unitarianism at Llwynrhydowen. Evans joined Llwynrhydowen Chapel, was taught a little by Davies in his school, learnt how to read Welsh, and acquired some knowledge of English; became religious, and began to preach. But as the strict rules of the presbyterians required an academical education for their ministers, he gradually gravitated towards the baptists, who had no such limitations, and in 1788 was baptised in the river Duar at Llanybyther in Carmarthenshire, and joined the baptist congregation at Aberduar. Before this he had seriously injured an eye in an affray in which he does not seem to have been to blame. He was now a regular preacher, and in 1789 was ordained as a sort of missionary to the scattered baptists of Lleyn, the peninsula of Carnarvonshire. Here he married Catherine Jones, a member of his congregation. They had no family. While there he was 'converted' during a preaching journey, and now began to preach with a power and earnestness of conviction that soon made him famous. In 1792 he removed to Anglesey to act as minister to all the baptist churches in the island. He lived at Llangevni, where the most important chapel was situated. Here he worked with great success, but a curious wave of Sandemanianism spread over Anglesey and greatly influenced rigid Calvinists like Evans. 'The Sandemanian heresy afflicted me so much as to drive away the spirit of prayer for the salvation of sinners.' After a time he regained his orthodoxy, and became the centre of a great baptist movement in Anglesey. Though for many years his salary was only 17*l.* a year, he ruled over the Anglesey baptists with a rod of iron; built new chapels, and made at least two long and

laborious preaching journeys every year all over Wales to collect money to pay off the chapel debts, which often weighed very heavily upon him. These constant wanderings spread his fame over all Wales. Crowds flocked to hear his sermons. His humour sometimes threw a congregation into roars of laughter, often changed in a moment by his pathos into tears, and his startling power of declamation exercised extraordinary influence on all who heard him, whom his brethren called the 'Bunyan of Wales.' He remained in Anglesey more than thirty years. In 1823 his wife died, and he suffered a good deal from ill-health. His wounded eye always gave him trouble, and sometimes he was threatened with blindness. At last the baptist churches of Anglesey threw off the yoke which Evans's government had imposed on them. They desired naturally to become independent churches, and his position as a sort of baptist bishop thus became untenable. He bitterly resented their choosing ministers without reference to him. A lawsuit about a chapel debt added to his difficulties, and he gladly accepted in 1826 the ministry of the chapel of Caerphilly in Glamorganshire. Here he preached very successfully for two years, and made his second marriage with his housekeeper, Mary Evans. But difficulties with his flock again arose and caused him to remove to Cardiff in September 1828; but the constitution of that church was so democratic that with his autocratic ways he had fresh troubles with the congregation, and in 1832 made his final change to Carnarvon. The dissensions of the thirty church members, the drunkenness of some, and the pressure of a debt of 800*l.* left him little peace. While on a begging journey to South Wales he was suddenly taken ill, and died on 19 July 1838 at Swansea, where on 23 July he was buried with great honour in the burial-ground of the Welsh baptist chapel. His sermons were published in Welsh (last edition, Wrexham, 1883), and several of them have been translated, besides the copious specimens of them given in English by most of his biographers. He also wrote some hymns and tracts in Welsh, and assisted in translating into that language an exposition of the New Testament.

[Memoirs of the late Christmas Evans, by David Rhys Stephen, 1847; Christmas Evans, a Memoir, by D. M. Evans, 1863; A Lecture on Christmas Evans, by R. Morris, 1870; Cofiant neu hanes bywyd y diweddar Barch. Christmas Evans, by W. Morgan of Holyhead, 1883, along with which are issued the current edition of Evans's Pregethau, Damegion ac Areithiau; Owen Jones's Great Preachers of Wales, 1885, pp. 159–224; Mr. Paxton Hood's Christmas Evans, 1881, is very full, but is rather wanting where knowledge of things and places specifically Welsh is desirable.] T. F. T.

EVANS, CORNELIUS (*fl.* 1648), impostor, a native of Marseilles, was the offspring of a Welshman and a woman of Provence. A certain resemblance which he bore to the Prince of Wales induced him to come to England in 1648, and pass himself off as the prince. Taking up his quarters at an inn at Sandwich, he gave out that he had fled from France because the queen his mother contemplated poisoning him. The mayor of the town paid his homage to him, while one of the aldermen lodged him at his own house, and treated him in every respect as the heir-apparent. Evans received these attentions with condescension, and obtained a number of presents from the well-to-do people of the county. His reign, however, had an undignified ending. A certain courtier, whom the queen and Prince Charles sent over expressly, came to Sandwich and denounced Evans as an impostor. Evans, far from showing any discomfiture, coolly ordered the mayor to take the courtier into custody. Meanwhile a party of royalists came to seize Evans, who fled by a back door. He was, however, soon captured, conducted to Canterbury, and thence to London, where he was committed to Newgate. He quickly contrived to make his escape, after which nothing more was heard of him.

[Achard's Histoire des Hommes illustres de la Provence, i. 268; Chandon and Delandine's Nouveau Dictionnaire Historique, iv. 600.] G. G.

EVANS, DANIEL (1774–1835), independent minister at Mynyddbach, Glamorganshire, was born at Maindala, Eglwyswrw, Pembrokeshire, 16 Jan. 1774. As a youth he was fond of frequenting prayer-meetings in private houses. At an early age he became church member, and soon afterwards began preaching with great enthusiasm from house to house. He thus trained himself for the future work, and became very successful as a missionary. His first settlement was at Llanwrtyd, Brecknockshire, as co-pastor with the Rev. Isaac Price, from 1796 to 1799. He went in 1799 to Bangor, where his congregation had but twenty-five members, who were not able to give him 10*l.* a year. He often wondered what could have brought him to so poor a place, but thanked God that he had a little private means. He enlarged his own congregation and established seven new ones in the immediate neighbourhood, several of them self-supporting. In 1808 he removed to Mynyddbach, where he was again very suc-

cessful. During six months, in 1828–9, he added no fewer than 650 to the membership of his churches. He died at Mynyddbach 3 March 1835.

His published works are (all Welsh): 1. 'On the Salvation of Children.' 2. 'Reasons for Dissent.' 3. 'Memoir of Rev. Lewis Rees' (father of Dr. Abraham Rees, the encyclopædist). 4. 'Memoir of Rev. J. Davies, Alltwen.' 5. 'Memoir of Rev. W. Evans, Cwmllynfell.' 6. 'Memoir of Rev. J. Davies, Llansamlet.' 7. A Hymn-book. 8. 'The Golden Cistern.' 9. 'The Basket (Cawell) of Unleavened Bread.' 10. 'Ten Sermons' (posthumous).

[J. T. Jones's Geiriadur Bywgraffyddol, i. 265–269.] R. J. J.

EVANS, DANIEL (1792–1846), Welsh poet, commonly called DANIEL DU O GEREDIGION, that is Black Daniel of Cardiganshire, was born in 1792 at Maes y Mynach in the parish of Llanvihangel-ystrad in that county. His father, David Evans, was a well-to-do farmer, and he was the second of three sons. He was educated at Lampeter grammar school under Eliezer Williams, and subsequently went to Jesus College, Oxford, where in 1814 he proceeded B.A. with a third class in classics (*Honours Register of Oxford*, p. 199). He was elected to a fellowship in his college, took holy orders, and proceeded M.A. 1817, and B.D. 1824. Though retaining his fellowship, he resided mostly in Wales, where he won prizes at Eisteddfodau, and became famous as a poet. His disorderly and irregular life was brought to a tragical end by his suicide on 28 March 1846. He was buried in the churchyard of Pencarreg in Carmarthenshire, the parish whence his family had come, and where many of his relatives were buried.

Daniel Du's first published Welsh poem was a short pamphlet of twenty pages, printed in 1826 at Aberystwith, and called 'Golwg ar gyflwr yr Iuddewon.' He next issued in 1828 'Cerdd arwraidd ar y gauaf,' in his friend Archdeacon Beynon's 'Cerddi arwraidd ar yr hydref a'r gauaf.' In 1831 his collected works were published at Llandovery with the title 'Gwinllan y Bardd; sef prydyddwaith ar amrywiol destunau a gwahanol fesurau.' A second edition was published at Lampeter in 1872, with considerable additions, mainly collected from unpublished sources. The simple and unaffected style and the homely intelligibility of Daniel Du's poems have given him a wide popularity in Wales, especially in his native county. The few English poems in the collection are of very inferior merit.

[Williams's Biographical Dictionary of Eminent Welshmen, p. 149; G. Jones's Enwogion Sir Aberteifi, p. 39; Brit. Mus. Cat.; Foster's Alumni Oxon.] T. F. T.

EVANS, DAVID MORIER (1819–1874), financial journalist, the son of Joshua Lloyd Evans of Llanidloes, Montgomeryshire, was born in 1819. He formed an early connection with journalism, and became assistant city correspondent on the 'Times,' a post which he occupied several years, and left to assume the direction of the money articles in the 'Morning Herald' and 'Standard.' He left the 'Standard' at the end of 1872, and in the following March started a paper called the 'Hour,' on which he spent his entire means, being adjudicated a bankrupt 19 Dec. 1873. His health broke down under the strain of his financial difficulties, and he died on the morning of 1 Jan. 1874, aged 54. He was buried in Abney Park cemetery, Stamford Hill, the funeral being attended by a large number of brother journalists among whom he was popular. In addition to his regular work Evans was connected with several other commercial and financial periodicals, among them being the 'Bankers' Magazine,' to which he was one of the principal contributors, the 'Bullionist,' and the 'Stock Exchange Gazette.' He also conducted the literary and statistical departments of the 'Bankers' Almanac and Diary.' He published several books, all bearing on or arising out of city affairs, chief among which were: 1. 'The Commercial Crisis, 1847–8.' 2. 'History of the Commercial Crisis, 1857–8, and the Stock Exchange Panic, 1859.' 3. 'Facts, Failures, and Frauds: Revelations, Financial, Mercantile, and Criminal,' 1859. 4. 'Speculative Notes and Notes on Speculation Ideal and Real,' 1864. 5. 'City Men and City Manners.' He was married, and left issue.

[Men of the Time, 8th ed. p. 345; Times, 2 Jan. 1874; Standard, 6 Jan. 1874; Brit. Mus. Lib. Cat.] A. V.

EVANS, EDWARD (*fl.* 1615), divine, son of a clergyman, was born at West Meon, Hampshire, in 1573, and educated at Winchester, whence he matriculated at New College, Oxford, 10 Oct. 1593, and took the two degrees in arts, B.A. 27 Nov. 1598, M.A. 21 Jan. 1602. He had been admitted fellow of his college in 1595, but resigned in 1604. On 23 Dec. 1601 he was instituted by the college to the vicarage of Heckfield, Hampshire, which he resigned in January 1601–2. Two years later the college presented him to the vicarage of Chesterton, Oxfordshire, 15 Nov. 1604, where he remained until 1610. Evans, who was 'a noted preacher of his time

in the university,' published 'Verba Dierum; or, the Dayes Report of God's glory. . . . Foure Sermons [on Ps. xix. 2],' 4to, Oxford, 1615. In that year he does not appear to have been beneficed.

Wood has wrongly ascribed the authorship of these sermons to another Edward Evans, who was born and educated at Llanrwst, Denbighshire, entered Christ Church, Oxford, in 1598 when aged 16, and graduated B.A. 15 Feb. 1603, M.A. 13 March 1606.

[Manuscript notes by P. Bliss in a copy of Verba Dierum in the British Museum; Wood's Athenæ Oxon. (Bliss), ii. 168; Wood's Fasti Oxon. (Bliss), i. 299, 317.] G. G.

EVANS, EDWARD (1716–1798), Welsh poet, was a 'bard according to the rites and ceremonies of the bards of Britain,' and his pedigree is traced in one unbroken line to the ancient Druids (Jones, *Hist. of Wales*, pp. 224–6). He was pastor at the Old Meeting House, Aberdare, from 1772 to 1798, and is said to have 'devoted his time faithfully to his religious duties, to the satisfaction of a large number of people, who attended from the country from a distance of many miles.' He published: 1. A Welsh translation of S. Bourne's 'Catechism,' 1757. 2. 'Book of Ecclesiastes done into Verse by E. E. and Lewis Hopkin,' Bristol, 1767. 3. 'An Address delivered before the Association of Ministers at Dref Wen, near Newcastle Emlyn, with two Hymns,' 1775. His poetical works were collected and edited by his son, Rees Evans (1778–1869), 1st edition, Merthyr, 1804; 2nd, Merthyr, 1816; 3rd, Merthyr, 1837; 4th, Aberdare, 1875. He died 21 June 1798, the day on which he had arranged to meet the other bards of the Chair of Glamorgan.

[Church Records of the Meeting House, Aberdare; Jones's Geiriadur Bywgraffyddol, i. 340; Yr Ymofynydd, 1854, p. 58.] R. J. J.

EVANS, EDWARD (1789–1835), print-seller, was born in 1789, and was for some time a compositor in the printing-office of Messrs. Nichols & Son, then of Red Lion Passage, Fleet Street, by whom he was advanced to the post of reader. Having saved money he opened a print shop, and gradually accumulated an extensive stock. He is known for his 'Catalogue of a Collection of Engraved Portraits, comprising nearly 20,000 Portraits of Persons connected with this Country,' n. d., 8vo, published at Great Queen Street, Lincoln's Inn Fields, where he died 24 Nov. 1835, aged 46. His widow, Anne E. Evans, and son, Edward David, brought out a second volume in 1853 at No. 403 Strand, whither the business was removed in that year. The two volumes profess to describe about fifty thousand prints, and form a most useful guide to English engraved portraits.

His eldest son, Edward David Evans (1818–1860), mentioned above, carried on the shop in the Strand until his death there on 15 Aug. 1860, aged 42. He was succeeded by his brother and partner, Albert.

[Gent. Mag. December 1835, new ser. iv. 663, October 1860, 3rd ser. ix. 434.] H. R. T.

EVANS, EVAN (1731–1789), Welsh poet and antiquary, son of Jenkin Evans, was born at Cynhawdref, in the parish of Lledrod, Cardiganshire, on 20 May 1731. He received his education at the grammar school of Ystrad Meurig, under the scholar and poet, Edward Richard. Thence he removed to Oxford, and was entered at Merton College in 1751. He conveyed a small freehold in Cardiganshire to his younger brother for 100*l.*, in order to support himself at the university. After leaving Oxford without taking a degree he officiated as curate at Newick, Sussex, at Towyn, Merionethshire, at Llanberis and Llanllechid, Carnarvonshire, and at Llanvair Talhaiarn, Denbighshire. From an early age he cultivated poetry, and he was soon noticed by Lewis Morris the antiquary. He diligently applied himself to the study of Welsh literature, and employed his leisure time in transcribing ancient Welsh manuscripts, for which purpose he visited most of the libraries in Wales. At one time he received small annuities from Sir Watkin Williams Wynn and Dr. Warren, when bishop of St. David's, to enable him to prosecute these researches. His first publication was entitled 'Some Specimens of the Poetry of the Antient Welsh Bards, translated into English; with explanatory notes on the historical passages, and a short account of men and places mentioned by the Bards; in order to give the curious some idea of the tastes and sentiments of our Ancestors, and their manner of writing,' London, 1764, 4to, reprinted at Llanidloes [1862], 8vo. This work gained for its author a high reputation as an antiquary and a critic, and furnished Gray with matter for some of his most beautiful poetry. In it is included a Latin treatise by Evans, 'De Bardis Dissertatio; in qua nonnulla quæ ad eorum antiquitatem et munus respiciunt, et ad præcipuos qui in Cambria floruerunt, breviter discutiuntur.' He next published an English poem, now of extreme rarity, entitled 'The Love of our Country, a poem, with historical notes, address'd to Sir Watkin Williams Wynn. . . . By a Curate from Snowdon,' Carmarthen, 1772, 8vo. He also composed various poems in Welsh, which are printed in the 'Dyddanwch Teuluaidd.' In 1776 he

published two volumes of Welsh sermons, translated from the works of Tillotson and other English divines. In one notice of him it is stated that having passed a great part of his life in the cultivation of Welsh literature, 'without being able to procure the smallest promotion in the church, his fortitude deserted him, and, to chase away his vexations, he fell into a habit of drinking, that at times produced symptoms of derangement.' The fact that he cultivated Welsh literature is, however, of itself sufficient to account for his non-preferment, as the Welsh prelates of that period were for the most part Englishmen who were ignorant of the language of the country. Paul Panton, esq., of Plâsgwyn in Anglesey, allowed him towards the close of his life an annuity of 20*l.*, on condition that all Evans's manuscripts should at his death become his property; and in consequence the whole collection, amounting to a hundred volumes, was deposited in the Plâsgwyn library, where it still remains. Evans was tall and athletic, and of a dark complexion. From his height he obtained the bardic appellation of Prydydd Hir, or the 'tall poet.' He died at Cynhawdref, the place of his birth, in August 1789, and was buried in Lledrod churchyard. The suddenness of his death gave rise to entirely false reports that he died by his own hand, or of starvation on a mountain.

The Rev. Daniel Silvan Evans, B.D., published a collection of Evan Evans's miscellaneous writings under the title of 'Gwaith y Parchedig Evan Evans (Ieuan Brydydd Hir) golygedig gan D. Silvan Evans, B.D., Caernarfon: argraffedig gan H. Humphreys, 1876,' 8vo. This volume contains numerous poems in Welsh, the English poem on 'The Love of our Country,' forty-six of Evans's letters, mostly in English, 'A Short View of the State of Britain,' reprinted from the 'Cambrian Quarterly Magazine,' vol. i., and an English translation of Evans's Latin introduction to his intended publication of the Welsh Proverbs.

[Information from the Rev. Daniel Silvan Evans, B.D.; Owen's Cambrian Biography, p. 101; Meyrick's Cardiganshire, p. 325; Gent. Mag. lviii. pt. ii. 934; Williams's Biog. Sketch of Eminent Individuals, p. 10; Williams's Eminent Welshmen, p. 149; Rowlands's Llyfryddiaeth y Cymry, pp. 448, 477, 510, 515 *n.*, 535, 537, 572; Cat. of Printed Books in Brit. Mus.; Nichols's Illustr. of Lit. v. 600; Nichols's Lit. Anecd. ii. 428.]

T. C.

EVANS, EVAN (1804–1886), generally known in Wales as EVANS BACH NANTYGLO, dissenting minister, was born at Gellillyndy, Llanddewibrefi, Cardiganshire, 8 March 1804. He commenced preaching with the Calvinistic methodists in 1825; became a total abstainer in 1830, and met with much persecution for his advocacy of temperance principles, which were new in those days. In 1847 he joined the independents, and continued a popular minister among them through life. In 1869 he was induced to emigrate to America, whither a daughter and several brothers and sisters had gone before him, taking up his residence at Oakhill, Ohio. In 1881 he collected a small Welsh church in Arkansas, the first in the state, and continued in charge of it until his death on 29 Oct. 1886. His wife died in January of the same year.

His literary works are: 'Rhodd Mam i'w Phlentyn;' he edited the monthly magazine called 'Cyfaill Plentyn;' 'y Cyfamod Gweithredoedd,' &c., 2nd edit., 1842; 'Cofiant Parch. D. Stephenson, Brynmawr;' 'Ffordd Duw yn y Cyssegr a'r Mor;' 'Athrawiaeth a Dyledswydd,' being two volumes of sermons, 1864 and 1866; he translated 'Daioni a Thoster Duw,' by John Owen, D.D., 1843; 'Corff Duwinyddiaeth,' by Dr. Brown of Haddington, 1845; 'Cynydd y Cristion,' by Dr. Goodwin, 1847; 'Codiad a Chwymp Pabyddiaeth,' by Dr. Fleming, 1849; 'Crefydd Gymdeithasol,' by Matthias Maurice, 1862; he also published 'Ystafell Weddi, neu Allwedd Ddirgel y Nefoedd,' by Brooks, translated by Rev. W. Williams, Talgarth, 1845.

[Cyfaill yr Aelwyd, March 1887; letter from one of the sons.]

R. J. J.

EVANS, SIR FREDERICK JOHN OWEN (1815–1885), hydrographer, son of John Evans, master R.N., was born on 9 March 1815. He entered the navy as a second-class volunteer in 1828. After serving in the Rose and the Winchester he was transferred in 1833 to the Thunder, Captain Richard Owen, and spent three years in surveying the coasts of Central America, the Demerara River, and the Bahama banks. Evans subsequently served in the Mediterranean on board the Caledonia (flagship), Asia, Rapid, Rolla, Dido, and Wolverene, passing through the different ranks of the 'master's' line, the officers then charged with the duties of navigation. In 1841 Evans was appointed master of the Fly, and for the next five years he was employed in surveying the Coral Sea, the great barrier reef of Australia, and Torres Straits. Beete Jukes, the geologist, was on board the Fly, and wrote an account of the expedition. Shortly after his return to England Evans married, on 12 Nov. 1846, Elizabeth Mary, eldest daughter of Captain Charles Hall, R.N., of Plymouth.

After a short spell of duty in the Isle of

Man, Evans returned, in 1847, in the Acheron, to New Zealand, where he was engaged for four years in surveying the Middle and South Islands. During the Russian war he served in the Baltic, receiving the special thanks of Sir Charles Napier for his share in piloting the fleet through the Aland Isles.

By this time Evans had become known by his scientific qualifications, and in 1855 he was appointed superintendent of the compass department of the navy. He had at once to consider a difficult problem, the use of the compass in iron ships and armour-clads. It was necessary to deal with the disturbing elements arising from the iron and the magnetisation of the ships. Evans, in co-operation with Archibald Smith, F.R.S., accomplished the task satisfactorily. He contributed seven papers, all dealing with the magnetism of ships, to the 'Philosophical Transactions' of the Royal Society, of which he was elected a fellow in 1862.

In 1858 Evans prepared a 'Chart of Curves of Equal Magnetic Declination,' which was published by the admiralty. In 1860 he wrote a valuable 'Report on Compass Deviations in the Royal Navy;' this treated of the magnetic character of the various iron ships in the navy, and also of the Great Eastern steamship. His most important work was the 'Admiralty Manual for Deviations of the Compass,' of which Smith and himself were joint editors (1st ed. 1862, 2nd ed. 1863, 3rd ed. 1869). A simple account of the same subject was issued by Evans in 1870 as an 'Elementary Manual for Deviations of the Compass.' These have become standard textbooks, having been translated and adopted by all the great maritime nations.

At a later date Evans devoted much attention to terrestrial magnetism. He compiled the magnetical instructions for the observers on board the Challenger in 1872, and delivered a lecture on the 'Magnetism of the Earth' to the Royal Geographical Society in 1878. Evans was made a staff-commander in 1863, staff-captain in 1867, and full captain in 1872. In 1865 he was appointed chief naval assistant to the then hydrographer to the admiralty, Captain G. H. Richards, whom he succeeded in 1874. He was made C.B. in 1873, and K.C.B. in 1881. He was vice-president of the Royal Geographical Society from 1879 to 1881, and president of the geographical section of the British Association in 1876. In 1881 he contributed a paper to the latter body on 'Oceanic or Maritime Discovery from 1831 to 1881.'

After resigning the post of hydrographer in 1884, Evans was appointed one of the British delegates to the International Conference held at Washington in 1885, to fix a prime meridian and universal day. He died at his residence, 21 Dawson Place, Pembridge Square, London, 20 Dec. 1885.

[Nature, 14 Jan. 1886; Proceedings Royal Geographical Society, February 1886; Times, 22 Dec. 1885.] W. J. H.

EVANS, GEORGE, D.D. (1630?–1702), antiquary, fellow of Jesus College, Cambridge, became vicar of New Windsor, and was installed canon of Windsor 30 July 1660. He proceeded D.D. at Cambridge in 1665; was licensed to St. Benet Fink, London, 16 May 1663; and was also rector of Hitcham, Buckinghamshire. His son, George Evans, fellow of Jesus College, Cambridge, succeeded him at Benet Fink in 1693. He was a friend and correspondent of Elias Ashmole, and made collections relating to the history of St. George's Chapel, Windsor, printed in Ashmole's 'Berkshire,' 1719. He died 20 March 1701–2.

[Cooper's Memorials of Cambridge, i. 377; Tighe and Davis, Annals of Windsor, ii. 61, 62; Ashmole's Berkshire, 1719; Newcourt's Repertorium, i. 916.] W. W.

EVANS, Sir GEORGE DE LACY (1787–1870), general, son of George Evans, a small landed proprietor, was born at Moig in 1787. His mother's maiden name was Delany. He joined the army in India as a volunteer in 1806, and received his first commission as ensign there in the 22nd regiment on 1 Feb. 1807. He first saw service in that year against Amír Khán and the Pindáris. In the following year he served under Major-general the Hon. John Abercromby in the capture of the Mauritius, and gave such satisfaction that he was promoted lieutenant on 1 Dec. 1809. Sir John Malcolm took a fancy to him and asked him to go to Persia with his mission. Evans refused, as he preferred active service, and on 26 March 1812 exchanged into the 3rd dragoons, then employed in the Peninsula. He joined his new regiment before Burgos in 1812, in time to help to cover the disastrous retreat from that city, and accompanied it in the following May in the Duke of Wellington's advance from Frenada. He was wounded at the skirmish on the Hormaza, which preceded the great battle of Vittoria, but was nevertheless present at the battle, and afterwards was employed in a staff capacity by Sir George Murray to sketch the passes of the Pyrenees. He was present either with his regiment or in a staff employment at the siege of Pampeluna, the battle of the Pyrenees, the investment of Bayonne, and the battle of Toulouse, and at each of the two latter en-

gagements he had a horse shot under him. At the conclusion of the war in France he was attached to the corps sent under the command of General Ross from Wellington's army to the coast of the United States, as deputy quartermaster-general, and distinguished himself greatly. He had two horses killed under him at the battle of Bladensburg; seized the Congress House at Washington with only two hundred light infantry; was present at the attack on Baltimore, and finally was twice severely wounded in the operations before New Orleans in December 1814 and January 1815. He returned to Europe just in time to join Wellington's army in Belgium, and was at once attached to the staff of Picton's division as deputy quartermaster-general. He was engaged at the battle of Quatre Bras and at Waterloo, where he had two horses killed under him, and he is said to have been the staff officer who gave the word for the union brigade of cavalry to charge. For his Peninsular services he was promoted captain into the 5th West India regiment on 12 Jan. 1815, for those in America major by brevet on 11 May 1815, and for Waterloo lieutenant-colonel by brevet on 18 June 1815, thus getting three steps in rank in six months. He remained on the staff of the army of occupation until its withdrawal in 1818, and then being only a substantive captain he went on half-pay.

For some years Evans remained in retirement, but in 1831 he came forward as an advanced radical reformer and was elected M.P. for Rye. He lost that seat and also Westminster, for which he stood in the same interest in 1832, but in May 1833 he triumphantly defeated Sir John Cam Hobhouse, who had accepted the Chiltern Hundreds in order to give his constituents an opportunity of expressing their sentiments on his conduct, and was elected M.P. for Westminster. He was busily engaged in his parliamentary duties, when in May 1835 General Alava, the Spanish ambassador in London, obtained the leave of the king and of Lord Melbourne's ministry to raise a force of ten thousand men in England for the service of the queen regent of Spain, Christina, against Don Carlos. He offered the command of this force, which was known as the British Legion, to Evans, whom he had known in Spain when on the staff of the Duke of Wellington. Though the royal consent was formally given on 10 June 1835, every obstacle was thrown in the way of raising recruits by the military authorities in England, and especially by the Duke of Wellington, who had expressed his open disapproval of the whole scheme. When Evans took command of the legion at San Sebastian in August 1835, he found the result of this disapprobation in the utter unfitness of many of the men for service, and he declared at a later period that 2,300 of the 9,600 men whom he had under his command were so crippled by disease and infirmity that they never appeared in the field. The Spanish government utterly neglected the legion, and Evans rendered great services in Spain at the head of a corps which was at no time adequately equipped with either munitions or the necessaries of life. In November 1835 he raised the siege of Bilbao; in January 1836 he co-operated in Espartero's attack on Arlaban; on 5 May 1836 he raised the siege of San Sebastian, after a fierce battle, in which he lost ninety-seven officers and five hundred men out of his force of five thousand; on 31 May and 6 and 9 June he repulsed the fierce attacks of the Carlists on his position; in September he was driven back from Fuentarabia, and on 1 Oct. he entirely defeated an attack of the Carlists, after a twelve hours' battle, in which he was himself wounded. The campaign of 1837 was no less brilliant. It opened with a severe defeat at Hernani on 16 March 1837; but in the month of May, in conjunction with the army under Espartero, he more than compensated for this reverse, for on the 14th he took Hernani, on the 17th he stormed Irun, and on the 18th captured Fuentarabia. In June 1837 the two years for which the legion had been recruited expired, and the remnant of the gallant army was brought back to England at the expense of the British government. The legion had been systematically starved and neglected by the Spanish government, and yet Evans was able to boast in his place in parliament that 'no prisoners had been taken from the legion in action, nor any part of its artillery or equipage captured by the Carlists; that the legion, however, had taken twenty-seven pieces of artillery from the enemy and made eleven hundred prisoners, whose lives were spared.' This last remark refers to the fact that all the forty-seven soldiers of the legion who fell into the hands of the Carlists had been put to death by them in cold blood. Evans's services were recognised by his own country by his being promoted colonel on 10 June 1837, and being made a K.C.B. in the following August. The queen regent of Spain awarded him the grand crosses of the orders of St. Ferdinand and of Charles III.

In 1841 Evans's parliamentary career was temporarily checked by the tory reaction of that year, when he was defeated for Westminster by Admiral Rous, but in 1846 he regained his seat and was promoted major-

general on 9 Nov. in that year. He was re-elected in 1852. In 1854 he was promoted lieutenant-general, and was selected for the command of the 2nd division of the army sent to the East. At the battle of the Alma his division was on the right of the English line touching the French, and in leading it gallantly across the river to the relief of the light division, Evans was severely wounded in the shoulder. Nevertheless he remained with his troops, and repulsed the Russian sortie of 26 June from Sebastopol, which was directed against his lines, in such a manner as to win the cordial praise of Lord Raglan. He was then invalided, but left his bed on board ship in Balaclava harbour on hearing the firing on 5 Nov. He assisted his senior brigadier, General Pennefather, with his advice throughout the battle of Inkerman, though he would not take the command out of his hands. He soon after returned to England, and received the thanks of parliament in his seat in the House of Commons. For his services Evans was made a G.C.B. in June 1855, a grand officer of the Legion of Honour, and a knight of the first class of the Medjidie in the following year. He also received the honorary degree of D.C.L. from the university of Oxford. He had been made colonel of the 21st regiment, the king's own borderers, on 29 Aug. 1853, and was promoted general on 10 March 1861. He was re-elected for Westminster in 1857 and 1859, but retired from political life at the dissolution of 1865, and died in London on 9 Jan. 1870, aged 82.

[Times, 12 Jan. 1870; Men of the Time; Hart's Army List; Nolan's History of the Crimean War, and the Leaders of the Host, a little book published in 1854 by G. Mackay; for the services of the British Legion in Spain, Duncan's History of the British Legion; and for his services in the Crimea, Kinglake's Invasion of the Crimea, especially the volume on the battle of the Alma.] H. M. S.

EVANS, JOHN (*d.* 1724), bishop of Meath, was born at Plas Du in the parish of Llanarmon, Carnarvonshire, and educated at Jesus College, Oxford (WILLIS). A John Evans of Jesus College graduated as B.A. in 1671. The birth-date 1660, given without authority in Webb's 'Compendium,' must be inaccurate, as Evans went to India in 1678 as one of the company's chaplains, and was posted to Hugly in Bengal. He was afterwards at Madras, and in 1692 was one of the ministers attached to Fort St. George. He had a bad character with the authorities, who called him 'the merchant parson' and state that he associated intimately with the 'interlopers.' The company in a letter to Madras (18 Feb. 1690–1) call him 'the quondam minister, but late great merchant,' and a year later (22 Jan. 1691–2) speak of discontinuing his salary. A letter of his own, dated London, 18 April 1698, seems to show that he had only recently left India. He then became rector of Llanaelhaiarn in his native county. On 4 Jan. 1702 he was consecrated bishop of Bangor. Governor Pitt, one of his old interloping friends, jokes upon this appointment in a letter to Sir E. Littleton (Madras, 8 Nov. 1702). He was a strong whig in politics. Atterbury mentions an altercation with him in convocation in June 1702. Evans said in the upper house that Atterbury, the prolocutor of the lower house, had lied, which he explained on being challenged by saying that the prolocutor had told a great untruth (STANLEY, *Memorials of Westminster Abbey* (1869), p. 557, where, however, an erroneous reference is given). In 1712 he joined Marlborough in signing a protest against the peace, which was ordered to be expunged from the journals by the majority. He was translated to Meath in January 1715–16 and enthroned on 3 Feb. following. In Ireland he had a violent quarrel with Swift, who, according to his own account, had been civil to the bishop in spite of their political differences. Swift refused to attend his visitation at Laracor, and told him to remember that he was speaking to a clergyman and not to a footman. He was, however, a friend of Bishop Nicolson, and seems to have been respected. He died at Dublin on 22 March 1723–4, and was buried in the churchyard of St. George's Chapel, under a monument upon which his widow commemorated his many virtues and his twenty years' chaplaincy in India. He left 1,000*l.* for an episcopal house at Ardbraccan, 140*l.* for the rectory of Llanaelhaiarn, the personal estate acquired previously to his translation to be applied by the governors of Queen Anne's Bounty for the benefit of poor clergy in England, and that afterwards acquired for the benefit of churches in Meath.

[Diary of W. Hedges, with illustrations from manuscript records, published by Colonel Yule for the Hakluyt Society, i. 118, 148, 195, ii. pp. cxxx, ccxcvii, iii. p. lxxix; Le Neve's Fasti, i. 107; Cotton's Fasti, iii. 121; Browne Willis's Survey of Bangor (1721), p. 119; Mant's Church of Ireland, ii. 309, 390, 397; Swift's Works (1814), xvi. 354, 392, 440; Parl. Hist. vi. 1142. Nicolson's Letters (1807), p. 525; Sloane MS. 4036, f. 322; and Addit. MSS. 22846, No. 95, 28882, f. 231, 28927, f. 163, and India Office O. C. 4594, 4867, contain letters quoted or printed by Colonel Yule.]

EVANS, JOHN, D.D. (1680?–1730), divine, son of John Evans, by a daughter of Colonel Gerard, governor of Chester Castle, was born at Wrexham, Denbighshire, in 1680 or 1679. His great-grandfather and grandfather were successively rectors of Penegos, Montgomeryshire, and his father, who was educated at Balliol College, Oxford, was minister at Oswestry, Shropshire, from 1648 to 1662, when, refusing to subscribe to the Act of Uniformity, he was ejected, and went to reside at Wrexham. There he was chosen pastor of the congregational church in 1668, and continued his ministry till his death in 1700. John Evans the younger was educated first at London under Thomas Rowe, and afterwards under Richard Frankland at Rothwell, Yorkshire. On the death of his father he was taken into the household of a Mrs. Hunt of Boreatton, Shropshire. While living there he is said to have read the whole of the five folio volumes of Poole's 'Synopsis' in Latin, and the works of all the christian writers of the first three centuries after Christ, under the tuition of James Owen. In 1702 he was ordained minister at Wrexham, and took charge of a new congregational church there till 1704, when he received an invitation to join the ministry in Dublin. He was dissuaded from accepting it by Dr. Daniel Williams [q. v.], who, while advising him to stay at Wrexham, offered, rather than let him leave the country, to take him as his assistant in London. Evans became Williams's assistant at the meeting-house in Hand Alley, Westminster, till the death of Williams in 1716, when he was chosen his successor. He had come up to London inclined to join the independents, but under Williams's influence finally threw in his lot with the presbyterians. He was an eloquent and popular preacher, and held in high esteem by his congregation, who in 1729 built for him a new chapel in New Broad Street, Petty France, Westminster. For several years he was Lord's day evening lecturer at Salters' Hall, and in 1723 he was elected preacher of the Merchants' Lecture at the same place. About the same time the honorary degree of D.D. was conferred on him by the universities of Edinburgh and Aberdeen. He frequently presided over public ordinations, and was respected by his own sect and others who admired his tolerant views. He took a leading part in the Arian controversy, siding with those who refused to sign the articles.

Evans married a lady of considerable wealth, a daughter of John Quick, an ejected minister, and with her fortune and his own savings he was induced to speculate in the South Sea Company. The whole was lost, and his later years were troubled by financial difficulties, which hastened his end. It was generally believed that his daughter was an heiress, so well did he keep up appearances, and though certain members of his congregation helped him with money, the cause of his poverty remained secret till after his death. He died 16 May 1730 from dropsy and a complication of other disorders, and was buried in Dr. Williams's vault in Bunhill Fields. He is described as being of 'uncommonly tall stature, yet not a lusty man.'

Evans published several sermons delivered by him on various occasions. Some twenty of these were issued separately, but he is best known by a series entitled 'Practical Discourses concerning the Christian Temper; being 38 sermons upon the principal heads of Practical Religion' (4th ed. 1737). This work, a sixth edition of which was published as late as 1812, was declared by Dr. Watts (preface to sermons) to be 'the most complete summary of those duties which make up christian life published during our age.' Philip Doddridge [q. v.], who abridged it in his 'Rise and Progress,' there describes it as among the best practical treatises in our language. His 'Sermons on various Subjects addressed to Young People' was also reissued in 1802, with a memoir of the author by Dr. J. Erskine. In addition to his sermons he published his side of a correspondence with Cumming, 'concerning the regard which ought to be had to Scripture consequences' (Lond. 1719 and 1722); and illustrated with notes the Epistle to the Romans for the New Testament Commentary left unfinished by Henry. He also wrote a number of introductions for works by his fellow-ministers, and edited 'Some Account of the Life and Writings of J. Owen' (1709). He had formed the plan of writing a comprehensive history of nonconformity from the Reformation to the civil war, and collected the necessary materials at great expense. He read, as he believed, almost every book in any way bearing on the subject, and commenced to write out his work, but he had not finished quite a sixth part of the three folio volumes which it was to occupy, when he was seized with his last illness, and the fragment was never published. Evans possessed a very fine library, amounting to ten thousand volumes, which was sold by auction on his death to make a provision for his penniless widow and daughter. The catalogue is still preserved in Dr. Williams's Library, Grafton Street, where there is also a portrait of him, which has been engraved.

[Harris's Finishing the Christian Course, a funeral sermon preached on the death of John Evans, 1730; Erskine's Brief Account of John

Evans, D.D., Edinburgh, 1802; Wilson's Hist. of Dissenting Churches, ii. 212–21; Williams's Eminent Welshmen, p. 151; Neal's Hist. of the Puritans (ed. 1822), i. xxxi; Noble's Biog. Hist. of England, iii. 146.] A. V.

EVANS, JOHN (1693?–1734?), actor, confined his performances to Ireland. He seems to have had a share in the management of Smock Alley Theatre with Thomas Elrington [q. v.] and Griffith. The only characters associated with his name are Alcibiades in 'Timon of Athens,' Shadwell's alteration from Shakespeare; and Lieutenant Story in 'The Committee, or the Faithful Irishman,' of Sir Robert Howard. These were played about 1715. Evans had a good voice and just delivery, and was an actor in request. He was, however, corpulent and indolent. Playing at Cork 'in the last year of the reign of Queen Anne,' he was invited by some officers then on duty to a tavern, where he proposed the health of the queen. This involved him in a quarrel with an officer of Jacobite views. In a duel which followed Evans disarmed his adversary. Upon his return to Dublin Evans found that the quarrel had been misrepresented, and that he was held to have insulted the army. Permission to continue the play 'The Rival Queens' was refused until Evans had apologised. This he was very reluctantly compelled to do. One of the malcontents bidding him kneel, Evans retorted, 'No, you rascal, I'll kneel to none but God and my queen.' The affair was afterwards arranged. Hitchcock simply speaks of him as 'a Mr. Evans.' According to Chetwood, three years later than the above incident, Evans went to the theatre in Lincoln's Inn Fields, and on the journey back to Ireland was taken ill of a fever at Whitchurch, Shropshire, whence he was carried for better advice to Chester and there died, in the forty-first year of his life, and was privately buried in the cathedral without monument or inscription. These dates, no unusual thing with Chetwood, are irreconcilable with what is elsewhere said concerning Evans.

[Genest's Account of the English Stage; Chetwood's General Hist. of the Stage; Hitchcock's Irish Stage.] J. K.

EVANS, JOHN (*d.* 1779), curate of Portsmouth, was born at Meini Gwynion, Llanarth, Cardiganshire, and was educated at Oxford. His first curacy was that of Llanarth, whence he removed to Portsmouth. The author of the 'Welsh Bibliography' supposed him to have been the Ioan Evans who translated Dr. Jabez Earle's 'Meditations on the Sacraments,' 1735; his 'Harmony of the Four Gospels' was published in 1765. This was the first work published in Welsh to expound any portion of the Bible, being fifteen years earlier than that of Peter Williams. He is supposed to have seen through the press the Welsh bible of 1769 (twenty thousand copies); he translated Bishop Gastrell's 'Christian Institutes,' 1773. A second edition of the 'Harmony' was published in 1804.

[Gwynionydd's Enwogion Ceredigion; Rowlands's Welsh Bibliography; Dr. Rees's Hist. of Nonconformity in Wales.] R. J. J.

EVANS, JOHN (1767–1827), baptist minister, was born at Usk in Monmouthshire, 2 Oct. 1767. He traced his descent, through an almost unbroken line of baptist preachers, from Thomas Evans, who held the living of Maesmynis in Brecknockshire for a short time during the Commonwealth (JONES, *Brecknockshire*, vol. ii. pt. i. p. 284). After some schooling at Bristol he became a student in November 1783 in the baptist academy in that town, over which his relative, Dr. Caleb Evans, then presided as theological tutor. During part of his stay Robert Hall [q. v.] was his classical tutor. In 1787 he was matriculated at King's College, Aberdeen, whence he proceeded in 1790 to the university of Edinburgh. Having taken the degree of M.A. he returned in June 1791 to England, and in the same year accepted an invitation from the morning congregation of general baptists in Worship Street, London, where, after officiating a few months, he was chosen pastor and ordained 31 May 1792. 'This, his first, proved his only pastoral engagement,' writes his biographer, 'and after thirty-five years of uninterrupted harmony, terminated but with his existence.' Immediately on his assuming this office Evans published 'An Address humbly designed to promote the Revival of Religion, more especially among the General Baptists,' 12mo, London, 1793. Two years later he opened a school, first at Hoxton Square and subsequently at 7 Pullin's Row, Islington, which he taught with success for about thirty years. In 1815 he was attacked with a complaint that deprived him of the use of his limbs during the remainder of his life. In 1819 he received the degree of LL.D. from Brown University in Rhode Island, and in the same year he issued his 'Memoirs of the Life and Writings of the Rev. William Richards, LL.D., of Lynn . . . with some account of the Rev. Roger Williams, founder of the State of Rhode Island,' 12mo, London, 1819. In 1825 he resigned his school, having 6 Dec. 1821 lost his third son, Caleb, who had been his intended successor (*Gent. Mag.* vol. xci.

pt. ii. p. 573). Although obliged to be carried from his couch to the pulpit, he continued to preach until a few weeks before his death at Islington, 25 Jan. 1827. In August 1795 he married Mary, daughter of John Wiche, for nearly half a century general baptist minister at Maidstone. Three sons survived him. He is represented as being an amiable, liberal-minded man, of great general information. In 1803 he was elected a fellow of the Society of Antiquaries, but withdrew in 1825. A portrait of Evans, by Woodman, accompanies his 'Tracts, Sermons, and Funeral Orations, published between 1795 and 1825, and six new Discourses,' 8vo, London, 1826.

Evans's writings, some forty in number, comprise sermons, tracts, prefaces, biographical and topographical notices, and school-books. The 'Sketch of the Denominations of the Christian World' first appeared in the beginning of 1795 in the form of a shilling pamphlet, 12mo, London. Its rapid sale called for a second edition in July of the same year, and during a period of about thirty years fourteen successive editions were circulated; a fifteenth edition had been completed by the author immediately before his last illness. The book was translated into Welsh, 16mo, Merthyr Tydfil, 1808, and into various European languages, while several editions were issued in America, the first having appeared at Boston, 12mo, 1807. In his dedication of the fourteenth edition to Lord Erskine, Evans stated that although a hundred thousand copies had then been sold, he had parted with the copyright for 10*l.*, but he consoled himself by reflecting that the popularity of the book was due to its strict impartiality. A sequel to the 'Sketch' was 'A Preservative against the Infidelity and Uncharitableness of the Eighteenth Century; or, Testimonies in behalf of Christian Candour and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters' (an essay on the right of private judgment prefixed), 1796; 3rd edit., 'The Golden Centenary,' 12mo, London, 1806. Other works are: 1. 'An Attempt to account for the Infidelity of the late Mr. Gibbon, founded on his own Memoirs. . . . Including an Account of the Conversion and Death of the Right Hon. George, Lord Lyttelton,' 8vo, London [1797]. 2. 'An Essay on the Education of Youth,' 12mo, London, 1798; 2nd edit., 12mo, London [1799]. 3. 'The Juvenile Tourist; or, Excursions through various parts of Great Britain, illustrated with Maps, . . . In a series of Letters,' &c. 12mo, London, 1804. 4. 'Picture of Worthing,' 12mo, 1805; 2nd edit., 2 vols., 12mo, Worthing, 1814. 5. 'General Redemption the only proper Basis of General Benevolence; a Letter to Robert Hawker, D.D.,' 8vo, London, 1809; 2nd edit., 'with animadversions on the "Eclectic Review,"' 8vo, London [1809]. 6. 'Complete Religious Liberty Vindicated;' on the petition for the abolition of all penal statutes of the dissenting ministers of London and Westminster, Feb. 2, 1813, 8vo, London, 1813; 2nd edit. in the same year. 7. 'An Excursion to Windsor;' to which is added, 'A Journal of a Trip to Paris, by his son, John Evans, jun., M.A.,' 12mo, London, 1817. 8. 'The Christianity of the New Testament Impregnable and Imperishable; an Address occasioned by the trial of R. Carlile,' 8vo, London, 1819. 9. 'Recreation for the Young and Old. An Excursion to Brighton, . . . a Visit to Tunbridge Wells, and a Trip to Southend. In a series of Letters,' &c., 12mo, Chiswick, 1821. 10. 'Richmond and its Vicinity; with a Glance at Twickenham, Strawberry Hill, and Hampton Court,' 12mo, Richmond, 1824; 2nd edit. 12mo, Richmond, 1825. John Evans, the son, graduated M.A. at Edinburgh, and wrote besides the 'Journal' (see No. 7 above) papers in the 'Philosophical Magazine' on guiding balloons through the atmosphere (xlvi. 321–7), on aerial navigation (xlvii. 429–31), and on a method of naming roots of cubes under ten figures (li. 443–4).

[Annual Biography and Obituary, xii. 82–93; Gent. Mag. vol. xcvii. pt. i. pp. 369–71; Williams's Biographical Dict. of Eminent Welshmen, 1852, pp. 152–3; Lewis's Hist. of the Parish of St. Mary, Islington, pp. 166, 349; Allibone's Dict., i. 565; Biogr. Dict. of Living Authors, 1816.] G. G.

EVANS, JOHN (1774–1828), printer, a native of Bristol, was baptised at St. Philip's Church, Bristol, 16 Jan. 1774. At various periods of his life he was concerned in printing and editing more than one newspaper in that city, among others the 'Bristol Observer,' a weekly journal, which, started in January 1819, collapsed 1 Oct. 1823, after 322 numbers had been published. Early in 1828 he left Bristol for the purpose of entering into some engagement with a printer named Maurice, of Fenchurch Street, London, who was also principal proprietor of the newly erected Brunswick Theatre in Well Street, Wellclose Square. Evans was killed by the sudden falling of the theatre on the morning of 28 Feb. 1828, when in his fifty-fifth year. He had become a widower only a few weeks before, and left two daughters and a son. He was author of: 1. 'Practical Obser-

vations on the due performance of Psalmody. With a short postscript on the Present State of Vocal Music in other Departments,' 8vo, Bristol, 1823. 2. 'A Chronological Outline of the History of Bristol, and the Stranger's Guide through its Streets and Neighbourhood,' 8vo, London, 1824, a storehouse of entertaining facts. At p. 327 of this miscellany will be found a list of Evans's contributions to the 'Bristol Observer.' Some anecdotes by Evans of William Combe appear in the 'Gentleman's Magazine,' 1823, ii. 185.

[Felix Farley's Bristol Journal, 8 March 1828; Gent. Mag. vol. xcviii. pt. i. pp. 264, 375-6; Chronological Outline of the Hist. of Bristol, pp. 326-8.] G. G.

EVANS, JOHN (*d.* 1832), miscellaneous writer, a native of Bristol, kept a school in that city for several years, first at Lower Park Row, and afterwards (by October 1815) at Kingsdown. During part of the time he officiated as a presbyterian minister at Marshfield in Gloucestershire. He eventually removed to London, where he had a school in Euston Square. There he died in 1832 (*Gent. Mag.* vol. cii. pt. i. pp. 372-3, 651; prefaces to his works). Besides some schoolbooks Evans wrote: 1. 'An Oration on the Doctrine of Philosophical Necessity considered in reference to its Tendency,' 8vo, 1809. 2. 'The Ponderer, a series of Essays; Biographical, Literary, Moral, and Critical' (originally published in the 'British Mercury'), 12mo, London, Bristol (printed), 1812; another edit., 'Essays,' 12mo, London, 1819. 3. 'The Picture of Bristol; . . . including Biographical Notices of Eminent Natives,' 12mo, Bristol, 1814; 2nd edit. 12mo, Bristol, 1818. An abridgment, entitled 'The New Guide, or Picture of Bristol, with Historical and Biographical Notices,' was published as a 'third edition,' 8vo, Bristol (1825?). The historical account of the church of St. Mary Redcliffe appeared in a separate form, 12mo, Bristol, 1815. Evans also edited, with a memoir, the 'Remains' of William Reed of Thornbury, 8vo, London, 1815, and compiled the second volume of 'The History of Bristol,' 4to, Bristol, 1816, the first volume of which was written by John Corry [q. v.]

Evans is to be distinguished from JOHN EVANS (*fl.* 1812), probably son of Benjamin Evans of Lydney, Gloucestershire, a clergyman of the establishment, who matriculated 4 April 1789, aged 21, at Jesus College, Oxford, and proceeded B.A. 1792 (FOSTER, *Alumni Oxon.* ii. 28). He was author of: 1. 'A Tour through part of North Wales in the year 1798, and at other times; principally undertaken with a view to Botanical Researches in that alpine country; interspersed with Observations on its Scenery, Agriculture, Manufactures, &c.,' 8vo, London, 1800; 2nd edit. 8vo, London, 1802; 3rd edit. 8vo, London, 1804. 2. 'Letters written during a Tour through South Wales in the year 1803 and at other times . . . containing Views of the History, Antiquities, and Customs of that part of the Principality,' &c., 8vo, London, 1804. 3. 'Monmouthshire' in vol. xi. of Brayley and Britton's 'Beauties of England and Wales,' 8vo, London, 1810. 4. 'North Wales,' 8vo, London, 1812, being vol. xvii. of the same series. At the time of his last publication (April 1812) Evans was residing at Delancy Place, Camden Town, London. He had intended to write the account of South Wales for the 'Beauties,' but died shortly after the completion of the first part of his undertaking (REES, preface to 'South Wales,' *Beauties of England and Wales*, vol. xviii.)

[Authorities as above.] G. G.

EVANS, JOHN, OF LLWYNFFORTUN (1779-1847), Welsh methodist, was born at Cwmgwen, Pencader, in Carmarthenshire, in October 1779. His parents gave him a religious education, and he could read his bible when he was four. He was sent to the best schools within reach, and under one Jones of Maesnoni he is supposed to have learned Latin, Greek, and Hebrew. As a boy he often preached without hearers. His parents were members, and his father a deacon, of the independent church at Pencader. At the age of fourteen he was taken to hear Jones of Llangan, one of the great methodist preachers of the day. At sixteen, when his father had failed to make an independent of him, he joined the Calvinistic methodists. At nineteen he went to the Presbyterian College, Carmarthen, but soon left, although his tutor thought highly of him. At twenty-nine he received deacon's orders, after examination, at the hands of Watson, bishop of Llandaff. He held several curacies in succession, but for short periods, and wherever he went he filled the churches. Great opposition was raised by some against his 'methodistic ways.' His last curacy was at Llanddowror. He could not confine himself to his own church, and often preached off tombstones to crowded assemblies. He soon found, however, that the episcopal church was no proper place for him, and he returned to his old friends the Calvinistic methodists, though he preached also among the baptists or congregationalists, and he was everywhere welcome and everywhere followed by an admiring multitude. Evans had an imposing

presence, an intelligent countenance, and courteous manners. He had a musical voice, and gave the impression of sincere religious feeling. Dr. Lewis Edwards (*Traethodau Llenyddol*, p. 325) says his one distinguishing mark was gracefulness.

As he advanced in years he became much troubled with melancholia, and sometimes he had to be fetched from his bed to his pulpit duties. He died on 4 Nov. 1847. Dr. Edwards describes him as one of the greatest of Welsh preachers.

[J. T. Jones's Geiriadur Bywgraffyddol, i. 322–4; Dr. L. Edwards's Traethodau Llenyddol, pp. 310–26; Memoir by the Rev. T. J. Williams, Myddfai.] R. J. J.

EVANS, JOHN (1814–1875), better known as I. D. FFRAID, Welsh poet and Calvinistic methodist minister, was born at Ty Mawr, Llansantffraid yn Nghonwy, North Wales, 23 July 1814. At the age of sixteen he published a 'History of the Jews' in Welsh, at twenty-one his 'Difyrwch Bechgyn Glanau Conwy,' a volume of poetry. Much of his later work was of a fugitive character, contributions of prose and verse to the periodical literature of the day. He was known for many years as a regular contributor of a racy letter to the 'Baner,' under the name of Adda Jones. A writer in the 'Gwyddoniadur' (the Welsh Cyclopædia) says that many of the letters remind one of Addison's 'Essays' in their liveliness, wit, and ingenious reasonings. He strikes his opponent till he groans, and at the same time tickles him till he laughs, and the reader is amused and instructed. He translated Young's 'Night Thoughts' and Milton's 'Paradise Lost' (xxxvi. 418, no date). It is on this last his reputation will chiefly rest, and it has received high praise in Dr. Lewis Edwards's 'Traethodau Llenyddol.' Dr. W. O. Pughe had already translated the 'Paradise Lost' into Welsh, but the doctor's Welsh was so artificial that it was never much read. Evans died 4 March 1876, and his remains were interred in the burying-ground of his native parish, 10 March.

[A Critical Essay on the Life and Work of I. D. Ffraid in the Geninen for March 1888.] R. J. J.

EVANS, LEWIS (*fl.* 1574), controversialist, a native of Monmouthshire, was educated at Oxford, apparently at Christ Church, where he proceeded B.A. 1554, M.A. 1557, and B.D. 1562 (*Oxf. Univ. Reg.* Oxf. Hist. Soc. i. 223, 318). He afterwards removed to London, where his zeal in the Roman catholic cause brought him into trouble with Bishop Grindal, and he was forced to fly the country. He settled at Antwerp, and occupied himself in translating the 'Tabulæ vigentium . . . hæreseon' of Willem van der Lindt, bishop of Roermond, into English. This he published at Antwerp in 1565, with the title 'The Betraying of the Beastliness of the Heretics,' 12mo, and a defiant address to Grindal. Venturing back to London he was thrown into prison, but being afterwards reconciled to the church of England by some of his friends, 'did, to shew his zeal for the love he had to it, write and publish a book as full of ill language against the Roman catholics as the other was full of good for them,' entitled 'The Castle of Christianitie, detecting the long erring estate, asvvell of the Romaine Church, as of the Byshop of Rome: together with the Defence of the Catholique Faith,' 8vo, London, 1568. In dedicating his treatise to the queen he writes: 'I my selfe haue once drunke (before your Maiesties great clemencie I confesse) of the puddell of ignorancy, of the mudde of idolatrie, of the ponde of superstition, of the lake of self will, blindenesse, disobedience, & obstinacie.' It is not surprising that the book gave great offence to the Roman catholics, who reported that Evans, to use his own words, 'had reuolted from the Gospell, & was agayne gonne beyonde the seas.' These reports being constantly told to Evans while he was staying at Oxford, 'not by any mean mã, but by the learnest,' he found on reaching London 'hovve yt vvas in the mouthes of manye, that he vvas deade.' He thereupon published a still more virulent attack on the church of Rome, which he entitled 'The Hatefull Hypocrisie and Rebellion of the Romishe Prelacie,' 12mo, London, 1570. Evans wrote also: 1. 'A short Treatise of the Mistery of the Eucharist,' 8vo, London, 1569. 2. 'A brief Answer to a short trifling Treatise of late set forth in the Britaine Tongue, written by one Clinnock at Rome, and printed at Millain, and lately spread secretly abroad in Wales,' 12mo, London, 1571 (TANNER, *Bibl. Brit.* 1748, p. 270). He likewise revised and made considerable additions to a new edition of John Withals's dictionary, entitled 'A Shorte Dictionarie most profitable for yong Beginners, the seconde tyme corrected, and augmented with diuerse Phrasys, & other thinges necessarie therevnto added. By Lewys Euans,' 4to, London, 1574. In inscribing his work to the Earl of Leicester, Evans hints at poverty and want of suitable employment. The 'Dictionarie' went through several editions, that issued in 1586 being augmented 'with more than six hundred rythmicall verses' by Abraham Fleming [q. v.]

[Wood's Athenæ Oxon. (Bliss), i. 411–12.] G. G.

EVANS, LEWIS (1755–1827), mathematician, son of the Rev. Thomas Evans of Bassaleg, Monmouthshire, was born in 1755 (Foster, *Alumni Oxon.* 1715–1886, p. 435). He was matriculated at Merton College, Oxford, 16 Dec. 1774, but left the university without a degree. In 1777 he was ordained by the Bishop of Lichfield and Coventry, his first curacy being that of Ashbury, Berkshire, where he served until 6 July 1778. He then commenced residence as curate of Compton, Berkshire, and continued there until 1788, in which year he received institution to the vicarage of Froxfield, Wiltshire. He held the living until his death. In 1799 he was appointed first mathematical master at the Royal Military Academy, Woolwich, in which post he laboured until 1820. In addition to a competent knowledge of various sciences, he had turned much of his attention, in the latter part of his life, to astronomy. He possessed several valuable instruments, and for many years employed himself as a skilful and successful observer, having his own private observatory on Woolwich Common. To the 'Philosophical Magazine' he contributed the following dissertations: 'An improved Demonstration of Newton's Binomial Theorem on Fluxional Principles' (vol. xxiv.); 'Observations of α Polaris for determining the North Polar Distance of that Star at the beginning of 1813' (vol. xliii.); 'Tables of the Sun's Altitude and Zenith Distance, for every day in the year' (vol. lvi.); 'The Solar Eclipse, observed on 7th Sept. 1820' (vol. lvi.) Evans was elected F.R.S. 29 May 1823, and was also fellow of the Astronomical Society. He died at Froxfield 19 Nov. 1827 (*Gent. Mag.* vol. xcvii. pt. ii. p. 570). By his wife, Ann Norman, he was father of Thomas Simpson Evans [q. v.], and of Arthur Benoni Evans [q. v.]

[Information from John Evans, esq., F.R.S.; Royal Kalendars; Monthly Notices of the Astronomical Society of London, i. 53.] G. G.

EVANS, PHILIP (1645–1679), jesuit, a native of Monmouthshire, studied in the college at St. Omer, and entered the Society of Jesus 7 Sept. 1665. Having completed his noviceship at Watten and made his higher studies and theology at the English College, Liége, he was ordained priest, and sent to the mission in North Wales in 1675. Being a marked victim of the Oates plot persecution he was seized four years later at the house of his friend and patron, Christopher Turberville de Skene, esq., committed to prison, tried at the spring assizes 1679, condemned to death as a traitor for his priesthood, and executed at Cardiff on 22 July 1679. John Lloyd, a secular priest, suffered at the same time, and on the same account.

'Short Memorandums' upon their death appeared at London in 1679. There is a portrait of Evans engraved by Alexander Voet in Matthias Tanner's 'Brevis Relatio felicis Agonis quem pro Religione Catholica gloriose subierunt aliquot e Societate Jesu Sacerdotes,' Prague, 1683. Another portrait is in the print of Titus Oates in the pillory.

[Florus Anglo-Bavaricus, pp. 178–81; Challoner's Missionary Priests (1742), ii. 414; Evans's Cat. of Engraved Portraits, No. 15720; Granger's Biog. Hist. of England, 5th ed. v. 95; Foley's Records, v. 882–91, vii. 232 (with portrait); Cat. of Printed Books in Brit. Mus.; Oliver's Jesuit Collections, p. 86; Dodd's Church Hist. iii. 320; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England.] T. C.

EVANS, RHYS or RICE (*b.* 1607), fanatic, usually known by his adopted name of Arise Evans, was born in Merionethshire, 'in the parish of Llangluin, a mile from the Bearmouth' (*Narration of the Life, Calling, and Visions of Arise Evans*, p. 1). Disinherited by his father, Evans was bound apprentice to a tailor, first at Chester and afterwards at Wrexham. In 1629 he came to London to practise his trade, and heard a sermon at Blackfriars in March 1633, which led him to discover his own gifts of interpretation and prophecy. He began at once to see visions and reveal them; warned the king of the destruction which was coming on the kingdom, and declared to the Earl of Essex that he should one day be general of all England, and execute justice upon the court (*ib.* pp. 13, 25, 28). In 1635 Evans married, but continuing to prophesy was for three years imprisoned. In 1643 he disputed against the anabaptists, and three years later attacked the presbyterians. Throughout, he says, he maintained the church of England to be the true church. Thomas Edwards refers to him in his 'Gangræna,' and classes him with the independents, but the independents themselves considered Evans as a decoy sent to catch them, and tried to keep him from their assemblies (*Gangræna*, ii. 173; *Narration*, pp. 53–9). In 1647 Evans was arrested on the charge that he had declared himself to be Christ, and was for some time imprisoned in Newgate (*Narration*, pp. 60–71). After the execution of Charles I he became notorious by publishing pamphlets urging the restoration of Charles II. Directly the army expelled the parliament he petitioned Cromwell 'to set up the king upon his throne' (16 May 1653), and his bold utterances and confident anticipations of a restoration fill the news-letters

of the royalists (*Cal. Clarendon Papers*, ii. 204, 208, 217). An anecdote of an interview between Cromwell and Evans is given in the 'Faithful Scout,' 21–8 Sept. 1655. An account of him is also given in the 'Letters of Robert Loveday,' 1662, p. 172. Between 1652 and the Restoration Evans published the following tracts: 1. 'A Voice from Heaven to the Commonwealth of England,' 1652. 2. 'An Echo to the Voice from Heaven, or a Narration of the Life, Calling, and Visions of Arise Evans,' 1653. 3. 'The Bloody Vision of John Farley interpreted, together with a Refutation of Aspinwell.' 4. 'Brief Description of the Fifth Monarchy,' 1653. 5. 'The Voice of Michael the Archangel to his Highness the Lord Protector,' 1654. 6. 'The Voice of King Charles the Father, to Charles the Son,' 1655. 7. 'Light for the Jews, or the Means to Convert them, in answer to the "Hope of Israel," by Manasseth Ben Israel,' 1656. 8. 'A Rule from Heaven,' 1659.

The date of the death of Evans is uncertain. He survived the Restoration, and was touched by Charles II for the king's evil. Aubrey says: 'Arise Evans had a fungous nose, and said it was revealed to him that the king's hand would cure him, and at the first coming of King Charles II into St. James's Park he kissed the king's hand, and rubbed his nose with it, which disturbed the king, but cured him' (*Miscellanies*, ed. 1857, p. 128).

[A detailed account of Evans's case is given in John Browne's Charisma Basilicon, 1684, p. 162. Warburton discusses the prophecies of Evans in the Appendix to book i. of Jortin's remarks on Ecclesiastical History, ed. 1767, i. 249.]

C. H. F.

EVANS, RICHARD (1784–1871), portrait-painter and copyist, was for some years pupil and assistant to Sir Thomas Lawrence, for whom he painted drapery and backgrounds and made replicas of his works. He also made copies after Nash and other artists. He resided for many years in Rome, copying pictures by the old masters and painting portraits. He also tried his hand at fresco-painting, and on quitting Rome gave one of his attempts in that line to the servant who swept out his studio. Years afterwards he was surprised to find this hanging in South Kensington Museum as a genuine antique fresco from a tomb in the neighbourhood of Rome. In 1814 he visited the Louvre in Paris, and was one of the first Englishmen to copy the pictures then collected there. He exhibited for the first time at the Royal Academy in 1816, sending a portrait of Mr. Sadler, the aeronaut, and was a frequent exhibitor up to 1859, principally of portraits. He continued to paint up to the end of his life, and executed a large picture of 'The Death of Æsculapius' when over 85 years of age. He died at Southampton, where he had resided for more than a quarter of a century, in November 1871, aged 87. Evans had great powers of memory, and had many anecdotes of Lawrence and other famous artists. His extensive knowledge of art was of great use to the founders of the Original School of Design at Somerset House in 1837. During his residence at Rome he made a collection of casts from antique statuary, some of which he presented to the Hartley Institute, Southampton. The copies of the Raphael arabesques which are in the South Kensington Museum are by Evans. In the National Portrait Gallery there are by him portraits of Sir Thomas Lawrence (from a picture by himself), Lord Thurlow (from a picture by Lawrence), and Thomas Taylor, the Platonist.

[Art Journal, 1872, p. 75; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of Royal Academy, &c.]

L. C.

EVANS, ROBERT HARDING (1778–1857), bookseller and auctioneer, born in 1778, was the son of Thomas Evans (1742–1784) [q. v.] After an education at Westminster School he was apprenticed to Thomas Payne of the Mews Gate, and succeeded to the business of James Edwards (1757–1816) [q. v.], bookseller in Pall Mall, which Evans continued until 1812. In this year he commenced a long and successful career as auctioneer with the sale of the Duke of Roxburghe's library (Dibdin, *Bibliographical Decameron*, iii. 49–68). Among other famous libraries dispersed by him were those of Colonel Stanley (1813), Stanesby Alchorne (1813), John Towneley (1814), and James Edwards (1815), the Duke of Devonshire's duplicates (1815), the Duke of Grafton's library (1815), the vellum-printed books of Field-marshal Junot (1816), and the Borromeo collection of novels and romances (1817). He also sold the White Knights library, those of Bindley, Dent, Hibbert, North, and some portions of Heber's (1836). Between 1812 and 1847 the chief libraries sold in England went through his hands. His own marked set of catalogues is now in the British Museum. Possessing an excellent memory and rich store of information, he was in the habit of discoursing upon the books passing under his hammer. His expertness as an auctioneer was not assisted by ordinary business qualities, and he fell into pecuniary embarrassment. When re-established as a bookseller in Bond Street, in partnership with his two sons, he was again unfortunate. He was a fervid politician, and

took a great interest in the history of the whig party. A portrait engraved by Freeman, after Behnes, is given by Dibdin (*ib.* iii. 51).

He died in Edward Street, Hampstead Road, London, on 25 April 1857, in his eightieth year. His widow, Susanna, died in Stamford Road, Fulham, on 31 Jan. 1861, aged 80.

Some works bear his imprint as publisher. The following were written or edited by him: 1. 'Bishop Burnet's History of his own Time,' London, 1809, 4 vols. 8vo. 2. 'Hakluyt's Collection of the Early Voyages, Travels, and Discoveries of the English Nation. A new edition, with additions,' London, 1809–12, 5 vols. 4to (part of the fourth volume and the whole of the fifth are added in this edition). 3. 'Essays on Song-writing, with a Collection of such English Songs as are most eminent for Poetical Merit. By John Aikin. A new edition, with additions and corrections, and a Supplement,' London, 1810, sm. 8vo. 4. 'Old Ballads, by Thomas Evans. A new edition, revised and considerably enlarged from Public and Private Collections, by his Son,' London, 1810, 4 vols. sm. 8vo. 5. 'Six Letters of Publicola on the Liberty of the Subject and the Privileges of the House of Commons, originally published in the "Times," now collected and illustrated,' London, 1810, 8vo (anonymous). 6. 'A Letter on the Expediency of a Reform in Parliament, addressed to Lord Erskine,' London, 1817, 8vo (this and No. 5 are pamphlets). 7. 'Euripidis Opera, Gr. et Lat.,' Glasgow, 1821, 9 vols. 8vo (Evans helped A. and J. M. Duncan in preparing this edition). 8. 'Historical and Descriptive Account of the Caricatures of James Gillray,' London, 1851, 8vo (written with Thomas Wright).

[Memoir in Gent. Mag. June 1857, 3rd ser. ii. 734–5, reprinted in Nichols's Illustr. viii. 526–7. See also Dibdin's Bibl. Decam. 1817, vol. iii.; Bibliomania, 1842, vol. ii.; and Library Companion, 1824.] H. R. T.

EVANS, ROBERT WILSON (1789–1866), archdeacon of Westmoreland and author, second son of John Evans, M.D., of Llwynygroes, near Oswestry, by his wife, Jane Wilson. He was born at the Council House, Shrewsbury, 30 Aug. 1789, and was educated under Dr. Butler at Shrewsbury School, whence he proceeded to Trinity College, Cambridge, in 1807. There he became seventh wrangler, second chancellor's medallist, and B.A. 1811, M.A. 1814, and B.D. 1842. Having obtained a fellowship in 1813, he was elected classical tutor of his college in the following year, having for colleague George Peacock, afterwards dean of Ely. In 1836 his former master, Dr. Butler, then bishop of Lichfield, made him his examining chaplain, and collated him to the vicarage of Tarvin, Cheshire. Here he found parish work in abundance, the experience of which is given in his 'Bishopric of Souls.' In 1842 he accepted from his college the vicarage of Heversham, a place within a morning drive of the finest of the Westmoreland scenery. One of his first acts was to build a new vicarage house on the shoulders of Heversham Head, a spot from which he commanded a most extensive view. He was appointed archdeacon of Westmoreland in 1856, and after holding the archdeaconry to the great satisfaction of the clergy and laity of the district, resigned it in January 1865 on account of his advancing years. He died at Heversham vicarage 10 March 1866. He was the author of: 1. 'A Course of Sermons preached before the University of Cambridge,' 1830. 2. 'The Rectory of Valehead,' 1830; 12th edition 1842. 3. 'The Church of God, in a series of Sermons,' 1832. 4. 'A Sermon at the Consecration of the Bishop of Lichfield and Coventry,' 1836. 5. 'A Sermon at the Ordination held by the Bishop of Lichfield,' 1838. 6. 'Hymns for the Christian Workman,' 1840. 7. 'Tales of the Ancient British Church,' 1840; 3rd edition 1859. 8. 'An Appeal against the Union of the Dioceses of Bangor and St. Asaph,' 1842. 9. 'The Bishopric of Souls,' 1842; 5th edition 1877. 10. 'A Sermon,' 1842. 11. 'A Day in the Sanctuary, with a Treatise on Hymnology,' 1843. 12. 'Parochial Sermons,' 3 volumes, 1844–55. 13. 'Consideration on the Scriptural Practice of Church Collections,' 1847. 14. 'The Ministry of the Body,' 1847. 15. 'A Visitation Sermon,' 1849. 16. 'Parochial Sketches,' in verse, 1850. 17. 'A Treatise on Versification,' 1852. 18. 'An Exhortation to the Lord's Day,' 1853. 19. 'Charges delivered to the Clergy of Westmoreland,' 2 vols., 1856, 1857. 20. 'Self-Examination and Proof,' a sermon, 1856. 21. 'Daily Hymns,' 1860. 22. 'England under God,' 1862. 23. 'A Sermon on Death of the Prince Consort,' 1862. He also wrote five volumes in the series known as 'The Theological Library, namely, vols. vii. xii. and xvi., 'Scripture Biography,' 1834, and vols. xiv. and xv., 'Biography of the Early Church,' 1836.

[Guardian, 14 March 1866, p. 272; Gent. Mag. June 1866, pp. 909–10; Church of England Photographic Portrait Gallery, 1859, portrait 33; Memoir with portrait in the Bishopric of Souls, ed. E. Bickersteth, 1877, pp. v–xiv; Westmoreland Gazette and Kendal Advertiser, 17 March 1866, p. 5.] G. C. B.

EVANS, THEOPHILUS (1694–1767), divine, born in 1694, near Newcastle Emlyn, Carmarthenshire, was the fifth son of Charles Evans of Pen y Wenalt, Cardiganshire. He was probably educated at Shrewsbury; he was ordained deacon in 1718, and priest in 1719, by the Bishop of St. David's. He was domestic chaplain to the Gwyns of Garth. In 1728 the Bishop of St. David's gave him the small rectory of Llanynis, Brecknockshire, which he resigned in 1738 on being presented to the rectory of Llangammarch. From 1739 till his death he held the living of St. David's in Llanfaes. In 1763 he resigned Llangammarch to his son-in-law, Hugh Jones. He died in 1767.

He married Alice Bevan, by whom he had three sons and two daughters. One of the daughters married Hugh Jones, and became the mother of Theophilus Jones, author of the history of Brecknockshire.

Evans's works are: 1. 'Pwll i Pader,' 1739. A Welsh comment on the Lord's Prayer in a series of sermons after the manner of Bishop Blackall. 2. 'Drych y Prif Oesoedd,' 1739. A very popular book on Welsh antiquities, which is said to have gone through thirty editions, and was translated into English as a 'View of the Primitive Ages.' It is utterly unhistorical, begins from the Tower of Babel, and declares Arthur to be as real as Alexander. 3. 'History of Modern Enthusiasm, from the Reformation to Present Times,' 1752 and 1759. An attack upon 'enthusiasts,' fifth-monarchy men, French prophets, methodists, &c. Evans's grandson says that he was the mildest and simplest of men, and on friendly terms with the dissenters whom he assailed in this book.

[Theophilus Jones's History of Brecknockshire, pp. 274–5; Life prefixed to Primitive Ages.]

EVANS, THOMAS (*d.* 1633), poet, was educated at Corpus Christi College, Cambridge, where he graduated B.A. in 1612, M.A. in 1616, and B.D. in 1628. He was presented to the rectory of Little Holland, Essex, in 1618, and held that benefice till his death in 1633.

He is the author of one of the rarest poetical works in the English language. It is entitled 'Œdipus: Three Cantoes. Wherein is contained: 1. His unfortunate Infancy. 2. His execrable Actions. 3. His lamentable End. By T. E. Bach: Art. Cantab.,' Lond. 1615, 12mo. It is dedicated to John Clapham, one of the six clerks in chancery, and in a preliminary address, 'savouring much of the academy,' the author says that it is his 'first child, but not the heyre of all the fathers wit: there is some laid up to enrich a second brother, to keepe it from accustomed dishonesty, when I shall put it to shift into the world; yet if this prove a griefe to the parent, I will instantly be divorc't from Thalia, and make myself happy in the progeny from a better stocke.' Each canto contains about six hundred lines, rhyming alternately, and sometimes flowing with ease, but without any originality of invention.

[Newcourt's Repertorium, ii. 333; Collier's Rarest Books in the English Language, i. 260; Cooper's Athenæ Cantab. MS.] T. C.

EVANS, THOMAS (1742–1784), bookseller, was born in 1742 and served an apprenticeship with Charles Marsh of Round Court and Charing Cross. He opened a shop in the Strand, where he published a quantity of works on English literature and antiquities, generally well printed, and many edited by himself. To these he prefixed dedications to friends and patrons, Garrick, Reynolds, Sheridan, and others. His chief literary undertaking was an excellent collection of old ballads, of which a third edition was brought out by his son. In an advertisement prefixed to Peck's 'Desiderata Curiosa' (1779) he submitted a proposal to reprint Tanner's 'Notitia Monastica,' afterwards published by Dr. Nasmith. He was a leading member of the booksellers' club in the Grecian Coffee-house, to which Thomas Davies (1712?–1785) [q. v.] belonged. He must not be confounded with his homonym who had the scuffle with Goldsmith, with whom he was on friendly terms. Evans collected the first London edition of the poet's writings. He was full of humour and much sought after for his companionable qualities. He died on 30 April 1784, leaving a widow and a son, Robert Harding Evans [q. v.]

The following are the works written or edited by him: 1. 'Poems by Mr. W. Shakespeare' [London, 1774], sm. 8vo. 2. 'A History of Wales by Caradoc of Lhancarvan. Englished by Dr. Powell,' London, 1774, 8vo. 3. 'Memoirs of the Cardinal de Retz, translated,' London, 1774, 4 vols. sm. 8vo. 4. 'The Works of Richard Savage,' London, 1775, 2 vols. sm. 8vo. 5. 'The Works of George Villiers, Duke of Buckingham,' London, 1775, 2 vols. sm. 8vo. 6. 'The English, Scotch, and Irish Historical Libraries, by Bishop W. Nicolson, a new edition,' London, 1776, 4to. 7. 'A Solemn Declaration of Mr. Daniel Perreau [forger], written by himself,' London, 1776, 8vo. 8. 'Desiderata Curiosa, by Francis Peck, new edition,' London, 1779, 2 vols. 4to. 9. 'Poetical Works of Matthew Prior,' London, 1779, 2 vols. 8vo. 10. 'Poetical and Dramatic Works of O. Goldsmith,' Lon-

don, 1780, 2 vols. sm. 8vo. 11. 'Old Ballads, Historical and Narrative, with some of Modern Date, now first collected and reprinted from Rare Copies and MSS., with Notes by T. Evans,' London, 1784, 2 vols. sm. 8vo (first edition, 1777, 2 vols.; third edition, edited by R. H. Evans, 1810, 4 vols. sm. 8vo). 12. 'The Works of Francis Rabelais, translated,' London, 1784, 4 vols. sm. 8vo.

[Memoir in Gent. Mag. 1784, vol. liv. pt. i. p. 396, reproduced in Nichols's Lit. Anecd. vi. 434–5. See also ib. iii. 647; and Forster's Life of O. Goldsmith, 1854, ii. 161, 387.] H. R. T.

EVANS, THOMAS (1739–1803), bookseller, was born in Wales in 1739, and began life in London as a bookseller's porter with a William Johnston of Ludgate Street. By industry and perseverance he became the publisher of the 'Morning Chronicle' as well as the 'London Packet,' in which was printed the objectionable letter reflecting on Goldsmith and Miss Horneck, the 'Jessamy bride,' nine days after the first representation of 'She stoops to conquer' in 1773. Goldsmith went to cane Evans in his shop in Paternoster Row, as the person responsible for the article, and got the worst of the encounter. Goldsmith was indicted for an assault, and compromised by paying 50*l.* to a Welsh charity. Evans took over the extensive business of Messrs. Hawes, Clarke, & Collins, at No. 32 Paternoster Row. He retired some years before his death, and was of rough and eccentric habits. He was separated from his wife owing to her affection for a graceless son, and left the bulk of a large fortune to an old friend, Christopher Brown, formerly assistant to Mr. Longman of Paternoster Row, and father of the Thomas Brown afterwards a member of the famous firm.

Evans died 2 July 1803 at his lodgings in Chapter House Court, at the age of sixty-four, after a short illness. His only son married in 1790 a daughter of the second Archibald Hamilton, and was in business for himself, but deserted his family, went to America, came back, and died in poverty eighteen months before his father (Nichols, *Lit. Anecd.* v. 712).

[Memoir in Gent. Mag. July 1803, vol. lxxiii. pt. ii. p. 696, reprinted in Nichols's Lit. Anecd. iii. 720–1. See also Boswell's Life of Johnson (G. B. Hill), ii. 209–10; J. Forster's Life of O. Goldsmith, 1854, ii. 384–91; A. Andrews's Hist. of British Journalism, 1859, 2 vols.] H. R. T.

EVANS, THOMAS (Tomos Glyn Cothi) (1766–1833), Welsh poet, son of Evan and Hannah Evans, was born at Capel St. Lilin, Carmarthenshire, 20 June 1766. His early education was of the scantiest description, but he was ambitious and persevering. He was fortunate in meeting friends in unexpected quarters, and in getting plenty of books when wanted. The prevailing theology in the neighbourhood was of the most pronounced Calvinistic type, and Evans, while yet very young, became known as a heretic, and was nicknamed 'Little Priestley.' In order to worship with friends of like sentiments with himself he used to walk to Alltyplaca, a distance of twelve miles. When he grew up he began to preach in his father's house, a part of which he got licensed for the purpose. In course of time a chapel was built. He was personally much respected, but his liberalism made him suspected by government. He spoke warmly and wrote largely. In 1797 he was at a social meeting, and sang 'by request' a Welsh song 'On Liberty.' On the information of a spy belonging to his own congregation he was apprehended, tried, and sentenced by Judge Lloyd to be imprisoned for two years and to stand in the pillory. Only one other person suffered in the pillory in this part of the country during the whole of the eighteenth century. He was charged with singing an English song, the fourth stanza of which ran thus—

And when upon the British shore
The thundering guns of France shall roar,
Vile George shall trembling stand,
Or flee his native land
With terror and appal,
Dance Carmagnol, dance Carmagnol.

He always denied having sung this song. During his imprisonment he met with great sympathy. In 1811 he became minister of the Old Meeting House, Aberdare, where he continued beloved and respected till his death, 29 Jan. 1833.

His first publication was probably a translation of Priestley's 'Triumph of Truth, being an Account of the Trial of Elwall for publishing a book in Defence of the Unity of God,' 1793. Altogether he published more than twenty works, most of them theological. In 1795 he issued No. 1 of a quarterly magazine, 'The Miscellaneous Repository,' which had to be discontinued with No. 3 for want of sufficient support. In 1809 he published an English-Welsh dictionary (460 pp.), compiled while in prison; in 1811 a hymn-book of a hundred hymns (104 pp.), all original. A second edition appeared in 1822.

[Memoir in Gardd Aberdâr, being the Eisteddfod Transactions of 1853; Foulkes's Geirlyfr Bywgraffiadol.] R. J. J.

EVANS, THOMAS (Telynog) (1840–1865), Welsh poet, son of a ship-carpenter, was born at Cardigan in 1840. His early

education was very rudimentary. At the age of eleven he was apprenticed on board one of the small trading vessels that visited his native town. His treatment was so bad that he determined to run away. He went to Aberdare, and worked in a coal-mine. From here he sent a letter to his mother, written in verse (his first attempt), apprising her of his whereabouts. When about fifteen he devoted his leisure hours to music, and attracted public attention as a singer. Shortly after this he competed successfully at a small eisteddfod, held at the chapel where he was a member, for the best poem on 'Humility.' This brought him into public notice, and henceforth his name was constantly in the local papers and in connection with eisteddfodau, where he won no fewer than twenty prizes. All this time he worked as a common collier. His last six years were spent in constant battle first with dyspepsia, and then with consumption. He died 29 April 1865.

His poems were characterised by pathos and pleasantry, and had a charm that always touched his countrymen. His poetical works were collected and arranged by Dafydd Morganwg, and published in 1866, small 8vo (224 pp.), with a brief memoir from the pen of Mr. Howel Williams, eight hundred copies having been subscribed for beforehand.

[Memoir as above.] R. J. J.

EVANS, THOMAS SIMPSON (1777–1818), mathematician, eldest son of the Rev. Lewis Evans (1755–1827) [q. v.], by his wife, Ann Norman, was baptised in August 1777. He was named after Thomas Simpson, the mathematician. In or about 1797 he appears to have taken charge of a private observatory at Blackheath belonging to William Larkins, formerly accountant-general to the East India Company at Bengal. After the death of Larkins, 24 April 1800 (*Gent. Mag.* vol. lxx. pt. i. p. 398), he was taken on as an assistant by Nevil Maskelyne [q. v.] at the Royal Observatory, Greenwich, but resigned the post in 1805. In that year, or perhaps in 1803, he was appointed mathematical master under his father at the Royal Military Academy, Woolwich. Here he continued until 1810, when he accepted the mastership of the mathematical school at New Charlton, near Woolwich, which office he vacated in 1813 to become master of the mathematics at Christ's Hospital, London. His attainments won for him the degree of LL.D. (from what university is not known) and the fellowship of the Linnean Society. He died 28 Oct. 1818, aged 41 (*ib.* vol. lxxxviii. pt. ii. p. 475). By his marriage in 1797 to Deborah, daughter of John Mascall of Ashford, Kent, he had five children: Thomas Simpson Evans (1798–1880), vicar of St. Leonard's, Shoreditch; Aspasia Evans (1799–1876), a spinster; Herbert Norman Evans, M.D. (1802–1877), a great book collector; Arthur Benoni Evans (*d.* 1838); and Lewis Evans (1815–1869), head-master of Sandbach Free Grammar School, Cheshire. Evans left a completed translation of Antonio Cagnoli's 'Trigonometria piana e sferica,' besides other translations from foreign scientific works and a vast collection of unfinished papers in several branches of philosophy. He also contributed some articles to the 'Philosophical Magazine,' among which may be mentioned 'Problems on the Reduction of Angles' (vol. xxviii.); 'An Abridgment of the Life of Julien Le Roy, the Watchmaker, by his Son' (vol. xxxi.); 'A Short Account of the Improvements gradually made in determining the Astronomic Refraction' (vol. xxxvi.); 'Historical Memoranda respecting Experiments intended to ascertain the Calorific Powers of the different Prismatic Rays' (vol. xlv.); 'On the Laws of Terrestrial Magnetism in different Latitudes' (vol. xlix.) His library was considered one of the most valuable collections of mathematical and philosophical works in the kingdom.

[Information from John Evans, esq., F.R.S.; Royal Kalendars; Foster's Alumni Oxon. (1715–1886), sub voce.] G. G.

EVANS, WILLIAM (*d.* 1720?), presbyterian divine, was educated at the college at Ystradwalter, then under the presidency of the Rev. Rees Prytherch. He was ordained at Pencader, near Carmarthen, in 1688, and continued pastor there for fifteen years. In 1703 he removed to Carmarthen to become pastor of the presbyterian congregation, and received in his house students for the christian ministry. He has been regarded as the founder of the Welsh Academy, from the fact that the education of divinity students first assumed under him a collegiate form. He was patronised both by the London funds and by the liberality of wealthy dissenters. Dr. Daniel Williams bequeathed a sum of money towards his support, and this has been continued to his successors to this day. He is said to have been a man of superior attainments as a scholar and divine, and to have devoted himself with great diligence and exemplary fortitude to the discharge of his professional duties in circumstances of difficulty and danger. He is supposed to have discontinued his labours in 1718, and he died in 1720.

In 1707 he published in Welsh 'The Principles of the Christian Religion,' based apparently on the assembly's catechism; in 1714 he published and wrote a preface for 'Gemmeu Doethineb' ('Gems of Wisdom'), a very interesting work by his old tutor, R. Prytherch; in 1717 he wrote a long preface to his friend and neighbour Iago ab Dewi's translation of Matthew Henry's 'Catechism;' in 1757 Abel Morgan published Evans's 'Principles of the Christian Religion,' which he had adapted so as to teach adult baptism.

[Dr. Thomas Rees's Hist. of Carmarthen College, in Dr. Beard's Unit. in its Actual Condition; Rowlands's Cambrian Bibliography.] R. J. J.

EVANS, WILLIAM (*d.* 1776?), Welsh lexicographer, was educated at Carmarthen College under Dr. Jenkins, 1767–72. He was probably born in Carmarthenshire. His chief claim to notice is based on his English-Welsh dictionary, compiled while he was a student and published in 1771. A second edition appeared in 1812. The greatest living Welsh bibliographer, the Rev. D. S. Evans, B.D., describes it as a very respectable work. He was for some years pastor of the presbyterian congregation at Sherborne, but removed, owing to declining health, to take charge of a congregation at Moreton Hampstead, Devonshire, in 1776, but was only able to retain it a few weeks, and probably died shortly after.

[Christian Reformer, 1833, p. 552, 1847, p. 631; Yr Ymofynydd, 1888.] R. J. J.

EVANS, WILLIAM (1811?–1858), landscape-painter, usually known as 'Evans of Bristol,' in order to distinguish him from William Evans of Eton [q. v.], was an associate member of the Old Society of Painters in Water-colours, and a native of North Wales. Wishing to perfect his art by the study of nature alone, and to free himself from the influence of schools or individuals, Evans made himself a home for many years in the centre of a grand gorge of mountain scenery in North Wales, at a farm called Tyn-y-Car, in a large park at the junction of the Deddr with the Conway. Here he was able to cultivate a natural impulse for originality and grandeur in the constant contemplation of nature in some of its wildest forms, and he produced some fine works, notably 'Troth Mawr;' his treatment of the mountain torrents and the cottage scenery of the neighbourhood was also remarkable. After 1852 Evans visited Italy, spending the winter successively at Genoa, Rome, and Naples, and he collected numerous materials for working up into landscapes of a very different character from his earlier productions. Unfortunately his work was cut short by illness, and he died in Marylebone Road, London, 7 Dec. 1858, aged forty-nine, according to some accounts, though he is usually stated to have been born in 1811. There is a fine water-colour drawing by him in the print room at the British Museum.

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters; Bryan's Dict. of Painters and Engravers, ed. R. E. Graves; Gent. Mag. (1859) 3rd ser. vi. 105.] L. C.

EVANS, WILLIAM (1798–1877), water-colour painter, born at Eton on 4 Dec. 1798, was son of SAMUEL EVANS, a landscape-painter of repute, who originally lived in Flintshire, but subsequently came from Wales and settled at Windsor. Here he was selected to teach drawing to the daughters of George III, and eventually became drawing-master at Eton College, where he settled. There are some views of North Wales and Windsor by him which have been engraved. He left Eton about 1818 for Droxford, Hampshire, where he died about 1835.

William Evans was appointed by Dr. Keate drawing-master in his father's place in 1818. He was educated at Eton, and had originally studied medicine, but eventually turned to art, and became a pupil of William Collins, R.A. [q. v.] He was elected an associate of the Old Society of Painters in Water-colours on 11 Feb. 1828, in which year he exhibited drawings of Windsor, Eton, Thames fishermen, Barmouth, and Llanberis, and on 7 June 1830 he was elected a member of the society. He continued to be a constant contributor to their exhibitions. His art was not marked by any great originality, but had much vigour and brilliance about it. He made some large drawings of the Eton 'Montem,' which were engraved, and are now in the possession of Lord Braybrooke. Evans continued to teach drawing at Eton until 1837, when his wife died, and he made up his mind to move to London. At that time the oppidans at Eton still continued to be lodged in houses kept by ladies, known as 'dames,' a system which was in great need of reform, and which placed the boys under little or no control. It being Dr. Hawtrey's wish to place the boarding-houses under the charge of men connected with the work of the school, the Rev. Thomas Carter, the Rev. Edward Coleridge, and the Rev. George Selwyn (afterwards bishop of New Zealand) persuaded Evans to take one of these houses and retain his former position as drawing-master. This Evans did in 1840, working with great energy. He built the house, the name of which still continues to

be a household word among Etonians, and the Eton of the present day may be said, to a certain extent, to date from the constitution of Evans's house. Among the most useful reforms introduced by him and Selwyn may be instanced that of 'passing' in swimming before a boy is allowed to go upon the river at all. Evans died, after some years' ill-health, at Eton on New Year's eve, 1877. He was succeeded in the post of drawing-master to the school by his son, Samuel T. G. Evans, also a member of the Society of Painters in Water-colours, and in the management of the boarding-house by his daughter, Miss Jane Evans.

[Redgrave's Dict. of Artists; Ottley's Dict. of Recent and Living Painters; Art Journal, 1878, p. 76; information from S. T. G. Evans.] L. C.

EVANS, SIR WILLIAM DAVID (1767–1821), lawyer, son of John Evans and Janet Butterfield, was born in London 25 May 1767, and educated at Harrow School. On attaining his sixteenth year he was articled to a Warrington solicitor, in whose office he relieved the tedium of business hours by courting the muses. He was admitted an attorney in February 1789, and began to practise at Leigh in Lancashire. Soon afterwards he entered his name as a student of Gray's Inn, and in February 1794 was called to the bar, when he joined the northern circuit, took up his residence in Liverpool, and practised there for several years as a special pleader and conveyancer. In 1795 he published his first work, an enlarged edition of 'Salkeld's Reports,' 3 vols. 8vo. His next work was a volume of 'Essays on the Action for Money lent and received,' &c., 1802, 8vo, followed in 1803 by 'A General View of the Decisions of Lord Mansfield in Civil Causes,' 2 vols. 4to. In 1806 he produced 'A Treatise on the Law of Obligations and Contracts, from the French of Pothier,' 2 vols. 8vo. He removed to Manchester in 1807, and there established a lucrative practice. His 'Letter to Sir S. Romilly on the Revision of the Bankrupt Laws,' published in 1810, had great influence on subsequent legislation. He held strong views in favour of catholic emancipation, and in 1813 wrote some able 'Letters on the Disabilities of the Roman Catholics and Dissenters.' On the first appointment of a stipendiary magistrate for Manchester, in 1813, Evans was offered and accepted the office. Two years later he was appointed vice-chancellor of the county palatine of Lancaster. He held these offices concurrently until 1818, and discharged their duties with dignity and impartiality. In the meantime he published: 1. 'The Practice of the Court of Common Pleas of Lancaster,' 1814. 2. 'A Charge to the Grand Jury at Preston,' 1817. 3. 'An Address on the Discharging the Prisoners apprehended on account of an illegal Assembly at Manchester,' 1817. 4. 'A Collection of Statutes relating to the Clergy, with Notes,' 1817. 5. 'A Collection of the Statutes connected with the general Administration of the Law, arranged according to the Order of Subjects, with Notes,' Manchester, 1817, 8 vols. 8vo; a second edition appeared within a year, and subsequently a third edition, continued to 1835 by Hammond and Granger, was issued. He collected materials for other works, but did not live to finish them. Sir C. H. Chambers's 'Treatise on the Law of Landlord and Tenant' was compiled from his notes, and he left in manuscript a 'Life of the Chancellor d'Aguesseau,' which Charles Butler made use of in his work on the same subject.

In 1817 he was unsuccessful in an application for a vacant judgeship, but two years later the recordership of Bombay, worth 7,000*l.* a year, was conferred on him, and at the same time he received the honour of knighthood. On the voyage out Evans occupied himself on the composition of 'A Treatise upon the Civil Law,' and he originated a weekly literary publication for the amusement of his fellow-voyagers. He began his duties in India with great promise of success, but in little more than fifteen months after his arrival he fell a victim to a complaint of some standing, no doubt aggravated by the climate, dying on 5 Dec. 1821, in his fifty-fifth year.

He was married in 1790 to Hannah, daughter of Peter Seaman of Warrington. She survived him till 1832. There is an engraved portrait of Evans by Scriven, executed shortly before his going out to Bombay.

[Nicholson's Memoirs of Sir W. D. Evans, Warrington, 1845; Allibone's Dict. of Authors; Manchester Free Library Cat.] C. W. S.

EVANS, WILLIAM EDWARD (1801–1869), divine and naturalist, was born 8 June 1801 at Shrewsbury. He inherited a taste for poetry and natural history from his father, John Evans, M.D., who was a physician in that town, and author of a poem in four books on bees (1806–13). His mother was Jane Wilson. A brother, Robert Wilson Evans [q. v.], became archdeacon of Westmoreland. From Shrewsbury School, then ruled by Dr. Butler, Evans gained a scholarship at Clare Hall, Cambridge, where he proceeded to the degree of B.A. in 1823 and M.A. in 1826. After taking holy orders he became curate of Llanymynech, Shropshire, till his

marriage to a cousin, Elizabeth Evans, when he was presented to the living of Criggion, Montgomeryshire. This, however, he resigned in order to live at Burton Court, Leominster, which his wife had inherited, and to hold the sole charge of the parish of Monkland. In 1845 he was appointed prebendary of Hereford and prælector of the cathedral. After holding Monkland for eighteen years, in 1850 Evans accepted the living of Madley with Tibberton, Herefordshire. In 1861 he became canon of Hereford Cathedral. His health failed for the last two or three years of his life, and he died in the Close, Hereford, 21 Nov. 1869.

Evans possessed a lively apprehension of natural objects and beauties, some wit, and a fair amount of reading. He was an eloquent and effective preacher, a careful student of animals, especially of birds, and an excellent angler. His chief work is 'The Song of the Birds; or Analogies of Animal and Spiritual Life,' 1845, 8vo, in which the habits of birds are shown to be instinct with higher lessons. Thus their 'rising and soaring,' he states, is emblematical of the 'spiritual flights of the renewed spirit.' The introduction displays much observation, and has been rightly called 'full of grace and beauty;' but the versification falls short of his aim, although its sentiments are frequently elevated, and a pure and religious strain of thought everywhere pervades it. The twenty-two chapters on our chief song birds show the minute carefulness and accuracy of Evans's powers of observation. Besides this he wrote 'Sermons on Genesis,' 'Family Prayers,' 'First Revelations of God to Man' (Sermons), and a 'Letter to the Bishop [of Hereford] on Diocesan Education,' 1850, with one or two occasional sermons. He left one daughter and three sons, one of whom is the present vicar of Holmer, Herefordshire.

[Athenæum, 19 July 1845; Luard's Graduati Cantabr. p. 170; Crockford's Clerical Directory, 1860; information from his son, the Rev. E. A. Evans.] M. G. W.

EVANSON, EDWARD (1731–1805), divine, was born at Warrington 21 April 1731. His uncle, John Evanson, rector of Mitcham, Surrey, educated him, and sent him to Emmanuel College, Cambridge, in 1745. He took the degree of B.A. 1749, and M.A. 1753. He took orders, and became curate to his uncle, who apparently kept a school. In 1768 he became vicar of South Mimms, near Barnet. In 1769 Lord-chancellor Camden gave him the vicarage of Tewkesbury, at the request of John Dodd, M.P. for Reading. Hurd introduced Evanson, as a member of his own college, to Warburton, who, upon the strength of Hurd's introduction, gave him also the perpetual curacy of Tredington, Worcestershire, and in August 1770 he exchanged South Mimms for Longdon in Worcestershire. Here Evanson began to show unitarian leanings. He wrote to the Archbishop of Canterbury (Cornwallis), who was supposed, with other dignitaries of the church, to be contemplating some changes in the liturgy. Evanson hoped that the Nicene and Athanasian creeds would not be retained until his objections to them had been considered. He begged that the archbishop would show him how to surmount his scruples if they were groundless. The archbishop did not reply. Evanson adapted the liturgy to his own opinions. A sermon upon the Resurrection on Easter day (31 March 1771) gave additional offence, and a prosecution was instituted by Neast Havard, town clerk of Tewkesbury, and others in the consistory court. Evanson published anonymously in 1772 a pamphlet upon 'The Doctrines of a Trinity and the Incarnation of God.' One of the witnesses for the prosecution stated that Evanson explained, on being reproached for retaining his living, that he 'had not learnt the art of starving,' and that the care 'of a great school' had prevented him from properly examining his opinions until he was fixed in the 'corrupt church.' The case was heard before the Bishop of Gloucester on 16 Jan. 1775. Some technical objections led to the failure of the prosecution; but appeals were made to the court of arches, and afterwards to the court of delegates. Evanson was popular in the parish. The principal inhabitants of Tewkesbury subscribed to pay his expenses, and the people of Longdon expressed their willingness to accept his alterations of the services. Wedderburne, the solicitor-general, defended him gratuitously, and on 31 May 1775 appointed him his chaplain. In 1777 he published 'A Letter to Dr. Hurd, bishop of Worcester,' in which he argues that either the christian revelation is false, or every church in Europe, and especially the church of England, is 'false and fabulous.' He relies upon the argument from the prophecies, which, according to him, foretell the great apostasy of trinitarianism. This utterance was naturally followed by the resignation of his living. His letter to the bishop is dated 22 March 1778. He now returned to Mitcham, and set up a school. Colonel Evelyn James Stuart, son of the Earl of Bute, the father of one of his pupils, settled an annuity upon him, which was paid till his death. Evanson held family services, using Samuel Clarke's version of the liturgy, with additional changes of his own. He administered the Lord's

supper to visitors, holding it to be the only sacrament, and intended for all social gatherings, and he wished to set up a society of 'Christo philanthropists' to hear expositions of the authentic scriptures. He had a controversy with Priestley in the 'Theological Repository,' vol. v., arguing against the sanctity of the sabbath as understood by Priestley. These papers were collected and published by Evanson with a letter to Priestley as 'Arguments against the Sabbatical Observance of the Sunday' (1792). In 1792 he also published 'The Dissonance of the four generally received Evangelists, and the Evidence of their Authenticity examined.' In this he rejects the gospels according to Matthew, Mark, and John, the epistles to the Romans, Ephesians, Colossians, and Hebrews, and those of James, Peter, John, and Jude, besides part of the other books of the Testament. He was again answered by Priestley (in reply to whom he published in 1794 a 'Letter to Dr. Priestley's Young Man'), expelled from a book club, and 'pestered by anonymous letters.' Thomas Falconer also replied to him in a course of 'Bampton Lectures' published in 1811. Evanson also published 'Reflections upon the State of Religion in Christendom,' 1802, and 'Second Thoughts on the Trinity,' 1805. Evanson in 1786 married Dorothy Alchorne, daughter of a London merchant. She probably brought him a fortune, as he afterwards bought an estate at Blakenham, Suffolk. He afterwards retired to Great Bealings, near Woodbridge, thence to Lympston, Devonshire, where he preached to a unitarian congregation, and finally to Colford in Devonshire, where he died on 25 Sept. 1805. His friends testify to the excellence of his character, his engaging manners, and his liberality to the poor.

His sermons, collected in two volumes in 1807, contain the obnoxious sermon of 1771, and an account of the prosecution in answer to Havard.

[Monthly Mag. December 1805, xx. 477–83; Gent. Mag. 1805, ii. 1233; Neast Havard's Origin and Progress of the Prosecution in Tewkesbury, 1778; Nichols's Anecd. vi. 483; Life (by George Rogers) prefixed to Sermons; Warburton's Letters to Hurd, pp. 450, 467.]

EVELYN, JOHN (1620–1706), virtuoso, fourth child and second son of Richard Evelyn of Wotton, Surrey, by Eleanor, daughter of John Standsfield, was born at Wotton, 31 Oct. 1620. The Evelyn family, said to have come originally from Evelyn in Normandy, had settled in Shropshire and afterwards in Middlesex. George Evelyn (1530–1603) was the first to introduce the manufacture of gunpowder into England. He had mills at Long Ditton and near Wotton (Evelyn, *Misc. Works*, 1825, p. 689; Camden, *Britannia*, ed. Gibson, i. 184); made a fortune, and had sixteen sons and eight daughters by his two wives. The sons by the first wife founded families at Long Ditton, Surrey, and Godstone, Kent. Richard, his only son by his second wife, inherited Wotton. Richard's estate was worth 4,000*l.* a year, and in 1633 he was sheriff for Sussex and Surrey. John Evelyn was put out to nurse in his infancy, and in 1625 sent to live at Lewes with his grandfather Standsfield, who died in 1627. He remained with his grandmother, who, in 1630, married a Mr. Newton of Southover, Lewes. Evelyn refused—to his subsequent regret—to leave his 'too indulgent' grandmother for Eton, and continued at the Southover free school. His mother died in 1635. On 13 Feb. 1637 he was admitted a student at the Middle Temple, and on 10 May following a fellow commoner of Balliol, where he was pupil of George Bradshaw, probably related to the regicide. His tutor was neglectful, and his studies were interrupted by serious attacks of ague, but he made some friendships and studied dancing and music. He left without a degree, but received the honorary degree of D.C.L. in 1669. In 1640 he took chambers in the Temple. His father died in December of that year. In July 1641 he went to Holland with a Mr. Caryll, and joined Goring, then in the Dutch service, for a short time just after the fall of Genep, a fort on the Waal. In October he returned to England. He stayed chiefly in London, 'studying a little, but dancing and fooling more,' till the outbreak of the civil war. He joined the king's army just after the fight at Brentford (12 Nov. 1642). He was 'not permitted' to stay beyond the 15th, and judiciously reflected that he and his brothers 'would be exposed to ruin without any advantage to his majesty.' He therefore amused himself at Wotton, making various improvements in the gardens which afterwards became famous; and though in July 1643 he sent his 'black menage horse' to Oxford, he obtained the king's license to travel. He crossed to Calais on 11 Nov., spent some time in Paris and in the French provinces, went to Italy in October 1644, and reached Rome 4 Nov. 1644. At the end of January 1645 he visited Naples, and afterwards stayed at Rome until 18 May. He then travelled to Venice. He studied for some time at Padua, where he bought some 'rare tables of veins and nerves,' afterwards presented to the Royal Society. They were described by William Cowper (1666–

1709) [q.v.] in 1702, and a description, written by Evelyn for Cowper's information, now belongs to Mr. Alfred Hutl He etched five plates from his own drawings, made on the way from Rome to Naples. At the end of April 1646 he set out with Waller, the poet, and others for Verona and Milan, crossed the Simplon, and at Geneva had a dangerous attack of small-pox. He reached Paris in October 1646. Here he became intimate with Sir Richard Browne (1605–1683) [q.v.], then the king's ambassador at Paris; and on 27 June 1647 was married to Mary, Browne's only daughter. In September he returned to England, leaving his wife, who was at most twelve years old, with her mother. Evelyn's diaries show a keen interest in art and antiquities, and a strong appreciation of beautiful scenery, although the Alps were naturally too terrible to be agreeable.

He stayed in England for nearly two years, a good deal occupied, it seems, by the investment of his fortune in land. In October 1647 he saw the king at Hampton Court, and in January 1649 published a translation of La Mothe Le Vayer in 'Liberty and Servitude,' with a short but decidedly royalist preface, for which he was 'threatened.' In June 1649 he got a pass from 'the rebel Bradshaw' with which in July he returned to France, reaching Paris on 1 Aug. In 1650 he paid a short visit to England, and finally returned in February 1652. Thinking the royalist cause hopeless, he now resolved to settle at Sayes Court, Deptford. The Brownes held a lease from the crown of the manor, which had been seized by the parliament. Evelyn obtained the king's leave to compound with the occupiers, the king also promising in the event of a restoration to convey it to him in fee farm. Evelyn succeeded in compounding for 3,500*l.* (22 Feb. 1653). He obtained leases from the king after the Restoration (*Cal. State Papers*, Domestic, 5 Dec. 1662, and *Diary*, 30 May 1663). He was afterwards harassed by lawsuits and had claims upon the crown arising from his advances of money to Sir R. Browne as ambassador. His wife joined him in June 1653, and he finally settled at Sayes Court.

Evelyn lived quietly until the Restoration, occupying himself in gardening and cultivating the acquaintance of men of congenial tastes. He was on friendly terms with John Wilkins, the warden of Wadham, and afterwards bishop of Chester, and with Robert Boyle, to whom in 1659 he addressed a letter proposing a scheme for building a house or college near London where a few men of science were to devote themselves to 'the promotion of experimental knowledge.' The scheme was suggested by the meetings of which Wilkins and Boyle were chief promoters, and which soon afterwards developed into the Royal Society. At the first meeting after the Restoration (January 1660–1) Evelyn was chosen a fellow, and he was nominated one of the council by the king in the charter granted 5 July 1662. Evelyn had corresponded in cipher with Charles and his ministers. On 7 Nov. 1659 he published an 'Apology for the Royal Party,' and in 1660 'The late News or Message from Brussels unmasked,' in answer to Marchmont Needham's 'News from Brussels.' He also endeavoured to persuade Herbert Morley, then lieutenant of the Tower, to anticipate Monck by pronouncing for the king (letter dated 12 Jan. 1659–60). Morley declined from uncertainty as to Monck's intentions, and had afterwards to obtain his pardon, with Evelyn's help, at the price of 1,000*l.* Evelyn as a hearty royalist, although it must be confessed that his zeal had been tempered by caution, was in favour after the Restoration, and was frequently at court. He was soon disgusted by the profligacy of the courtiers. He confided many forebodings to Pepys. He took no part in political intrigues, but held some minor offices. He was a member of some commissions appointed in 1662 for improving the streets and regulating the Mint and Gresham College. In October 1664 he was a commissioner for the care of the sick and wounded and prisoners in the Dutch war. He attended to his duties when his fellow-commissioners were frightened from their post by the plague, and stayed at Deptford, sending his family to Wotton. He incurred expenses for the payment of which he was still petitioning in 1702. Part of his claim was then allowed (*Notes and Queries*, 2nd ser. ix. 257). On 28 Feb. 1671 he was appointed a member of the council of foreign plantations, with a salary of 500*l.* a year. James II showed him much favour, and from 24 Dec. 1685 till 10 March 1686–7 he was one of the commissioners for the privy seal, during the absence of Clarendon as lord-lieutenant of Ireland. He absented himself occasionally to avoid active participation in illegal concessions to Roman catholics, and was profoundly alarmed by the king's attacks upon the church of England. Evelyn continued to be warmly interested in the Royal Society. He obtained for the Royal Society a gift from Henry Howard, sixth duke of Norfolk, of the 'Arundelian library' in 1678, having previously (1667) obtained from the same person a gift of the Arundelian marbles to the university of Oxford. He was secretary to the Royal Society

for the year beginning 30 Nov. 1772. In 1682, and again in 1691, he was pressed to be president, but declined both times on account of ill-health. He continued his gardening at Sayes Court, and advised his brother at Wotton, and was a recognised authority upon architecture and landscape gardening. He was an active patron of musicians and artists, befriending Gibbons and Hollar. He was intimate with many distinguished contemporaries. Samuel Pepys and he appear to have had a strong mutual respect. He took occasional tours to his friends' houses in various parts of England, and gives some interesting descriptions of the country.

After the revolution Evelyn, who was growing old and was too good a tory to approve the change unreservedly, lived in greater retirement. About 1691 his elder brother, George, lost his last male descendant, and resettled the estate upon Evelyn. In May 1694 Evelyn left Sayes Court and settled with his brother at Wotton. He afterwards let Sayes Court to Admiral Benbow (in 1696), and Benbow sublet it to Peter the Great in the summer of 1698. They were bad tenants, and the czar is said to have amused himself by being trundled in a wheelbarrow across Evelyn's flowerbeds and favourite holly-hedge. A sum of 162*l.* 7*s.* was allowed for damages by Peter's secretary (*Notes and Queries*, 2nd ser. i. 365). On 24 May 1700 Evelyn removed all his remaining property from Sayes Court. In 1759 the house was let to the vestry of St. Nicholas, Deptford, to be used as a workhouse. In 1820 the old building was in great part demolished, but the workhouse remained on the site till 1848. In 1881 all that survived of Sayes Court was converted by its owner, Mr. W. J. Evelyn, into the Evelyn almshouses, for the accommodation of old residents on the Evelyn estate in receipt of parochial relief. In 1886 Mr. Evelyn gave part of the old grounds to form a public garden, with an endowment for keeping it in order. The Sayes Court Museum, belonging to Mr. Evelyn, adjoins this, and another adjoining space of five acres is at present used as a cricket-ground. Other parts of the old estate are covered by buildings and the Victoria Victualling Yard (Dews, *History of Deptford*, pp. 36–40).

Evelyn's most interesting correspondent in later years was Bentley. As one of Boyle's trustees he appointed Bentley to the first Boyle lectureship, and afterwards consulted him upon his 'Numismata' (1697). Evelyn had been consulted upon the foundation of Chelsea Hospital in 1681. In 1695 he was appointed, by Lord Godolphin, treasurer to Greenwich Hospital, then founded as a memorial to Queen Mary. He held the office till August 1703, when he resigned it to his son-in-law, previously his substitute, William Draper. The salary of 200*l.* a year had not been paid in January 1696–7. On 4 Oct. 1699 his brother George died at Wotton, making his daughter Elizabeth, wife of Sir Cyril Wyche, his sole executrix. Evelyn had the library and some pictures and inherited Wotton, where he passed the rest of his life. He died 27 Feb. 1706, retaining his faculties to the last, and was buried in the chancel of Wotton church. His wife died 9 Feb. 1708–9, in the seventy-fourth year of her age, and was buried beside him. Evelyn had six sons: John [q. v.], and five who died in infancy; one of them, Richard, born 24 Aug. 1652, died 27 Jan. 1657–8, being a child of extraordinary precocity (see *Diary* and preface to *Golden Book of St. Chrysostom*); and three daughters: Mary (born 1 Oct 1665, died 14 March 1685), a girl of whose accomplishments Evelyn gives an affecting account in his diary, and who wrote the 'Mundus Muliebris,' published by him in 1690; Elizabeth (born 13 Sept. 1667), married to a nephew of Sir John Tippet, died 29 Aug. 1685; and Susannah (born 20 May 1669), the only one who survived him, married in 1693 to William Draper of Addiscombe, Surrey. Evelyn is the typical instance of the accomplished and public-spirited country gentleman of the Restoration, a pious and devoted member of the church of England, and a staunch loyalist in spite of his grave disapproval of the manners of the court. His domestic life was pure and his affections strong, and he devoted himself to work of public utility, although prudence or diffidence kept him aloof from the active political life which might have tested his character more severely. His books are for the most part occasional and of little permanent value. The 'Sylva,' upon which he bestowed his best work, was long a standard authority, and the 'Diaries' have great historical value.

Evelyn's portrait was painted by Chanterell in 1626, by Vanderborcht in 1641, by Robert Walker in 1648, and by Sir Godfrey Kneller in 1685 and (for Pepys) in 1689. A copy of Kneller's first portrait was presented to the Royal Society by Mrs. Evelyn. Nanteuil in 1650 made a drawing from which an engraving was taken.

Evelyn's works are: 1. 'The State of France as it stood in the ninth year of . . . Lewis XIII,' 1652. 2. 'A Character of England,' 1659, commonly said to have been first published in 1651. An edition in 1659 was answered by 'Gallus Castratus.' A letter in

reply to this was prefixed to a third edition in 1659 (*Harl. Misc.* (1813), x. 189; *Somers Tracts* (1812), vii. 176). 3. 'Apology for the Royal Party . . . , by a Lover of Peace and his country,' 1659. 4. 'The late Newes from Brussels Unmasked and his Majesty Vindicated,' 1660. 5. 'A Poem upon His Majesty's Coronation,' 1661. 6. 'Encounter between the French and Spanish Ambassadors,' 1661 (printed in his works). 7. 'Fumifugium; or the inconveniencies of the aer and smoak of London dissipated, together with some remedies, . . .' 1661 (reprinted 1772; a curious account of the 'hellish and dismal cloude of sea-coale' which makes London unhealthy and even injures vineyards in France, with suggestions for expelling noxious trades, for extra-mural burials, and planting sweet flowers in the suburbs). 8. 'Tyrannus; or the Mode,' 1661 (in Evelyn's 'Memoirs' (1818), ii. 309–21). 9. 'Sculptura; or the History and Art of Chalcography . . . to which is annexed a new manner of engraving on mezzotinto, . . .' 1662 (1755 reprint with account). 10. 'Sylva; or a discourse of Forest Trees and the propagation of timber . . .' to which is annexed 'Pomona,' 'an appendix concerning fruit-trees in relation to cider, . . .' 1664, 1669, 1679 (enlarged), 1705, 1729 (with other works on gardening); edited by A. Hunter, M.D., 1786; fifth edition 1825; 'Dendrologia,' an abridgement, by J. Mitchell, 1827. 11. 'Kalendarium Hortense,' 1664 (with the above and separately; tenth edition 1706). 12. 'Public Employment, and an Active Life, preferred to Solitude, and all its Appanages . . .' in reply to a late 'essay of a contrary title [by Sir G. Mackenzie],' 1667. 13. 'The three late famous Impostors, Padre Ottomano, Mahomet Bei, and Sabbatai Sevi,' 1669 (from informants whose names he declined to give). 14. 'Navigation and Commerce,' 1674 (the first part of an intended 'History of the Dutch War . . . undertaken by the king's desire from official materials,' which apparently did not give satisfaction. The part published suppressed at the demand of the Dutch ambassador; reprinted in Lord Overstone's 'Select Collection,' 1859). 15. 'A Philosophical Discourse of Earth relating to the Culture, . . .' 1676 (read to the Royal Society 29 April and 13 May 1675; reprinted with 'Terra,' 1778, edited by Hunter). 16. 'Mundus Muliebris,' 1690 ('A Voyage to Maryland,' in rhyme, and the 'Fop Dictionary,' by his daughter Mary—*Diary*, 10 March 1684–5). 17. 'Numismata; a Discourse of Medals . . . with some account of heads and effigies . . . in sculps and taille-douce, with a digression concerning physiognomy,' 1697. 18. 'Acetaria, a Discourse of Sallets,' 1699 (part of an imperfect 'Elysium Britannicum,' never printed, of which the contents are given in his works). The above, together with some of the dedicatory letters to translations, are in Upcott's edition of the 'Miscellaneous Works,' 1825, except Nos. 5, 6, 8, 10, 15, 17. 19. 'Life of Mrs. Godolphin' [see GODOLPHIN, MARGARET], was published from his manuscript by Bishop Wilberforce in 1847. 20. 'History of Religion; or a Rational Account of the True Religion,' by the Rev. R. M. Evanson (2 vols. in 1850); a fragmentary book.

The following are translations: 1. 'Of Liberty and Servitude,' 1649 (from the French of La Mothe Le Vayer), in 'Miscellaneous Writings.' 2. 'Essay on First Book of Lucretius . . . made English verse by J. E.,' 1656 (frontispiece by his wife and complimentary verses by Waller). 3. 'The French Gardener . . . translated into English by Philocepos,' 1658, 1669 (with Evelyn's name), 1672, 1691. 4. 'The Golden Book of St. Chrysostom concerning the Education of Children,' 1659 (dedication to his brothers, with account of his son), in 'Miscellaneous Writings.' 5. 'Instructions concerning the Erection of a Library,' 1661 (from the French of G. Naudé). 6. 'Τὸ μυστήριον τῆς Ἀνομίας,' 1664–5; second part of the 'Mystery of Jesuitism,' of which the first part (1658), including Pascal's 'Provincial Letters,' was apparently not by Evelyn; a third part in 1670 was translated by Dr. Tongue (see *Diary* for 2 Jan. 1664–5 and 1 Oct. 1678). 7. 'Parallel of Ancient Architecture with the Modern . . .' to which is added an 'Account of Architects . . .' 1664, 1669, 1697, from the French of Fréart de Chambray. 8. 'Idea of the Perfection of Painting,' 1668 (from same). 9. 'The Compleat Gardener' (with directions concerning melons and orange trees), 1698 (from the French of Quintinie); 'Of Gardens' (from the Latin of René Rapin) was published by Evelyn in 1673, but translated by his son. Evelyn also wrote 'A Letter to Lord Brouncker on a new Machine for Ploughing,' 1669–70, in the 'Phil. Trans.' No. 60; 'A Letter to Aubrey,' 1670, printed in his 'History of Surrey' and in 'Miscellaneous Writings;' verses in Creech's 'Lucretius,' 1680, and 'A Letter on the Winter of 1683–4,' in 'Phil. Trans.' 1684. A list of unfinished works, represented by manuscripts at Wotton, is given at the end of his works. 'A Letter on Improvement of the English Language,' in 'Gent. Mag.' 1797, i. 218–19, mentions a tragi-comedy which he has written. He showed a play and some poems to Pepys

5 Nov. 1665. For an account of some manuscripts by Evelyn see 'Diary,' 1879, pp. cxv–cxviii, vol. iii. 190–4.

[The main authority for Evelyn's life is the Diary, first published in 1818 and 1819, edited by William Bray, as part of 'Memoirs . . . of John Evelyn, comprising his Diary, a selection of his familiar letters, private correspondence between Charles I and Sir Edward Nicholas . . . and between Edward Hyde and Sir Richard Browne,' 2 vols. 4to. The edition in 1827, edited by Upcott, is said to be the most accurate. In the edition in 4 vols. 1879 (reprinted from 1827 edition), is prefixed a Life of Evelyn, by Henry B. Wheatley. Previous lives are in Wood's Athenæ, iv. 464; the 'General Dictionary;' Wotton's Baronetage, 1741, iv. 143–9; preface to Sculpture, 1755; and Biogr. Brit. See also Pepys's Diary and Correspondence (passim); Boyle's Works, 1772, ii. 584, vi. 287–96; Bentley Correspondence, 1842, i. 74, 91–6, 110–18, 125–8, 131–7, 152–6, 165–8, 181; Thoresby Diary, 1830, i. 327, 340; Thoresby Letters, 1832, i. 344, 358, 381; Hatton Correspondence (Camd. Soc.), ii. 228, 243–4; Rigaud's Correspondence of Scientific Men, i. 96, 119, 123, 164–5, ii. 518; Notes and Queries, 5th ser. xii. 244; Thomson's Royal Society, pp. 5, 64; Birch's Royal Society.]

L. S.

EVELYN, JOHN, the younger (1655–1699), translator, third but eldest surviving son of John Evelyn [q. v.], the well-known writer, was born 19 Jan. 1654–5. On 13 Dec. 1660 his father presented him to the queen-mother, who 'made extraordinary much of him.' Until 1662 he was 'much brought up amongst Mr. Howard's children at Arundel House.' In 1665 Mr. Bohun became his tutor. Early in 1667, when 'newly out of long coates,' he was sent to Trinity College, Oxford, under Dr. Bathurst. He left Oxford in March 1669, and was admitted of the Middle Temple 2 May 1672. On 29 March 1673 his father took him to see Peter Gunning, bishop of Chichester, who gave him instruction and advice 'before he received the Holy Sacrament.' On 25 May of the same year he became a younger brother of Trinity House, and on 10 Nov. 1675 he went to France in the suite of the ambassador (Lord Berkeley), returning in May of the next year. In December 1687 young Evelyn was employed in Devonshire by the treasury, as a commissioner respecting 'concealment of land.' Just a year later he was presented to William, prince of Orange, at Abingdon by Colonel Sidney and Colonel Berkeley. As a volunteer in Lord Lovelace's troop he helped to secure Oxford for William III. In 1690 he purchased the chief clerkship of the treasury, but was removed within the twelvemonth. He acted as a commissioner of revenue in Ireland from 1692 to 1696. He returned home in great suffering, and died in Berkeley Street, London, 24 March 1698–9, in his father's lifetime.

Evelyn married, in 1679, Martha, daughter and coheiress of Richard Spenser, esq., a Turkey merchant. She died 13 Sept. 1726 (*Hist. Reg.* for 1726, p. 36). By her he had two sons and three daughters, but only a son, John, and a daughter, Elizabeth (wife of Simon Harcourt, son of Lord-chancellor Harcourt), survived infancy. The son John, born 1 March 1681–2, married, 18 Sept. 1750, Anne, daughter of Edward Boscawen of Cornwall, was made a baronet 30 July 1713, built a library at Wotton, was a fellow of the Royal Society, and commissioner of customs, and died 18 July 1763. His grandson Sir Frederick, a soldier, died without issue in 1812, and his estates fell to his widow, Mary, daughter of William Turton of Staffordshire, who bequeathed them on her death in 1817 to John Evelyn, a direct descendant of George Evelyn (1530–1603), and grandfather of the present owner, Mr. William John Evelyn. Sir John, a first cousin of Sir Frederick, was fourth baronet, and with the death of this Sir John's brother Hugh, in 1848, the baronetcy became extinct.

Evelyn translated the following works: 1. 'Of Gardens. Four books. First written in Latin verse by Renatus Rapinus, and now made English,' London, 1673, dedicated to Henry Bennet, earl of Arlington. 2. 'The History of the Grand Visiers,' London, 1677, from the French of François de Chassepol. 3. Plutarch's 'Life of Alexander the Great,' for the 'Plutarch's Lives by Several Hands' (1683–6). To the third edition of his father's 'Sylva' (1678) Evelyn contributed some prefatory Greek hexameters, written at the age of fifteen, and in the last chapter the second book of his version of Rapin's 'Hortorum Liber' was reprinted. Several poems by him are printed in Dryden's 'Miscellanies' and in Nichols's 'Collection of Poems.'

[Evelyn's Diary, ed. Bray and Wheatley, i. lxxxvii, and ii. passim; Dews's Hist. of Deptford; Wood's Athenæ Oxon. ed. Bliss, iv. 689.]

S. L. L.

EVERARD (1083?–1150). [See EBORARD.]

EVERARD, JOHN (*fl.* 1611), catholic student, was born at Dean, Northamptonshire, in 1587. For seven years he was educated at home under a B.A. of Cambridge, named Johnson, and subsequently he prosecuted his studies for half a year under the tuition of a doctor of divinity named Strickland. Then he was sent to

Clare Hall, Cambridge, and placed under the care of Dr. Byng, principal of the college. Everard's father died in 1608, and his mother afterwards was married to Richard Smyth, rector of Bulwick, Northamptonshire. While at the university he was converted to the catholic faith through reading the works of Bellarmin and Stapleton, and going to the college of the English jesuits at St. Omer he was there reconciled to the Roman church by Father John Floyd. He was admitted into the English College at Rome as a probationer in 1610, but he went away after two or three months, because he was afflicted with dizziness in the head during his studies, and also because he was unable to agree with his fellow-students. Returning to England he published an account of his experiences as a student in a book entitled 'Britanno-Romanvs, sive Angligenarum in Collegio Romano vitæ ratio,' London, 1611, 8vo. Of his subsequent career nothing certain is known. Perhaps he may be identical with the jesuit father John Everard who died at the Professed House, Antwerp, on 6 Dec. 1649.

[Foley's Records, iv. 611, vi. 257, vii. 234; Gillow's Bibl. Dict.; Cat. of Printed Books in Brit. Mus.] T. C.

EVERARD, JOHN, D.D. (1575?–1650?), divine and mystic, was probably born about 1575. He was educated at Clare College, Cambridge, where he proceeded to the two degrees in arts in 1600 and 1607 respectively, and to that of D.D. in 1619. His younger days, he is said to have confessed, were days of ignorance and vanity, when he walked as other gentiles and as men living without God in the world (preface to *Gospel Treasures opened*). But he became ashamed of his former knowledge, expressions, and preachings, although he was known to be a very great scholar and as good a philosopher, few or none exceeding him (*ib.*) Some time before 1618 he became reader at St. Martin's-in-the-Fields, London, for in January of that year he was censured by the Bishop of London, and compelled to publicly apologise to the lord mayor and aldermen for slandering them in a sermon. In 1618, too, he published 'The Arriereban,' a sermon which he had preached to the company of the military yard at St. Andrew's, Holborn, and which he dedicated to Francis Bacon, lord Verulam. In March 1621 Everard was imprisoned in the Gatehouse for preaching indirectly against the Spanish marriage, by inveighing against the Spanish cruelties in the Indies. He was still in prison in September, when he petitioned the king to release him, promising not to repeat his offence. He failed, however, to keep his promise, and again suffered imprisonment, in August 1622 and at later dates, for the same cause. Each time 'some lord or other' begged his pardon of the king, and as often as Everard regained his liberty he again took up his text on the unlawfulness of matching with idolaters. The frequency of the appeals for the royal pardon attracted the attention of James I, who is reported to have said, 'What is this Dr. Ever-out? his name shall be Dr. Never-out.' Everard's great powers of preaching drew large congregations, and when, being appointed chaplain to Lord Holland (PRYNNE, *Hidden Works of Darkness*, p. 207), he left St. Martin's for Kensington, his audiences were fashionable and aristocratic, though he professed that his sermons were designed for the poor cobblers and the like who came there to hear him. In 1636 Everard, who had then apparently a living at Fairstead, Essex, was charged before the high commission court with heresy, being accused indifferently of familism, antinomianism, and anabaptism. After being kept some months waiting for his trial he was dismissed, but was soon again prosecuted, when Laud 'threatened to bring him to a morsel of bread because he could not make him stoop or bow before him' (preface to *Gospel Treasures*). It may have been on this occasion that he was deprived of his benefice, worth 400*l.* a year. In July 1639 he was fined 1,000*l.*, but in the following June, when he read his submission on his knees in court, he was released from his suspension and his bonds were cancelled. His alleged heresy, however, continued to get him into trouble, and he was again waiting his trial when he fell sick. 'He lived to see Strafford and Canterbury put under the black rod, and was gathered to his fathers' (*ib.*) The date of his death was probably in or shortly before 1650, in which year was published 'The Divine Pymander of Hermes Mercurius Trismegistus, translated out of the original into English by that learned divine, Dr. Everard.' This was the first English version of the 'Pœmander,' and to a second edition published in 1657 was added a translation of Hermes's 'Asclepius.' Everard's translation was republished in 1884 under the editorship of Mr. Hargrave Jennings. Such of Everard's sermons as escaped confiscation by the bishops were issued in 1653 under the title 'Some Gospel Treasures opened: or the Holiest of all unvailing; Discovering yet more the Riches of Grace and Glory to the Vessels of Mercy, in several Sermons preached at Kensington and elsewhere by John Everard,

D.D., deceased: whereunto is added the mystical divinity of Dionysius the Areopagite spoken of, Acts xvii. 34, with collections out of other divine authors, translated by Dr. Everard, never before printed in English,' London, 8vo, 2 pts. The volumes are dedicated to Oliver Cromwell, and bear the imprimatur of Joseph Caryl. A second edition, called 'The Gospel Treasury opened,' but otherwise not differing from the first, was issued in 1659; in 1757 the sermons were reprinted at Germantown, U.S.A., and one of them, 'Christ the True Salt of the Earth,' was reprinted in England in 1800. From these sermons, which are excellent as compositions, it would appear that in his unregenerate days Everard was a neoplatonist, and remained a disciple of Tauler. A strong flavour of mysticism distinguishes them, and the author quotes from Plato, Plotinus, and Proclus, as well as from many of the early christian writers. Another small work by Everard, 'A Parable of Two Drops reasoning together,' was republished in 1865 by G. E. Roberts of Kidderminster. In the university library at Cambridge are preserved three manuscripts by Everard, two of which are printed in the 'collections' appended to 'Some Gospel Treasures opened.'

[The main but meagre authority for Everard's life is the address 'to the reader,' prefixed by Rapha Harford to 'Some Gospel Treasures opened.' There are many references to him, for the most part unimportant, in the Calendars of State Papers recording the proceedings of the court of high commission. See also Notes and Queries, 2nd ser. iv. 366, v. 168, vii. 457, 4th ser. i. 597; Gardiner's Hist. of Engl., iv. 118, 346.] A. V.

EVERARD, MATHIAS (*d.* 1857), major-general, of Randilestown, co. Meath, third son of Thomas Everard of Randilestown, by his wife and cousin, Barbara, daughter of O'Reilly of Ballinlough Castle, and sister of Sir Henry Nugent, was appointed ensign in the 2nd or Queen's, regiment at Gibraltar 28 Sept. 1804, and became lieutenant 21 March 1805. In December 1805 the company to which young Everard belonged, with two others of his regiment and two of the 54th foot, were captured on their voyage home from Gibraltar by a French squadron of six sail of the line and some frigates, under Admiral Guillaumet, bound for Mauritius. The troops were put on board La Volontaire frigate and carried about for three months, until La Volontaire ran into Table Bay for water, in ignorance of the recapture of the Cape by the British, and had to strike to the shore batteries. The troops were landed, and the companies of the Queen's did duty for some months at the Cape; but those of the 54th, to which Everard appears to have been temporarily attached for duty, were sent with the reinforcements to the Rio Plata, and acted as mounted infantry with the force under Sir Samuel Auchmuty [q. v.] While so employed Everard led the forlorn hope at the storming of Monte Video 3 Feb. 1807, when twenty-two out of thirty-two men with him were killed or wounded. For this service Everard received a sword of honour from the Patriotic Fund at Lloyd's and the freedom of the city of Dublin. He was also promoted, 23 April 1807, to a company in the 2nd battalion 14th foot, with which he served at Corunna and in the Walcheren expedition. During the latter he was thanked in general orders for his conduct at the siege of Flushing, 12 Aug. 1809, when the flank companies of the 14th, one of which he commanded, supported by the rest of the battalion, in conjunction with some of the German legion, stormed one of the enemy's batteries and effected a lodgment within musket-shot of the walls (CANNON, *Hist. Rec.* 14*th Foot*, p. 65). He was subsequently transferred to the 1st battalion of his regiment in India, and commanded it at the siege of Hattrass in 1817. He commanded a flank battalion in the operations against the Pindarrees in 1818–19, was made regimental major 10 July 1821, and commanded it at the storming of Bhurtpore 29 Dec. 1825, when the 14th headed one of the columns of assault, and unsupported cleared the breach after the premature explosion of a mine, and effected a junction with the other column led by the 59th foot, the steadiness and discipline of these two regiments, to quote the words of Lord Combermere, 'deciding the fate of the day' (*ib.* pp. 82–5). Everard was made C.B. and a brevet lieutenant-colonel. He became regimental lieutenant-colonel in 1831, and commanded the regiment for a period of sixteen years at home, in the West Indies, and North America. He was a K.H., became a major-general 11 Nov. 1851, and latterly was in receipt of a distinguished service pension. Everard, who had succeeded his elder brother in the family estate, died at Southsea, unmarried, on 20 April 1857.

[Burke's Landed Gentry, 1868, ed. supp. under 'Everard of Randilestown;' Cannon's Hist. Rec. 2nd or Queen's and 14th Foot; Hart's Army Lists; Gent. Mag. 3rd ser. ii. 618.] H. M. C.

EVERARD, ROBERT (*fl.* 1664), catholic writer, was a gentleman of liberal education who had been engaged in the civil war with the rank of captain in the reign of Charles I, and who, 'according to the enthusiastical disposition of those times, had listed

himself under different sects.' Eventually he joined the Roman catholic church.

He wrote: 1. 'Baby-baptism Routed,' Lond. 1650, 4to. This elicited a reply from Nathaniel Stephens, a presbyterian preacher, whose work was criticised by John Tombes in his 'Antipædobaptism.' 2. 'Nature's Vindication; or a check to all those who affirm Nature to be Vile, Wicked, Corrupt, and Sinful,' Lond. 1652, 16mo. 3. 'Three questions propounded to B. Morley about his practice of Laying on of Hands,' Lond. n. d. 8vo. This led to a controversy between Everard, Morley, and T. Morris, a baptist. 4. 'The Creation and the Fall of Man,' Lond. n. d. 8vo. Nathaniel Stephens replied to this in 'Vindiciæ Fundamenti; or a Threefold Defence of the Doctrine of Original Sin,' 1658. 5. 'An Epistle to the several Congregations of the Non-Conformists' [Lond.?], 2nd edit. 1664, 8vo. In this work the author states the reasons of his conversion to the catholic church. Replies to it were published by 'J. I.,' Matthew Poole, and Francis Howgill.

[Dodd's Church Hist. iii. 262; Gillow's Bibl. Dict.; Cat. of Printed Books in Brit. Mus.]

T. C.

EVERARD, *alias* EVERETT, THOMAS (1560–1633), jesuit, born at Linstead, Suffolk, on 8 Feb. 1560, was son of Henry Everard, a gentleman who suffered imprisonment for the catholic faith, and of his wife, Catherine Gawdyr. After pursuing his studies at home for about six years and a half he was sent to the university of Cambridge, where he remained for a year and a half. Becoming acquainted with Father John Gerard he made the spiritual exercises with him in London. Then he proceeded to Rheims, and was admitted into the English College there in 1592 (*Douay Diaries*, p. 15). He studied philosophy and divinity at Rheims and Courtray, and was ordained priest 18 Sept. 1592. Being admitted into the Society of Jesus he began his novitiate at Tournay on 4 June 1593, and after his simple vows he was sent, 17 June 1595, to the college at Lille. For several years he was minister at the college of St. Omer and at Watten; socius and master of novices at Louvain. He took his last vows as a spiritual coadjutor in 1604. He was in England for a time in 1603–4, and had a marvellous escape from arrest. About 1617 he revisited this country, and exercised spiritual functions in Norfolk and Suffolk. A twelvemonth after his arrival he was apprehended and detained in prison for two years. He was banished from the kingdom in March 1620–1 by virtue of a warrant from the lords. On endeavouring to return from exile in July 1623 he was seized at the port of Dover, but was eventually released on bail with the loss of his 'books, pictures, and other impertinences.' His name appears in Gee's list of priests and jesuits in and about London in 1624, and also in a catalogue seized at Clerkenwell, the London residence of the order, in 1628. He was then a missioner in Suffolk. He died in London on 16 May 1633.

There is an engraved portrait of him in Tanner's 'Societas Jesu Apostolorum Imitatrix.

His works are: 1. 'Meditations on the Passion of Our Lord,' St. Omer, 1604, 1606, 1618; a translation from the Latin of Father Fulvius Androtus. 2. 'The Paradise of the Soul, and a treatise on Adhering to God,' translated from the Latin of Albert the Great, bishop of Ratisbon, St. Omer, 1606 and 1617, frequently reprinted. 3. Translation of Father Arias's 'Treatise on Perfection,' St. Omer, 1617. 4. 'The Mirrour of Religious Perfection,' from the Italian of Father L. Pinelli, St. Omer, 1618. Originally a translation from Gerson. 5. 'Treatise on the Method of Living Well,' a translation, St. Omer, 1620, 12mo. 6. Translation of St. Francis Borgia's 'Practice of Christian Works,' St. Omer, 1620, 12mo. 7. 'Meditations upon the Holy Eucharist,' from the Italian of Pinelli, St. Omer, 1622, 12mo. The original work was by Gerson. 8. Translation of 'A Manual on Praying Well' by Father Peter Canisius, St. Omer, 1622, 12mo. 9. Translation of Father Ludovicus de Ponte's 'Compendium of Meditations,' St. Omer, 1623, 12mo. 10. Translation of Father Peter Ribadeneira's treatise, 'De Principe Christiano,' St. Omer, 1624, 12mo. 11. 'A Dialogue on Contrition and Attrition,' which passed through four editions. 12. 'The Eternall Felicitie of the Saints,' translated from the Latin of Cardinal Bellarmin. The first edition was probably printed at Roger Anderton's secret press in Lancashire about 1624. It was reprinted at St. Omer in 1638, 12mo.

[Foley's Records, i. 679, ii. 399–409, vi. 214, 530, vii. 234; Gillow's Bibl. Dict.; Southwell's Bibl. Scriptorum Soc. Jesu, p. 762; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), p. 1767; Morris's Condition of Catholics under James I, p. clxxx; Tanner's Societas Jesu Apostolorum Imitatrix, p. 635; Oliver's Jesuit Collections, p. 87; Douay Diaries, 244 bis, 245, 246.]

T. C.

EVEREST, Sir GEORGE (1790–1866), military engineer, eldest son of Tristram Everest, was born at Gwernvale, Brecknockshire, 4 July 1790, and educated at the mili-

tary schools at Great Marlow and Woolwich. He entered the service of the East India Company as a cadet in 1806, and sailed for India in the same year as second lieutenant in the Bengal artillery. After seven years' service he was sent to join a detachment in Java, where he was selected by Sir Stamford Raffles, then governor, to make a survey of the island, in which laborious task he spent two years, and afterwards returned to Bengal. He was next employed in engineering works, improving the navigation of the outlets of the Ganges, and though appointed chief assistant on the great trigonometrical survey of India in 1817, he remained for some months in Hindostan to complete the establishment of a line of telegraphic posts from Calcutta to Benares. In 1818 he joined Lieutenant-colonel William Lambton, superintendent of the survey, at Hyderabad, and entered with great spirit on the duties by which his name has become noteworthy in the annals of geodesy. In carrying the work through an unhealthy part of the Nizam territory in 1820 his health failed, and he was ordered to the Cape of Good Hope to recruit. On the death of Colonel Lambton, 20 Jan. 1823, Everest was appointed superintendent of the survey, and taking up the work where his predecessor had left it, in the valley of Berar, he extended it into the mountainous tract on the north. In November 1824 he measured a base-line in the Seronj valley, and in 1825 had carried the observations on to Bhaorasa, when his health gave way, and he came back to England. There he was elected F.R.S. 8 March 1827, and, having made himself acquainted with the modern practice of the English ordnance survey, returned to India in June 1830. His labours and responsibilities were now largely increased, for in addition to his post as chief of the trigonometrical survey, he had been appointed surveyor-general of India. He resumed operations on the great arc in 1832, from which date it was diligently carried on until its completion in December 1841, by the remeasurement of the Beder base-line by Captain Andrew Scott Waugh. With these concluding operations an arc of meridian more than twenty-one degrees in length had been measured by the two chiefs of the survey and their assistants, extending from Cape Comorin to the northern border of the British possessions in India.

On 16 Dec. 1843 he retired from the service, and resided henceforth in England. His military promotions were captain 1818, major 1832, lieutenant-colonel 1838. His leisure was now employed in bringing out his work in two quarto volumes, entitled 'An Account of the Measurement of two Sections of the Meridional Arc of India, bounded by the parallels of 18° 3′ 15″, 24° 7′ 11″, and 29° 30′ 48″.' For this work, which appeared in 1847, and the long series of operations on which it was founded, the Royal Astronomical Society awarded him their testimonial. The Asiatic Society of Bengal also elected him an honorary member, and he became a fellow of the Astronomical and of the Royal Asiatic and Geographical Societies. He was named a C.B. 26 Feb. 1861, and knighted by the queen at St. James's Palace, 13 March 1861. He served on the council of the Royal Society 1863–5, and was a member of the council and a vice-president of the Geographical Society. His name has been given to one of the highest summits of the Himalayan range, Mount Everest, 29,002 feet high. He died at 10 Westbourne Street, Hyde Park Gardens, London, 1 Dec. 1866. He married, 17 Nov. 1846, Emma, eldest daughter of Thomas Wing, attorney-at-law, of Gray's Inn and of Hampstead.

Besides the work already mentioned he was the author of: 1. 'An Account of the Measurement of the Arc of the Meridian between the parallels of 18° 3′ and 24° 7′, being a continuation of the Grand Meridional Arc of India as detailed by Lieutenant-colonel Lambton in the volumes of the Asiatic Society of Calcutta,' 1830. 2. 'A Series of Letters addressed to his Royal Highness the Duke of Sussex, as President of the Royal Society, remonstrating against the conduct of that learned body [in desiring the court of directors to repose their unlimited confidence in Major Jervis and his plans in regard to India],' 1839. 3. 'On Instruments and Observations for Longitude for Travellers on Land,' 1859; and also numerous papers in the transactions of societies.

[Monthly Notices of Astronomical Soc. xxvii. 105–8 (1867); Journal of Geographical Soc., vol. xxxvii. pp. cxv–cxviii (1867); Proceedings of Royal Soc., vol. xvi. pp. xi–xiv (1868); Annual Report of Royal Asiastic Soc., vol. iii. p. xvi (1867); Stubbs's History of Bengal Artillery, ii. 251–4 (1877); Cat. of Scientific Papers, ii. 531 (1868)]. G. C. B.

EVERETT, JAMES (1784–1872), miscellaneous writer, born in 1784 at Alnwick in Northumberland, was the second son of John Everett and his wife, Margaret Bowmaker. Everett's father died while he was of tender age, and the boy soon learned to help his mother. After a short time at a private school in Alnwick, he was apprenticed to a general dealer, where he was given to fun and practical jokes. In 1803 he underwent a great change, joined the Wesleyan society,

and began to preach. He refused an offer made in 1804 to send him to Hoxton Academy to prepare for the ministry among the independents. At the end of his apprenticeship in 1804 he went to Sunderland, and there showed such preaching power that in December 1806 he was recommended for the regular ministry among the Wesleyans, and was duly accepted by the conference of the following year. His first circuits were Sunderland, Shields, and Belper in Derbyshire. He obtained a good knowledge of practical theology, and a wide acquaintance with general literature. In August 1810 he married Elizabeth Hutchinson of Sunderland. At an early period he formed the habit of taking careful notes of the celebrated characters whom he met, and thus preserved recollections of Robert Southey, poet laureate, James Montgomery, William Dawson [q. v.], and many others. In 1815 he was appointed to the Manchester circuit. On account of a serious throat affection in 1821, Everett gave up the regular ministry and became a bookseller, first in Sheffield, afterwards in Manchester. He had been collecting materials for the history of methodism in those towns, part of which he published. He was the intimate friend and became the biographer of Dr. Adam Clarke [q. v.] Everett preached occasional and special sermons while in business, and extended his popularity. In 1834 he resumed full ministerial work at Newcastle-on-Tyne, and thence moved to York in 1839. Through failure of health he was again made a supernumerary minister in 1842, but remained in York, and employed his pen more actively than ever.

The most important event in Everett's life was his expulsion from the Wesleyan conference in August 1849. For many years he had been opposed to the policy and working of that body, and had published anonymously several volumes of free criticism, such as 'The Disputants' in 1835, in which he argued against the scheme for starting a theological college for the training of ministers. He was the author of the chief part of 'Wesleyan Takings,' a work in two volumes, containing disparaging sketches of the preachers. In 1845 and following years certain clandestine pamphlets, called 'Fly Sheets,' were circulated widely, bearing neither printer's nor publisher's names. They contained serious charges against the leading men of the conference, reflecting both on their public actions and personal character. A general suspicion attributed the authorship of these pamphlets to Everett. He was brought before the conference and questioned respecting them, but declined to give any answer. After further inquiry and discussion he was formally expelled (see *Minutes of the Methodist Conferences*, xi. 276–82). Everett then took the lead in an agitation against the conference which shook the entire Wesleyan community, and resulted in the loss of over two hundred thousand members and adherents. Some of the seceders joined others who had previously left the 'old body' (so called), and formed a new sect, which they styled the 'United Methodist Free Church.' This was in 1857, and Everett was elected the first president of their assembly, which met at Rochdale in July of that year. To the end of his life Everett remained a minister of this community, filling their pulpits as health and opportunity permitted. He lived for some years in Newcastle, and finally in Sunderland. He wrote many articles for magazines and printed a few poems. In July 1865 his wife died, leaving no children. Everett had formed a large collection of methodist literature, both printed and in manuscript. These he disposed of to the Rev. Luke Tyerman, the biographer of Wesley. His library was bought after his death for the theological institute of the methodist free church. He died at Sunderland on Friday, 10 May 1872.

His works are: 1. 'History of Methodism in Sheffield and its vicinity,' vol. i. 1823. 2. 'History of Methodism in Manchester and its vicinity,' pt. i. 1827. 3. 'The Village Blacksmith: Memoirs of S. Hick,' 1831. 4. 'Edwin, or Northumbria's Royal Fugitive Restored,' a metrical tale of Saxon times, 1831. 5. 'The Polemic Divine: Memoirs of Rev. D. Isaac,' 1839. 6. 'Memoirs of William Dawson,' 1842. 7. 'Correspondence of William Dawson,' 1842. 8. 'Adam Clarke Portrayed,' 3 vols. 1843–9. 9. 'The Wallsend Miner: Life of W. Crister,' 2nd ed. 1851. 10. 'The Camp and the Sanctuary,' 1859. 11. 'Gatherings from the Pit Heaps, or the Allens of Shiney Row,' 1861. 12. 'The Midshipman and the Minister: Sketch of the Rev. A. A. Rees, *circa* 1861.' Everett was co-editor with John Holland of 'Memoirs of the Life and Writings of James Montgomery,' 7 vols. 1854–6.

[Chew's James Everett: a Biography, 1875; Minutes of the Wesleyan Conferences; Osborn's Outlines of Wesleyan Bibliography, 1869.]

W. B. L.

EVERITT, ALLEN EDWARD (1824–1882), artist, born in Birmingham in 1824, was the son of Edward Everitt, an art dealer in Birmingham, and grandson of Allen Everitt, a well-known Birmingham artist and drawing-master. His maternal grandfather was

David Parkes, the Shropshire antiquarian. Everitt early showed that he had inherited all the artistic faculties of his parents. He received lessons in early life from David Cox [q. v.] His special talent soon showed itself to be the illustration of old buildings and interiors. Taking Birmingham as a centre, he made careful drawings of almost every spot in the midlands which possessed archæological or historical interest. Between the age of thirty and forty he made painting tours in the old towns of Belgium, France, and Germany. After this he devoted himself more especially to studies of interiors, his work being executed mainly in water-colour.

In 1857 Everitt joined the Royal Society of Artists of Birmingham, of which he became in 1858 hon. secretary, a post which he held till his death. He had an important connection as drawing-master in the midlands. For many years he taught drawing at the Birmingham Deaf and Dumb Institution, of which he was also virtually the secretary. In 1870 the archæological section of the Midland Institute was formed, and Everitt was appointed one of the hon. secretaries, contributing papers to its 'Transactions' on 'Aston Church,' 'Handsworth Church and its Surroundings,' 'Archæological Researches Ten Miles round Birmingham,' 'Northfield Church,' 'Hampton-in-Arden,' 'Old Houses in the Midlands,' &c. Everitt was also for some time a member of the general council of the institute. In June 1880 he accepted the post of honorary curator of the Birmingham Free Art Gallery, a municipal institution which has since become one of the most important in England.

In 1854 Everitt completed an important series of drawings of Aston Hall, which were used to illustrate Davidson's 'History of the Holtes of Aston, with a Description of the Family Mansion,' published in the same year. He also illustrated J. T. Bunce's 'History of Old St. Martin's,' the parish church of Birmingham (1875).

In 1880 Everitt married Miss Hudson of Moseley. He died at Edgbaston, of congestion of the lungs, on 11 June 1882. His very large collection of sketches has become invaluable as a memorial of places many of which have already passed away.

[Birmingham Daily Post, 12 June 1882; Birmingham Gazette, same date; private information from friends.] W. J. H.

EVERSDEN or EVERISDEN, JOHN OF (*fl.* 1300), chronicler, was presumably a native of one of the two villages of the name near Caxton, Cambridgeshire. He entered the Benedictine order, having been tonsured in 1255 (*Chron. MS.* in LUARD, pref. to BARTHOLOMÆI DE COTTON *Historia Anglicana*, p. lvii, 1859), and became a member of the abbey of Bury St. Edmunds. He was cellarer there in 1300, when he made a 'valida expeditio' into Northamptonshire (*ib.*) to carry out a claim of his monastery on the manor of Werketon (Warkton). In the following year, 1 June, he is mentioned in a bull of Boniface VIII confirming the election of Abbot Thomas (PRYNNE, *Records*, iii. 920), and in January 1307 he attended the parliament at Carlisle as proctor for his abbot (*Parliamentary Writs*, i. 186, ed. F. Palgrave, 1827). Nothing further is known of his life, and although for centuries he was remembered as a chronicler, his chief work was published merely as a continuation of Florence of Worcester (ii. 136–279, ed. B. Thorpe, 1849), without a suspicion of its authorship, except that it was apparently written by some one connected with Bury (THORPE, pref. p. x). The edition was taken from a manuscript at Corpus Christi College, Cambridge, No. 92, which stopped short at 1295. Another manuscript, unknown to the editor, though mentioned by older biographers of Eversden, is preserved in the College of Arms (Norfolk MS. 30), and extends as far as 1296 in one handwriting; it is thence continued until 1301, after which date there is a break until 1313, 'when a few slight notices occur, 1334, in another hand, and in a third an entry of 1382' (LUARD, l. c.) The inference is that the work of Eversden himself ended in 1301, if not in 1296, and this chronicle is only original for the last portion. Down to 1152 it is a transcript of Henry of Huntingdon and his continuator, and thenceforth to 1265 it is a transcript of John of Taxster, likewise a monk of St. Edmunds. The chronicle thus only possesses an independent value for the last thirty-six years; but during these years the work of Eversden seems to have been in considerable demand, since it was evidently borrowed and largely made use of both by Bartholomew Cotton (*ib.* pp. lv–lviii) and John of Oxnead (*Chron. Johannis de Oxenedes*, ed. Sir H. Ellis, 1859). Some considerable extracts made from Eversden by Richard James are preserved in the Bodleian Library (James MS. vii. ff. 58–73).

Besides this main chronicle, which bears the title 'Series temporum ab initio mundi,' Eversden was the author of 'Regna pristina Angliæ et eorum episcopatus,' a list of names compiled about 1270, and preserved in manuscript at the College of Arms (xxx. 42; see SIR T. D. HARDY, *Descriptive Catalogue of Manuscript Materials*, iii. 176 et seq., 1871). To these writings Bale adds (*Selden MS.*

supra, 64, f. 109 *b*, Bodl. Libr.; *Scriptt. Brit. Cat.* bk. v. § 40, p. 410) 'Concordantiæ divinæ Historiæ,' 'Legum Medulla' (poems), and 'Concordia Decretorum.'

[Authorities cited above.] R. L. P.

EVERSLEY, VISCOUNT. [See SHAW-LEFEVRE, CHARLES, 1794–1888.]

EVESHAM, HUGH OF (*d.* 1287), cardinal, is called Atratus by Latin writers, and Il Nero and Lenoir by the Italian and French. It is possible that this is a translation of the English name Black, but there is no evidence in support of the conjecture, his name never occurring in an English form. He was born at Evesham, educated at both the English universities, and completed his studies in France and Italy. He applied himself especially to mathematics and medicine, and from his proficiency in the latter science acquired the name of 'Phœnix.' Certain medical questions being under discussion at Rome about 1280, Evesham was invited to go to Rome and give his opinion by the then pope, either Nicholas III at the close of his pontificate, or Martin IV at the commencement of his. The latter pontiff appointed Evesham his physician, and at his first creation of cardinals, on 23 March 1281, at Orvieto, promoted him to that dignity, with the title of St. Laurence in Lucina. He spent the remainder of his life in Rome, where he acted as proctor for the Archbishop of York. Several letters addressed to him are entered in the register of Archbishop Peckham at Lambeth, and in those of other bishops of his time. Peckham writes to him as an old associate both in the university and at Rome.

He died in 1287, on 27 July, according to the Worcester annalist, who ascribes his death to poison. Tanner gives the date as 23 Sept., but on what authority does not appear.

He was buried in the church of San Lorenzo in Lucina, near the sacristy, but his tomb no longer exists. His ecclesiastical preferments in England were: prebendary of Botevant, York, prebendary of Bugthorpe, 11 Nov. 1279, archdeacon of Worcester, 1275, and rector of Spofforth, Yorkshire.

The books which he is said to have written are as follows: 1. 'De Genealogiis humanis.' 2. 'Canones Medicinales.' 3. 'Problemata.' 4. 'Super Opere febrium Isaac' (incip. 'Quoniam de filii bonitate sicut est'). 5. 'Distinctiones predicabiles.' 6. 'Sermo in Dominica Septuagesimæ.' There is a copy of the last-mentioned in the Bodleian Library (Bodl. MS. 50, f. 299), but the others are not known to be extant.

[Ciaconius's Vitæ Pontiff. ii. 239; Pits, Scriptores Angl. p. 370; Marini, Degli Archiatri Pontificj, p. 27; Tanner's Bibl. Brit. p. 418; Cardella's Memorie de' Cardinali, i. 22; Annales de Wigornia (Rolls ed.), p. 494; Reg. Epist. J. de Peckham (Rolls ed.), pp. 219, 228, 281, 573, 703, 711, 749, 761; Barth. Cotton (Rolls ed.), p. 161; Le Neve's Fasti, iii. 74, 178; Eloy's Dict. de la Médecine.] C. T. M.

EVESHAM, WALTER OF (13th cent.), Benedictine. [See ODINGTON, WALTER.]

EWART, JOSEPH (1759–1792), diplomatist, eldest son of the minister of Troqueer in the stewartry of Kirkcudbright, was born on 30 April 1759. He was educated at Dumfries and at Edinburgh University, and then acted as travelling tutor to Macdonald of Clanronald. While abroad, Ewart made the acquaintance of Sir John Stepney, British minister at Dresden, and after that diplomatist had been transferred to Berlin, Ewart became in rapid succession his private secretary and then secretary of legation. In this capacity he gave so much satisfaction that after acting as chargé d'affaires from 1787 to 1788, he was, in spite of his youth, appointed envoy extraordinary and minister plenipotentiary to the King of Prussia on 5 Aug. 1788. The situation was very difficult, for it was Pitt's design, assisted by Lord Malmesbury, to induce Frederick William of Prussia to intervene in the affairs of Holland; to put down the revolutionary party there; and to re-establish the Prince of Orange as stadtholder. This design was carried out, and Ewart obtained much credit for his share in the transactions. Of his subsequent conduct at the court of Berlin there are contradictory reports, for the French revolution commenced in 1789, and partisans and opponents of the English foreign policy of that period represent the minister's behaviour in different lights. Ewart has been accused of adopting too peremptory an attitude towards the King of Prussia and his ministers, of thus alienating them from England. He certainly succeeded, however, in concluding the marriage treaty between the Duke of York and the eldest daughter of the King of Prussia, and received warm acknowledgments from the king. His health breaking down, he resigned on a pension of 1,000*l.* a year and a promise of the order of the Bath. He left Berlin on 3 Nov. 1791. He died at his brother's house in Bladud's Buildings, Bath, on 27 Jan. 1792, and was buried in Bath Abbey, where a tablet is erected to his memory. A statement that he died out of his mind, and another (by Wraxall) that his death was due to foul play of the Empress Catherine, are entirely dis-

proved by facts preserved in the family papers. He married in 1785 a daughter of Count Wontensleben, by whom he left one son (afterwards Lieutenant-general Ewart, C.B.) and two daughters.

[Gent. Mag. February 1792; Lord Malmesbury's Letters and Correspondence; Letters and Correspondence of Sir James Bland Burges, ed. Hutton, 1885.] H. M. S.

EWART, WILLIAM (1798–1869), politician, second son of William Ewart of Liverpool, merchant, by Margaret, daughter of Christopher Jaques of Bedale, Yorkshire, and nephew of Joseph Ewart [q. v.], was born in Liverpool on 1 May 1798, and educated at Eton from 1811 to 1817. Passing to Christ Church, Oxford, he carried off in 1819 the college prize for Latin verse, and in 1820 his poem gained the Newdigate prize, the subject being 'The Temple of Diana at Ephesus.' He obtained a second class in classical honours, and proceeded B.A. on 13 June 1821. He was called to the bar at the Middle Temple on 26 Jan. 1827, and on 23 July in the following year entered parliament for the borough of Bletchingley, Surrey. On the death of his friend William Huskisson he became a candidate for his native town, and after a poll of seven days defeated his competitor, John Evelyn Denison [q. v.], on 30 Nov. 1830, by a narrow majority, the votes being 2,215 against 2,186. He was re-elected for Liverpool in 1831, 1832, and 1835, but in 1837 was defeated by Sir Cresswell Cresswell, one of the tory candidates. He obtained a seat for Wigan on 9 March 1839, defeating John Hodson Kearsley by two votes only. On 3 July 1841 he was elected for the Dumfries district of burghs, which include Kirkcudbright, the original seat of his family, and sat for that constituency until 1868, when he retired from public life. From the earliest part of his career he frequently spoke in parliament, both on subjects of general politics, in which he was always an advanced liberal, and also on commercial matters. From 1834 he supported the repeal of the corn laws. On 1 Aug. 1833 he brought forward a motion for the equalisation of the duties on East and West Indian sugar, and repeated it annually during the Melbourne administration. In 1834 he carried a bill, 4 & 5 Will. IV, c. 26, for doing away with hanging in chains, and in 1837 was the means of act 7 Will. IV and 1 Vict. c. 91 being passed for abolishing capital punishment for horse, cattle, and sheep stealing, stealing in a dwelling-house below the value of 5*l.*, letter stealing, and sacrilege. The prohibition on prisoners in cases of felony being defended by counsel was removed by a bill which he carried in 1836, 6 & 7 Will. IV, c. 114. On behalf of the working classes he advocated the opening of public museums and galleries as free from every restriction as possible, and in 1836 he drew the report of a committee which he had obtained on 'the connection between arts and manufactures,' which led to the establishment of the Schools of Design at Somerset House, London, in the following year. In 1840 and later years he proposed the abolition of capital punishment. A select committee upon this subject was appointed upon his motion in 1864. In 1841 and later years he moved for an annual statement upon education by a minister of the crown, afterwards adopted. He moved for the examination of candidates for the civil service (1845), for the army (1847), and for the diplomatic service (1852), measures subsequently adopted; as was also the exclusion from committees on private bills of interested persons, moved by him in 1841 and 1847. In 1850 he carried a bill, 13 & 14 Vict. c. 65, for establishing free public libraries supported by public rates, a measure which has led to the establishment of a large number of town libraries in England [see under EDWARDS, EDWARD]. The use of the metric system of weights and measures was also legalised by an act which he was the means of passing on 29 July 1864, 27 & 28 Vict. c. 117. In 1867 he proposed a measure of university reform, which led to the admission of 'unattached students.' He died at his country house, Broadleas, near Devizes, on 23 Jan. 1869. He married, in 1829, his cousin Mary Anne, daughter of George Augustus Lee of Singleton, near Manchester, who died on 11 June 1837. His younger brother, Joseph Christopher Ewart, was member of parliament for Liverpool from 1855 to 1865, and died at Broadleas on 14 Dec. 1868, aged 68.

Ewart was the author of the following works: 1. 'The Temple of Diana at Ephesus,' the Newdigate prize poem for 1820, published in 'Christchurch Newdigate Poems,' 1823. 2. 'The Reform of the Reform Bill,' 1838. 3. 'Taxation,' speech in favour of the substitution of a system of more direct taxation, 1847. 4. 'Capital Punishment,' speech in favour of an inquiry by a select committee into the expediency of maintaining capital punishment, 1856. 5. 'Settlement in India and Trade with Central Asia,' a speech, 1858. He was also the subject of the following works: 1. 'To be Sold by Auction, in front of the Town Hall, Castle Street, Two Hacks. John Hewitt, auctioneer,' an electioneering satire upon W. Ewart and J. Morris, two of the candidates at the Liverpool election in

1835. 2. 'Letters to the Right Hon. Lord John Russell. By E. Baines the younger. With an appendix containing correspondence with W. Ewart, 1846.' 3. 'Debate in the House of Commons on 3 May 1864 upon Mr. Ewart's Motion for a Select Committee to inquire into the expediency of maintaining the Punishment of Death,' 1864.

[Register and Magazine of Biography, i. 115, 209-10, 522 (1869); Illustrated London News, 25 July 1846, p. 53 with portrait, 6 Feb. 1869, p. 147, and 6 March, p. 237 with portrait; Law Times, 30 Jan. 1869, p. 258; Law Magazine and Law Review, xxvii. 177 (1869); Times, 28 Jan. 1869, p. 5.] G. C. B.

EWBANK, JOHN W. (1799?-1847), painter, born at Gateshead, Durham, in or about 1799, was adopted when a child by a wealthy uncle who lived at Wycliffe, on the banks of the Tees, Yorkshire. Being designed for the Roman catholic priesthood, he was sent to Ushaw College, from which he absconded, and in 1813 bound himself apprentice to T. Coulson, an ornamental painter in Newcastle. So strong had become his love for art that on removing with his master to Edinburgh, he was allowed to study under Alexander Nasmyth. His talents soon procured him practice both as a painter and a teacher. The freedom and truth of his sketches from nature were especially admired; and a series of drawings of Edinburgh by him, fifty-one in number, were engraved by W. H. Lizars for Dr. James Browne's 'Picturesque Views of Edinburgh,' fol. 1825. His reputation, however, will be found to rest mainly upon his cabinet pictures of banks of rivers, coast scenes, and marine subjects. About 1829 he essayed works of a more ambitious character, and was nominated in 1830 one of the foundation members of the Royal Scottish Academy. He painted 'The Visit of George IV to Edinburgh,' 'The Entry of Alexander the Great into Babylon,' and 'Hannibal crossing the Alps,' all works of much ability, yet by no means equal to his landscapes. A 'View of Edinburgh from Inchkeith,' which belongs to this period, exhibits higher qualities of excellence. Ewbank was now at the height of his reputation; in one year his labours, it is said, brought him the handsome sum of 2,500*l*. But he suddenly gave way to habitual intoxication, his wife and children were reduced to want, and he himself became the tenant of a miserable cellar. During the last twelve years of his life his pictures were frequently painted in the taproom of an alehouse, or in his own wretched abode, 'where,' writes one who knew him well, 'a solitary chair and a pile or two of bricks formed the only articles in the shape of furniture to be seen—the window-sill serving for his easel. They were generally painted on tin, within an hour or two, and sold on the instant, wet and unvarnished, for sixpence or a shilling, which was immediately spent in ministering to his sensual gratifications.' He died of typhus fever in the infirmary at Edinburgh, 28 Nov. 1847. Few of his pictures have been exhibited in London.

[The Art Union (1848), x. 51; Gent. Mag. new ser. xxix. 668; Redgrave's Dict. of Artists (1878), p. 146.] G. G.

EWBANK, THOMAS (1792-1870), writer on practical mechanics, was born at Barnard Castle, Durham, on 11 March 1792. When thirteen years of age he began work as a plumber and brassfounder. In 1812 he went to London, where he was employed in making cases for preserved meats. His spare hours were given to reading. In 1819 he emigrated to America, and next year began business in New York as a manufacturer of lead, tin, and copper tubing. In 1836 he was able to retire from business and devote himself to studies and writings on mechanics. In 1845-6 he travelled in Brazil, and on his return published an account of his travels as 'Life in Brazil' (New York, 1856). He was appointed commissioner of patents by President Taylor in 1849. He was attacked for the manner in which he fulfilled the duties of his office, which he held till 1852 (see *Charges against Thomas Ewbank, Commissioner of Patents, for Official Misconduct*, submitted to President Fillmore, January 1851, by five individuals or companies; also William C. Fuller's *Charges against Thomas Ewbank*, New York, 1851).

Ewbank was one of the founders and president of the American Ethnological Society. He died at New York on 16 Sept. 1870. Ewbank wrote: 1. 'A Descriptive and Historical Account of Hydraulic and other Machines for Raising Water, Ancient and Modern, including the progressive development of the Steam Engine,' New York, 1845, 16th ed. 1876. 2. 'The World a Workshop, or the Physical Relation of Man to the Earth,' New York, 1855. 3. 'Thoughts on Matter and Force,' New York, 1858. 4. 'Reminiscences of the Patent Office, and of Scenes and Things in Washington,' New York, 1859. 5. 'Inorganic Forces ordained to supersede Human Slavery,' New York, 1860. Ewbank also wrote a number of scattered papers on scientific subjects. Many of them appeared in the 'Transactions of the Franklin Institute.' His 'Experiments on Marine Propulsion, or the Virtue of Form in

Propelling Blades,' attracted some attention in Europe.

[Cyclopædia of American Literature; Ripley and Dana's American Cyclopædia; Men of the Time, 1868; Cat. of Scientific Papers (1800–1863); Allibone's Dict. of English Literature; Brit. Mus. Cat.] F. W–T.

EWEN, JOHN (1741–1821), who is credited with the authorship of the well-known Scotch song, 'O weel may the boatie row,' was born in Montrose in 1741 of poor parents, and received only a very slender education. Having saved a few pounds he went in 1762 to Aberdeen, where he opened a small hardware shop. This appears to have prospered, but the chief rise in his fortunes was owing to his marriage in 1766 to Janet Middleton, one of two daughters of a yarn and stocking maker in Aberdeen. Through her, who died shortly after giving birth to a daughter, he became possessed of one-half of his father-in-law's property. Ewen died on 21 Oct. 1821, leaving, after the payment of various sums to the public charities of Aberdeen, about 14,000*l.* to found a hospital in Montrose, similar to Gordon's Hospital, Aberdeen, for the maintenance and education of boys. The will was challenged by the daughter's relations, and after conflicting decisions in the Scotch court of session was appealed to the House of Lords, who, on 17 Nov. 1830, set aside the settlement on the ground that the deed was void in consequence of its want of precision as to the sum to be accumulated by the trustees before building and as to the number of boys to be educated on the foundation. 'O weel may the boatie row' was published anonymously in Johnson's 'Scots Musical Museum.' It is thus characterised by Burns: 'It is a charming display of womanly affection mingling with the concerns and occupations of life. It is nearly equal to "There's nae luck about the house."'

[Scots Mag. new ser. (1821), ix. 620; Stenhouse's notes to Johnson's Scots Musical Museum; Wilson and Shaw's Cases decided in the House of Lords on appeal from the Courts of Scotland, iv. 346–61.] T. F. H.

EWENS, *alias* NEWPORT, MAURICE (1611–1687), jesuit. [See NEWPORT.]

EWER, EWERS, or EWRES, ISAAC (*d.* 1650), regicide, 'at first but a serving-man' who 'began his estate with the wars,' joined the parliamentary army in 1642 and ultimately rose to be a colonel of foot. He besieged and took Chepstow Castle, Monmouthshire, 25 May 1648, on which occasion his conduct, as detailed by himself in his 'full and particular relation' to the parliament, was marked by needless violence and cruelty (cf. WHITELOCKE, *Memorials*, pp. 357, 358). He was also present at the siege of Colchester during the same year, and formed one of the council of war upon Sir Charles Lucas and Sir George Lisle. It was Ewer who actually presented to the commons, 20 Nov. 1648, the remonstrance or declaration of the army wherein they insisted upon Charles, 'as the capital grand author of the late troubles,' being 'speedily brought to justice.' Ten days later Ewer was entrusted by the general council of the army with the custody of the king at Hurst Castle, of which he was made governor (RUSHWORTH, *Historical Collections*, pt. iv. vol. ii. pp. 1338, 1340). He received the king 'with small observance.' 'His look was stern, his hair and large beard were black and bushy, he held a partizan in his hand, and (Switz-like) had a great basket-hilt sword by his side; hardly could one see a man of a more grim aspect, and no less robust and rude was his behaviour' (HERBERT, *Two Last Years of Charles I*, ed. 1702, pp. 85–6). On 14 Dec. the parliament voted him 200*l.* to defray the charges of keeping the king (*ib.* pt. iv. vol. ii. p. 1362). Ewer was chosen one of the king's judges, was present every day during the trial, and signed the warrant. In April 1649 his regiment was ordered to Ireland (WHITELOCKE, p. 397). He took part in the storming of Drogheda, 10 Sept., where most of his officers were severely wounded (*ib.* pp. 428, 429), was at Clonmel 9 May 1650, and during June and August of the same year assisted Ireton in the reduction of Waterford. He died suddenly of the plague soon after the surrender of Waterford (10 Aug.), and was buried there.

His will, wherein he describes himself as of Hatfield Broad Oak, Essex, was dated 1 Aug. 1649, and proved at London 25 Feb. 1650–1 by John Thurloe, the sole executor, whom he styles 'my brother,' and to whom he left the care and tuition of his two children, Thomas and Johanna (will registered in P. C. C. 20, Grey). His wife seems to have died before him. He had acquired considerable property in Essex, at Great Waltham, Great Leighs, and Boreham. At the Restoration his property was confiscated (*Commons' Journals*, viii. 61, 286).

[Bate's Lives of Actors of Murder of Charles I (1661), pp. 136–7; True Characters of the Judges of Charles I (1661); Wood's Athenæ Oxon. (Bliss), iii. 299; Wood's Fasti Oxon. (Bliss), ii. 142; Whitelocke's Memorials, pp. 308, 448; Cal. State Papers, Dom. 1649–50, pp. 27, 32, 576; Thurloe's State Papers, v. 46–7; Noble's Lives of the Regicides, i. 202–5.] G. G.

EWER, JOHN (*d.* 1774), bishop of Bangor, was educated at Eton, whence he proceeded in 1723 to King's College, Cambridge, of which he became fellow. He took the degrees of B.A. 1728, M.A. 1732, and D.D. 1756. On leaving college he was appointed assistant-master at Eton. He afterwards became tutor to the Marquis of Granby, accompanied him on his travels, and in 1735 was presented by the marquis to the richly endowed rectory of Bottesford, Leicestershire. On 1 March 1737–8 he was appointed by patent to a canonry of Windsor (LE NEVE, *Fasti*, ed. Hardy, iii. 408), with which he subsequently held the rectory of West Ilsley, Berkshire. In 1749 he became rector of Dengie, Essex, and on 4 Nov. 1751 was instituted prebendary of Moreton cum Whaddon in the cathedral of Hereford (*ib.* i. 514). He was raised to the see of Llandaff 13 Sept. 1761 (*ib.* ii. 256), and translated to Bangor 20 Dec. 1768 (*ib.* i. 109). He died 28 Oct. 1774 at his seat near Worcester (*Gent. Mag.* xliv. 542), having married, 14 Sept. 1743, Elizabeth, daughter and coheiress of Thomas Barnardiston of Wyverstone, Suffolk, who survived him (*ib.* xiii. 498). He left a daughter, Margaret Frances Ewer (will registered in P. C. C. 419, Bargrave). His library was sold in 1776 (NICHOLS, *Lit. Anecd.* iii. 656). Ewer took occasion, in a sermon preached before the Society for the Propagation of the Gospel in Foreign Parts, 20 Feb. 1767, to reproach the American colonists because they failed to see any use for bishops or episcopally ordained ministers. He then proceeded to brand them as 'infidels and barbarians, . . . living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness, and the most brutal profligacy of manners,' adding the extraordinary statement, 'That this their neglect of religion was contrary to the pretences and conditions under which they obtained royal grants and public authority to their adventures, such pretences and conditions being the enlargement of commerce and the propagation of christian faith. The former they executed with sincerity and zeal, and in the latter most notoriously failed.' These silly slanders were easily disposed of by Charles Chauncy of Boston, in 'A Letter to a Friend,' dated 10 Dec. 1767, and in a spirited 'Letter' to the bishop himself, by William Livingston, governor of New Jersey, in 1768. Ewer also published: 1. 'A Fast Sermon before the House of Lords,' 1762. 2. 'A Sermon before the President and Governors of the London Hospital,' 1766.

[Harwood's Alumni Eton. p. 314; Nichols's Lit. Anecd. viii. 465; Page's Suppl. to Suffolk Traveller, p. 504; Gent. Mag. lxii. pt. ii. 746.] G. G.

EWIN, WILLIAM HOWELL (1731?–1804), usurer, born in or about 1731, was the son of Thomas Ewin, formerly a grocer, and latterly a brewer in partnership with one Sparks of St. Sepulchre's, Cambridge, by a daughter of a coal merchant named Howell of St. Clement's in the same town (*Addit. MS.* 5804, ff. 69 *b*, 70 *b*). He was educated at St. John's College, Cambridge, as a member of which he took the degrees of B.A. 1753, M.A. 1756, and LL.D. 11 June 1766. He is said to have received a diploma of LL.D. from Edinburgh in or about 1778, but his name does not occur in the 'Catalogue of Graduates,' 1858. At the death of his father he inherited his share of the brewing business and a handsome fortune, which he largely increased by private usury. He was placed on the commission of the peace for the town and county of Cambridge. In 1769 he joined his old college tutor, Dr. William Samuel Powell, in opposing the act for better paving, lighting, and watching the town, by which the design was hindered for a time (NICHOLS, *Lit. Anecd.* i. 583). 'My friend, Dr. Ewin,' writes William Cole, 'by being much of his father's turn, busy and meddling in other people's concerns, got the ill will of most persons in the town and university. . . . The gownsmen bore him a particular grudge for interfering much in their affairs. . . . They often broke the doctor's windows, as they said he had been caught listening on their staircases and doors. . . . Dr. Ewin, as did his father, squinted very much,' hence his nickname of 'Dr. Squintum' (*Addit. MS.* 5804, f. 68 *b*). In January 1777 a report was current at Cambridge that he had been detected in lending money at an enormous interest in 1775 and 1776 to a scholar of Trinity College named William Bird, then a minor, and without a father, whom he had also caused to be imprisoned in a sponging-house. The sum advanced was 750*l.*, for which he took notes to the amount of 1,090*l.* This 'usurious affair,' as Cole terms it, came to light at a very unlucky time, for he had been promised the chancellorship of the diocese of Ely, which fell vacant in the following May. Eighteen months, however, were allowed to elapse before the university took action. The trial came on in the vice-chancellor's court 14 Oct. 1778, when Ewin made but a sorry defence. On 21 Oct. he was sentenced to be suspended from all degrees taken, or to be taken, and expelled the university. The delegates on his appeal confirmed the suspension, but revoked the expulsion. He thereupon applied to the court of king's bench for a mandamus to restore him to his degrees. The court after full argument awarded the writ in June 1779,

on the ground that there being no express statute of the university forbidding usury or the lending money to minors, the vice-chancellor's court had no jurisdiction in the case. Lord Mansfield, however, censured Ewin's conduct in the strongest terms, stigmatised him as 'a corrupter of youth and an usurer,' and suggested that a statute to meet such cases in future should be passed, and that the great seal should be petitioned that he might be struck out of the commission of the peace (COOPER, *Annals of Cambridge*, iv. 388–9, 392). On 20 Oct. 1779 he was restored to his degree of LL.D., but was put out of the county commission in 1781. Eventually he fixed himself at Brentford, Middlesex, where 'his strict attention to the administration of parochial concerns, quick to discern and severe to condemn every species of idleness and imposition, created him many enemies, particularly among the lower orders of people' (*Gent. Mag.* vol. lxxiv. pt. ii. p. 1174). He died at Brentford Butts on 29 Dec. 1804, aged 73, and was buried in the chapel of New Brentford, where a monument by Flaxman records his many virtues (LYSONS, *Environs*, Supplement, p. 103). He was supposed to have left property amounting to over 100,000*l.*

No portrait of Ewin is known to be extant, but there is a print dated 1773 representing Mr. Stanley, grandson of the then Earl of Derby, spitting in his face, for which affront the doctor prosecuted him (*Addit. MS.* 5844, f. 80). He was the subject of many effusions of undergraduate hate in both Latin and English, some of which were printed and hawked by ballad-mongers about the town. Two are given by Cole (*ib.* 5804, ff. 68 *b*, 69 *b*, 5808, f. 218 *b*–219).

[Nichols's Lit. Anecd. vols. i. viii.; Addit. MSS. 5804, ff. 68 *b*, 69 *b*, 70 *b*, 5808, ff. 7 *b*–14, 218 *b*, 219, 219 *b*, 5844, f. 80, 5855, ff. 294, 295.]

G. G.

EWING, GREVILLE (1767–1841), congregational minister, the son of Alexander Ewing, a teacher of mathematics, was born in 1767 at Edinburgh, and studied with considerable distinction at the high school and university there. Of a deeply religious temperament, he decided to prepare for the ministry, much against his father's wishes. On being licensed as a probationer he was chosen, first as assistant and afterwards as colleague to the Rev. Dr. Jones, minister of Lady Glenorchy's Chapel, Edinburgh (17 Oct. 1793). Here he soon acquired wide popularity as a preacher, and exercised his ministry with great success. Missions attracted much of his attention, and in 1796 he took an active part in the formation of the Edinburgh Missionary Society, becoming its first secretary. He was also editor of the 'Missionary Magazine' from 1796 to 1799. When Robert Haldane of Airthrey [q. v.] projected a mission to India, Ewing was appointed to go out, but the directors of the East India Company refused to sanction the undertaking, and it was abandoned. He then joined with the brothers Haldane in an important missionary movement at home. Among its supporters were many who had not received presbyterian ordination. It was condemned in a pastoral admonition from the general assembly of the established church. Ewing, who regarded the congregational system as more scriptural and more elastic than the presbyterian, had in 1798 resigned his charge as minister of Lady Glenorchy's Chapel, as well as his connection with the church of Scotland. In 1799 he became minister of a congregational church in Glasgow, and retained the charge till 1836. As a result of his labours with the Haldanes and afterwards with Dr. Ralph Wardlaw, congregationalism was introduced into Scotland. He was tutor of the Glasgow Theological Academy—a congregationalist foundation—from its foundation in 1809 till 1836, and did much to promote the study of the Bible in the original languages. In 1812 he helped to form the Congregational Union of Scotland.

Ewing was thrice married: in 1794 to Anne Innes, who died in 1795; in 1799 to Janet Jamieson, who died in 1801; and in 1802, to Barbara, daughter of Sir James Maxwell, bart., of Pollok, and stepdaughter of Sir John Shaw Stewart, bart., of Ardgowan. Ewing's third wife died 14 Sept. 1828, in consequence of an accident at the Falls of Clyde, and her husband published a memoir, of which a second edition appeared in 1829. By his second wife he had one daughter, who married James Matheson, a congregational minister.

During the last few years of his life Ewing was in broken health, and had to discontinue his regular work. He died suddenly on 2 Aug. 1841.

In 1801 he published a Greek grammar and lexicon for students of the New Testament (2nd ed. 1812, 3rd ed. 1827). He also published several pamphlets and sermons, and two larger works—'Essays to the Jews, on the Law and the Prophets,' 2 vols. (1809–1810), and an 'Essay on Baptism' (1823). He edited the 'Missionary Magazine' (Edinburgh, vols. i–iii. 1796–8).

[A Memoir of Greville Ewing, by his daughter, J. J. Matheson (1843); Memoir of Barbara Ewing, by her husband; A. Haldane's Lives of Robert and James Haldane; Hew Scott's Fasti, i. 80; Kay's Edinburgh Portraits.]

W. G. B.

EWING, JULIANA HORATIA (1841-1885), writer for the young, was born in 1841 at Ecclesfield in Yorkshire, a few miles from Sheffield. Her father was Alfred Gatty, D.D., vicar of Ecclesfield. Her mother was Mrs. Margaret Gatty [q.v.] Juliana Gatty started in life as the story-teller of the nursery. She was so much given to mimicry that her mother was constrained to write a story to check the excessive development of that faculty; but to the last she loved play-acting, and acted well. From the first her character was strongly marked by the uprightness, gentleness, and generosity which she loved to dwell on in her stories. Her first story was 'A Bit of Green,' published in the 'Monthly Packet' in July 1861; and this story, with some others, constituted her first volume, published in 1862 under the title 'Melchior's Dream, and other Tales.' From her youth she was very delicate, but although her sufferings were severe in later life, she never lost her cheerfulness. From 1862 to 1868 the Ecclesfield family circle kept up a manuscript magazine, but few of the contributions made to this were printed. 'Aunt Judy's Magazine,' started in May 1866, owes its title to the nickname given to Juliana Gatty as the nursery story-teller. Her first contribution to the magazine in which most of her stories appeared was 'Mrs. Overtheway's Remembrances.' In 1867 she married Major Alexander Ewing, Army Pay Department, and with her husband soon sailed for New Brunswick. In 1869 she sent to 'Aunt Judy's Magazine' the story which shows her powers at their best, 'The Land of Lost Toys,' followed by many others, some written in delightful irregular verse and afterwards published in small separate volumes. In 1872 she wrote her first soldier-story, 'The Peace Egg,' to be followed by 'Lob-lie-by-the-fire' (1873), the popular 'Jackanapes,' and the touching 'Story of a Short Life.' On the death of Mrs. Gatty in 1873, Mrs. Ewing helped her sister to edit the magazine, but after two years she gave the work up and confined herself to her own tales. At Aldershot, Bowdon in Cheshire, and York, her occupations and interests were the same. In 1879 she started to join her husband in Malta, but at Paris she became so ill that she had to return to England. Until 1883 she was thus separated from her husband. At the end of that time she removed to Taunton, which she left only to be carried to Bath, where she died on 13 May 1885.

Most of Mrs. Ewing's stories appeared in 'Aunt Judy's Magazine,' from 1861 to 1885, but she contributed also to a few other periodicals. Her separate works were published in small volumes by Bell & Sons and the Society for Promoting Christian Knowledge.

[Juliana Horatia Ewing and her Books, by Horatia K. T. Gatty.] P. A. B.

EXETER, Dukes of. [See Beaufort, Sir Thomas, *d.* 1427; Holland, John, *d.* 1400; Holland, John, *d.* 1446.]

EXETER, Earl of. [See Cecil, Thomas, 1542-1622.]

EXETER, Marquis of. [See Courtenay, Henry, 1496?-1538.]

EXETER, JOSEPH of (12th cent.) [See Joseph.]

EXETER, STEPHEN of (*b.* 1246). [See Stephen.]

EXETER, Walter of (*fl.* 1301), Cluniac monk, is stated to have written, at the instance of one Baldwin, a citizen of Exeter, a life of Guy, earl of Warwick, in 1301, when living at St. Caroc in Cornwall. Bale, to whom we owe this notice, conjectures that he was a Dominican friar, and he has also been described as a Franciscan; but St. Caroc (St. Karroc or St. Syriac), near Lostwithiel, was a cell to the Cluniac house at Montacute in Somerset (Dugdale, *Monasticon*, v. 172, ed. 1825). As for the work with which Walter of Exeter is credited, if the date be correct, it cannot be a life of his contemporary Guy, earl of Warwick, who only became earl in 1298, but must be a form or version of the well-known romance, 'Guy of Warwick' (on which see H. L. D. Ward, *Catalogue of Romances in the Department of Manuscripts*, British Museum, 1883, i. 471-84); but of Walter's book no trace has passed down to us. Sir Harris Nicolas (*Siege of Carlaverock*, 1828, pref. iv-vi) suggested that he was the author of the famous poem on the siege of Carlaverock; but this hypothesis has been clearly disproved by T. Wright (*Roll of Arms of the Siege of Carlaverock*, 1864, p. vii).

[Bale MS. Selden, supra, 64, f. 43; Scriptt. Brit. Cat. x. 78 (pt. ii. 44); Prince's Worthies of Devon (Exeter, 1701), pp. 278 seq.] R. L. P.

EXETER, William of, a name belonging, as it seems, to more than one person commemorated by biographers: 1. The author of certain 'Determinationes' against Ockham, 'De Mendicitate, contra fratres,' 'Pro Ecclesiæ Paupertate,' and 'De Generatione Christi,' who is said to have been a doctor of divinity and canon of Exeter, and who may be presumed to have written between about 1320 and 1340. 2. The author of a course of

sermons on the Beatitudes, who must have flourished much earlier than the above-named William, since the Laudian manuscript of his work (*Laud. MS., Miscell.* 368, f. 106, Bodl. Libr.) cannot be later than the beginning of the thirteenth century; yet this writer's death is placed by Wood in 1365. 3. A third William of Exeter was physician to Queen Philippa, and held a variety of church preferments, which are enumerated by Tanner; among them was the precentorship of Lincoln. He is said to have graduated in arts, medicine, and theology, but no writings are assigned to him.

[Bale MS. Selden, supra, 64, f. 52, Bodl. Libr.; Scriptt. Brit. Cat. v. 33, p. 405; Pits, De Angl. Scriptt. 426; Tanner's Bibl. Brit. p. 356 et seq.] R. L. P.

EXLEY, THOMAS (*d.* 1855 ?), mathematician, was born at Gowdall, a village one mile west of Snaith in Yorkshire. Having taken the degree of M.A. (but at what university is unknown), he settled some time before 1812 as a mathematical teacher at Bristol. In that year he brought out with the Rev. William Moore Johnson, then curate of Henbury, Gloucestershire, a useful compilation entitled 'The Imperial Encyclopædia; or, Dictionary of the Sciences and Arts; comprehending also the whole circle of Miscellaneous Literature,' &c., 4 vols. 4to, London [1812]. By 1848 he had given up keeping school, and retired to Cotham Park Road, Bristol. He died in or about 1855. Dr. Adam Clarke [q. v.], in whose defence he frequently wrote, was his brother-in-law. He was an early member of the British Association for the Advancement of Science, and read several papers at its meetings. His other writings are: 1. 'A Vindication of Dr. Adam Clarke, in answer to Mr. Moore's Thoughts on the Eternal Sonship of the Second Person of the Holy Trinity, addressed to the People called Methodists,' &c., 8vo, Bristol [1817]. 2. 'Reply to Mr. Watson's Remarks on the Eternal Sonship of Christ; and the Use of Reason in matters of Revelation. Suggested by several passages in Dr. Adam Clarke's Commentary on the New Testament. To which are added Remarks on Mr. Boyd's Letters on the same subject in the Methodist Magazine,' 8vo, London, 1818. 3. 'The Theory of Parallel Lines perfected; or, the twelfth axiom of Euclid's Elements demonstrated,' 8vo, London, 1818. 4. 'Principles of Natural Philosophy; or, a new Theory of Physics, founded on Gravitation, and applied in explaining the General Properties of Matter,' &c., 8vo, London, 1829. 5. 'Physical Optics; or, the Phenomena of Optics explained according to Mechanical Science, and on the known Principles of Gravitation,' 8vo, London, 1834. 6. 'A Commentary on the First Chapter of Genesis: in which an attempt is made to present that Beautiful and Orderly Narrative in its true light. To which are added a Short Treatise on Geology, showing that the facts asserted by Moses . . . corroborate Geological Facts, . . . a short treatise on the Deluge,' &c., 8vo, London, 1844. In the preface the author states that 'this work is not a mushroom notion just sprung up; indeed for more than forty years it has occupied my thoughts.'

[Works; Mathews's Bristol Directories; Reports of British Association.] G. G.

EXMEW, WILLIAM (1507 ?–1535), Carthusian, was educated at Christ's College, Cambridge. His friend, Maurice Chauncy [q. v.], says that he was a man of good family, and that when at the age of twenty-eight he was chosen vicar (and shortly afterwards steward) of the London Charterhouse, there was no Carthusian in England better fitted by wit and learning for the post. This must have been in 1535, as Humphrey Middlemore is called steward (procurator) in 1534 (*Cal. Hen. VIII*, vii. 728). After the prior and other more important Carthusians had suffered death for denying the king's supremacy, Exmew and two others still persisted in refusing the oath, and were forthwith hanged as traitors in June 1535. They had previously been imprisoned in the Tower, rigidly chained in a standing position for thirteen days. A theological treatise entitled 'The Clowde of Knowing and the Clowde of Contemplation' has been ascribed to him or Chauncy, but the handwriting of the copy in the Harleian collection (*Harl. MS.* 674) belongs to an earlier period, and the writer of that copy signs himself Walter Fitzherbert. Another copy at University College, Oxford, is mentioned in the Oxford Catalogue of Manuscripts.

[Cal. of Henry VIII, vols. vii. viii.; Cooper's Athenæ Cantabr.; Wood's Athenæ Oxon. i. 160; Tanner's Bibl. Brit.; Strype's Eccl. Mem.; Baga de Secretis in 3rd Rep. of Deputy-Keeper of Public Records.] R. H. B.

EXMOUTH, VISCOUNT. [See PELLEW, EDWARD, 1757–1833.]

EXSHAW, CHARLES (*d.* 1771), painter and engraver, a native of Dublin, was one of the early competitors for the Society of Arts' premium for an historical painting, with a picture of 'The Black Prince entertaining the captive French Monarch after the Battle of Cressy.' He is said to have studied in Rome, but in 1757 he was in Paris as a pupil of Carle

Vanloo, and he executed four engravings of that painter's children in a combined method of etching and mezzotint engraving. From Paris he proceeded to Amsterdam, where he especially studied the works of Rembrandt, and executed two fine etchings from his pictures, 'Potiphar's Wife making Accusation against Joseph,' and 'Christ with his Disciples at Sea in a Storm,' the latter plate being dated 1760. He also executed some etchings and mezzotint engravings of heads of boors and peasants after various Dutch masters, and a mezzotint engraving of 'A Girl with a Basket of Cherries, and Two Boys,' after Rubens. He subsequently settled in London, and unsuccessfully attempted to establish a drawing-school, after the example of the Caracci, in Maiden Lane, Covent Garden. He died early in 1771, and in April of that year his collection of studies and pictures was sold by auction. In 1764 he exhibited two pictures and a drawing at the Society of British Artists, including a view of Salisbury.

[Dodd's manuscript Hist. of English Engravers; Edwards's Anecd. of Painters; Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Nagler's Künstler-Lexikon; Graves's Dict. of Artists, 1760–1880.] L. C.

EXTON, JOHN (1600?–1665?), admiralty lawyer, born about 1600, was educated at Trinity Hall, Cambridge, where he proceeded B.A. 1619–20, M.A. 1623, LL.D. 1634. In 1649 he was appointed by the parliament judge of the court of admiralty, and in this office he was confirmed and reappointed by the Duke of York after the Restoration. Exton died about 1665. He was married, and had a family. A son Thomas is noticed below. John Exton, perhaps an older son, entered Merchant Taylors' School on 11 Sept. 1628. Exton wrote 'The Maritime Dicæologie, or Sea Jurisdiction of England, set forth in three several books,' 1664; 2nd ed. 1755. This book, which is of some value, was written chiefly to maintain the jurisdiction of his court.

[Notes and Queries, October 1859, p. 310, November 1859, p. 389; Introduction to Black Book of Admiralty in Rolls Series; Cal. State Papers under 'Commonwealth' and 'Charles II;' Register of Merchant Taylors' School, i. 124.] F. W–T.

EXTON, Sir THOMAS (1631–1688), son of John Exton [q. v.], was born in 1631, entered Merchant Taylors' School in 1641, admitted a member of Gray's Inn 1648, went to Trinity Hall, Cambridge, where he proceeded LL.D. 1662. He is noted as one of seven lawyers consulted regarding the granting of a lease by Queens' College to St. Catharine's Hall in 1676 (Willis and Clark, *Architectural History of the University of Cambridge*, Cambridge, 1886). In 1676 he became master of Trinity Hall, and held the office till his death. Previous to 1678 he was knighted and appointed one of the judges of the admiralty. He represented Cambridge University in the two parliaments of 1679, when he was described as advocate-general, in 1681, and 1685. He died in 1688, and was buried on 8 Nov. at St. Peter's, Paul's Wharf. 'The Case of the Merchants concerned in the Loss of the Ship Virgin, . . . as it was . . . presented to his Majesty by Sir R. Lloyd and Sir Thomas Exton,' was printed in 1680.

[Register of Merchant Taylors' School (1882), i. 150; Cantabrigienses Graduati (1659–1787), p. 134, ed. Luard (1800–84), p. 644; List of Members of Parliament, vol. i.] F. W–T.

EYRE, CHARLES (1784–1864), miscellaneous writer, born in 1784, was educated at Trinity College, Cambridge, where he proceeded B.A. in 1807. He afterwards took orders, but finally attached himself to the unitarians. He took considerable interest in the movement that led to the Reform Bill of 1832, and was for some time proprietor of three liberal newspapers printed at Colchester. Afterwards he managed a large farm, but resolved to part with it at the solicitation of some members of his family. Before he had signed the transfer he committed suicide by hanging at his residence, Upper Park, Dedham, Essex, on 28 Sept. 1864. The coroner's jury found that he was temporarily insane.

Eyre wrote: 1. 'A Letter addressed to the Dukes of Norfolk and Grafton,' on the Reform Bill, Ipswich, 1831. 2. 'An Illustration of the Epistles of St. Paul, including an entirely new translation,' 2 vols. 1832. 3. 'Remarks on perusing the Rev. P. E. Buller's Letter to the Unitarians of Ipswich,' &c., 2nd ed. 1836. 4. 'The Fall of Adam,' 1852, from Milton's 'Paradise Lost' (an amended edition of Milton's epic, in which 'frequent variations, both in incident and language, will be detected, and in some cases correction or supposed improvement').

[References in Works; Gent. Mag. November and December 1864; Essex Standard and Eastern Counties Advertiser, 5 Oct. 1864; Brit. Mus. Cat.] F. W–T.

EYRE, EDMUND JOHN (1767–1816), dramatist, son of the Rev. Ambrose Eyre, rector of Leverington and Outwell, Cambridgeshire, was born 20 May 1767 (*School Reg.*), and entered Merchant Taylors' School when ten years old. In 1785 he was appointed exhibitioner—first on Parkin's and

afterwards on Stuart's foundation—at Pembroke Hall, Cambridge, but left the university without graduating to join a theatrical company. After having had considerable provincial experience as a comedian, he made his first appearance at Drury Lane in 1806 in the character of Jaques in 'As you like it.' He is said to have been a 'respectable rather than a great actor' (*Biog. Dram.*), but the former epithet is inapplicable to his domestic life. He died 11 April 1816, leaving a large family of doubtful legitimacy. As a writer he was industrious and versatile. He was the author of two poems, 'A Friend to Old England,' 4to, 1793, and 'The Two Bills' (a political piece), 4to, 1796, and of some 'Observations made at Paris during the Peace,' 8vo, 1803, but his reputation rests upon his dramatic pieces, some of which are not without merit. Included among them are the following: 1. 'The Dreamer Awake' (farce), 8vo, 1791. 2. 'Maid of Normandy' (tragedy), 8vo, 1793. 3. 'Consequences' (comedy), 8vo, 1794. 4. 'The Fatal Sisters' (dramatic reading), 8vo, 1797. 5. 'The Discarded Secretary' (historical), 8vo, 1799. 6. 'The Tears of Britain, or Funeral of Lord Nelson' (dramatic sketch), 8vo, 1805. 7. 'Vintagers' (melodramatic reading), 8vo, 1809. 8. 'High Life in the City' (comedy), 1810. 9. 'The Lady of the Lake' (Sir W. Scott's poem dramatised) (melodrama), 1811. 10. 'Look at Home,' 1812.

[Biog. Dram. ed. 1812, i. 223, 781; Biog. Dict. of Living Authors (1816), p. 111; Notes and Queries, 2nd ser. vi. 414; Genest's Hist. of the Stage, viii. 202; Robinson's Reg. of Merchant Taylors' School, ii. 143.] C. J. R.

EYRE, Sir GILES (*d.* 1695), judge, eldest son of Giles Eyre of Brickworth, Whiteparish, Wiltshire, M.P. for Downton in that county in 1660, by Anne, daughter of Sir Richard Norton of Rotherfield, Hampshire, entered Lincoln's Inn in October 1654, and was called to the bar in November 1661. He held the office of deputy-recorder to the mayor and corporation of Salisbury in 1675, and actively exerted himself in procuring the new charter granted to the town in that year, receiving a tankard of the value of 10*l.* in recognition of his services. He was subsequently appointed recorder, and continued to hold office until 13 Oct. 1684, when the charters of the corporation were surrendered. He was, however, reinstated on the renewal of the charters on 27 Oct. 1686. He represented Salisbury in the Convention parliament of 1688–9, and spoke in favour of the retention of the word 'abdicated' in the resolution declaring the throne vacant in the conference with the House of Lords, and supported the bill declaring the Convention a regular parliament. On 4 May 1689 he was called to the degree of serjeant-at-law. The motto inscribed on the rings given, according to custom, by the newly called serjeants was appropriate to the occasion, being 'veniendo restituit rem.' He was at once created a justice of the king's bench. On 31 Nov. 1689 he was knighted. He died on 2 June 1695, and on the 12th was buried in the church of Whiteparish, Wiltshire. Eyre married twice. His first wife, Dorothy, daughter of John Ryves of Bransston, Dorsetshire, died in 1677, and was also buried in Whiteparish church. His second wife, Christabella (surname unknown), survived him and married Lord Glasford, a needy Scotch papist, who was committed to the Fleet prison for debt in 1699, his wife having deserted him, though worth, according to Luttrell (iv. 549), 10,000*l.*, and having taken all her property with her.

[Hoare's Modern Wiltshire, v. Frustfield Hundred, p. 56; Lists of Members of Parliament (official return of); Parl. Hist. v. 107, 129; Luttrell's Relation of State Affairs, i. 529, 598, iii. 481; Foss's Lives of the Judges.] J. M. R.

EYRE, Sir JAMES (1734–1799), judge, was son of the Rev. Thomas Eyre of Wells, Somersetshire, prebendary of Salisbury from 1733 till his death in 1753. Hoare (*Modern Wiltshire*, Frustfield Hundred, p. 60) connects him with the Wiltshire family of Eyre. Another son, Thomas, B.C.L., of St. John's College, Oxford, 1754, and D.C.L. 1759, prebendary and treasurer of Wells, and prebendary of Salisbury, died on 26 March 1812, aged 81. James, baptised at Wells on 13 Sept. 1734, became a scholar of Winchester in 1747 (Kirby, *Winchester Scholars*, p. 248), matriculated at St. John's College, Oxford, on 27 Oct. 1749, but did not take a degree (Foster, *Alumni Oxon.*) He entered Lincoln's Inn in November 1753, being described in the register as the son of 'Mr. Chancellor Eyre.' Having two years later transferred his name to Gray's Inn, he was called to the bar there in 1755, became bencher in 1763 and treasurer in 1766. He purchased the place of counsel to the corporation of London, and pleaded for some years, chiefly in the lord mayor's and sheriff's courts. He was appointed deputy-recorder in February 1761, and recorder in April 1763, in succession to Sir William Moreton. He was one of Wilkes's counsel in the action of Wilkes *v.* Wood, tried on 6 Dec. 1763. The defendant being under-secretary of state had, in pursuance of a general warrant signed by his chief, Lord Halifax, entered and searched Wilkes's house for evidence establishing his authorship of the celebrated No. 45 of the 'North Briton.' Eyre made an elaborate speech, which is

reported at some length in the 'State Trials,' xix. 1154–5, dilating on the outrage to the constitution which the execution of general search warrants involved, and, according to Lofft, the reporter, 'shone extremely.' The jury found for the plaintiff. Eyre, however, was by no means a partisan of Wilkes, and gave serious offence to the corporation by refusing to present to the king the remonstrance on the subject of the exclusion of Wilkes from parliament, drawn up for the corporation by Horne Tooke. The remonstrance was presented in the name of the corporation by Sir James Hodges, the town clerk, on 23 May 1770, and treated with contempt. The corporation passed a vote of censure on Eyre. The ministry, however, marked their approbation of his conduct by raising him to the exchequer bench in October 1772. He was knighted on 22 Oct. He was a member of the court which on 19 Nov. 1777 passed sentence of fine and imprisonment on Horne Tooke as the author and publisher of an advertisement soliciting subscriptions on behalf of 'our beloved American fellow-subjects' 'inhumanly murdered by the king's troops at or near Lexington.' On 26 Jan. 1787 he was raised to the presidency of the court of exchequer. In the interval between the resignation of Lord Thurlow and the appointment of Lord Loughborough, 15 June 1792 to 21 Jan. 1793, he was chief commissioner of the great seal. On 11 Feb. 1793 he was appointed chief justice of the common pleas. In this capacity he presided in November and December 1794 at the trials of Hardy, Horne Tooke, and others, charged with having conspired to subvert the constitution, displaying in the investigation some of the highest judicial qualities, patience, impartiality, and the power of sifting relevant from irrelevant matter, and presenting the former to the jury in a luminous manner. These qualities he again exhibited in the case of Thomas Crosfield and others, charged with conspiring to take the life of the king by means of a bow and arrow. The trial took place in May 1796, and ended, like those of Hardy and Horne Tooke, in an acquittal. Eyre died on 1 July 1799. He was buried in the parish church of Ruscombe, Berkshire, where he had his seat. His portrait hangs in Gray's Inn Hall, in the bay window of which his arms are emblazoned.

[Howell's State Trials, xix. 1154–5, xxiv. 199, xxv. 2, 748; Gent. Mag. (1763) p. 203, (1772) pp. 539, 543, (1799) p. 709; Stephens's Memoir of Horne Tooke, ii. 7 *n.*; Haydn's Book of Dignities; Lysons's Mag. Brit. i. 352; Douthwaite's Gray's Inn; Foss's Lives of the Judges.]

J. M. R.

EYRE, JAMES (1748–1813), philologist, born in 1748, educated at Catharine Hall, Cambridge, was head-master of Solihull grammar school and rector of Winterbourne, Stoke, and Nettleton. He annotated Johnson's 'English Dictionary' (in manuscript), and his notes were incorporated by Todd in his edition of Johnson. He died in 1813.

[Gent. Mag. 1813, vol. lxxxiii. pt. i. p. 499; Preface to Todd's Johnson.]

EYRE, Sir JAMES, M.D. (1792–1857), physician, was born in 1792, and in October 1811 commenced his medical education at St. Bartholomew's Hospital, where he was a pupil of Abernethy. In 1813 seventy-five students subscribed to give the great silver cup with cover to Abernethy which is now used as a loving-cup at the annual dinner of the teachers of the medical school of St. Bartholomew's, and Eyre was chosen to present the piece of plate. In 1814 he became a member of the College of Surgeons, and began practice in Hereford, where he attained some local celebrity; in 1830 was elected mayor, and was knighted in that year on the accession of William IV. Drinkwater, mayor of Liverpool, was the only other mayor knighted, and a remark of Abernethy to a patient on these honours preserves the correct pronunciation of Eyre's name. 'Go away,' said Abernethy, 'and have always in your thoughts the names of the mayors who have just been knighted, Eyre and Drinkwater, and you will soon recover your wind, and your shape too, I promise you.' Soon after his being knighted, Eyre decided to become a physician, studied in Paris for a year, graduated at Edinburgh in 1834, became a member of the College of Physicians of London in 1836, and set up in practice in Lower Brook Street, London. He published in 1845 'Practical Remarks on some Exhausting Diseases, particularly those incident to Women;' and in 1852 'The Stomach and its Difficulties.' Both books advocate the use of oxide of silver as a remedy for several gastric disorders. They are addressed rather to patients than to physicians, and contain many trivial anecdotes, and no scientific observations. After practising with no great success for several years, Eyre retired to Brompton, and died suddenly while visiting a friend at Clapham on 19 June 1857.

[Eyre's Works; London and Provincial Medical Directory, 1847. Lancet, June 1857, gives an erroneous account of his knighthood.]

N. M.

EYRE, JOHN (1754–1803), evangelical clergyman, son of John Eyre of Bodmin, was born there in January 1754, and baptised on 25 Feb. He was educated in classics by the

Rev. John Fisher, master of Bodmin grammar school, and in mathematics by the Rev. Joseph Thorpe, rector of Forrabury and Trevalga, Cornwall, in his private school at Forrabury. When fifteen years old he was apprenticed to Mr. Oliver, a clothier of Tavistock, and soon afterwards began preaching in that town. At the expiration of his term of apprenticeship he returned to his father's business at Bodmin, and preached in his leisure hours in its town hall, at which the father was so much incensed that he drove his son from home without supplying him with the means of living. Through a friend's sympathy Eyre was enabled to enter Lady Huntingdon's college at Trevecca, and under her patronage he ministered at Tregony, Cornwall, Lincoln, and Mulberry Gardens Chapel, London. Though officiating among the dissenters, he desired to take orders in the church of England, and he matriculated at Emmanuel College, Cambridge, in 1778. On 30 May 1779 he was ordained deacon by Bishop Lowth, and on 19 Dec. 1779 he was advanced to the priesthood by Bishop Thurlow. He was curate at Weston in 1779, to Cecil at Lewes until 1781, then at St. Giles, Reading, and at St. Luke's, Chelsea, serving in both places under Cadogan until 1785. About Christmas in that year Eyre was appointed minister of Homerton, or, as it was often called after its founder, Ram's Chapel, and he opened a school at Well Street, Hackney. Robert Aspland [q. v.] was one of his pupils, and spoke in high terms of the school, and Daniel Wilson, bishop of Calcutta, was another of the boys taught by him. Eyre was very active in his ministerial duties, and he aided in establishing many of the chief evangelical institutions. The plan of the 'Evangelical Magazine,' a joint adventure of church of England and dissenting ministers, the first number of which appeared in July 1793, was matured by him, and he edited and contributed largely to its volumes until 1802. He was one of the founders of the London Missionary Society (1794-5), and he encouraged Edward Hanson in establishing an academy at Idle, Yorkshire, about 1800. A scheme was originated in 1796 by Eyre and others for sending out evangelical preachers to labour in the counties south of London, and from this sprang the Hackney Theological College, opened in 1803. He sometimes admitted lay preachers to his pulpit, and sometimes shortened the liturgy, and Jay says, in his autobiography (p. 173): 'I remember how it was wondered at, when Mr. Eyre of Homerton, of Calvinistic sentiments, was asked to preach at Mr. Wesley's chapel in Moorfields, and preached without giving offence.' After a long illness he died on 28 or 29 March 1803, and was buried in a vault on the south side of the communion-table in Homerton Chapel, 5 April, his funeral sermon being preached by Rowland Hill. In November 1785 he married Miss Mary Keene, from near Reading, who died at Well Street, Hackney, 20 June 1827, aged 69, and was buried by her husband's side on 29 June. A memoir of Eyre by the Rev. George Collison, president of Hackney Theological Seminary, appeared in the 'Evangelical Magazine' for June and July 1803, and a narrative by the same minister of the foundation, mainly by Eyre, of that institution appeared in the same magazine for 1838. His sermon 'at the opening of the Countess of Huntingdon's college at Cheshunt' was published, with other documents relating thereto, in 1792, and in 1808 he was vindicated in a letter to the Bishop of London from 'some unkind reflection' passed upon his character and conduct by his successor at Ram's Chapel.

[Robinson's Hackney, ii. 267-9; Evangelical Mag. for 1803, 1805, 1829, 1838, 1848, and 1861; John Morison's London Missionary Society (1844 ed.), pp. 9-46; John Campbell's Maritime Discovery and Missions, pp. 171, 181-200, 536-8; Bennett's Hist. of Dissenters, 1808-38, pp. 136-8; Waddington's Congregational Hist. to 1850, pp. 30, 62-78; Aspland's Robert Aspland, pp. 10-16; Gent. Mag. 1803, pt. i. p. 386; Christian Guardian, xii. 401-2 (1820); Boase and Courtney's Bibl. Cornub. iii. 1177-8.] W. P. C.

EYRE, SIR ROBERT (1666-1735), judge, eldest son and heir of Sir Samuel Eyre [q. v.] of Newhouse, Wiltshire, and cousin of Sir Giles Eyre [q. v.], both judges of the king's bench under William III, was born in 1666, entered Lincoln's Inn in April 1683, was called to the bar in February 1689, and went the western circuit. He became recorder of Salisbury in 1696, succeeding his cousin Sir Giles, and represented the borough in the last three parliaments of William III and the first of Anne, 1698-1710. In May 1707 he was made a queen's counsel, and on 21 Oct. 1708 succeeded Sir James Montagu as solicitor-general. He was a manager of Sacheverell's impeachment, although he had disapproved of it, and advised merely burning the sermon and confining its author during the session, and appeared afterwards against the persons accused of the riots arising out of that trial. Just before the whig administration resigned he was appointed a judge of the queen's bench in succession to Mr. Justice Gould, 5 May 1710, and was knighted. Upon the accession of George I he was appointed chancellor to the Prince of Wales, with a patent allowing him to advise the prince, and take fees in spite

of his judgeship. Hence in 1718, when the opinion of the judges was taken upon the king's prerogative touching the marriages of members of his family, he differed from the other judges in favour of the prince. This, however, did not prevent his promotion. He became lord chief baron 16 Nov. 1723, and lord chief justice of the common pleas 27 May 1725. Charges were made against him in 1729 of having corruptly assisted in prison Thomas Bambridge [q. v.], the warden of Newgate, who had been convicted before him for misconduct in the management of the gaol. A committee of the House of Commons investigated the charges and acquitted Eyre. He was the intimate friend of Godolphin, Marlborough, and Walpole and Burnet, and appears to have been a peculiarly haughty man. He died 28 Dec. 1735, and was buried in St. Thomas's, Salisbury, 7 Jan. 1736. By his wife, Elizabeth, daughter of Edward Rudge of Warley Place, Essex, who died in 1724, he had three sons and one daughter.

[Foss's Lives of the Judges; Burnet's History of his own Time; Redington's Treasury Papers, 1707–14; Hoare's Wiltshire; Luttrell's Diary; State Trials, vols. xv. and xvii.; Raymond's Reports, 1309, 1331.] J. A. H.

EYRE, Sir SAMUEL (1633–1698), judge, came of a legal family, his grandfather, Robert, having been a bencher and reader of Lincoln's Inn, and his father being a barrister, Robert Eyre of Salisbury and Chilhampton, who married Anne, daughter of Samuel Aldersey of Aldersey in Cheshire. He was born in 1633, baptised 26 Dec., and was called to the bar at Lincoln's Inn in June 1661. Under the patronage of the Earl of Shaftesbury, whose adviser he was, he attained some professional eminence. He was made a serjeant 21 April 1692, and succeeded Mr. Justice Dolben in the king's bench 6 Feb. 1694, but was not sworn in until 22 Feb. When Charles Knollys's claim to the earldom of Banbury came before the House of Lords in 1698, Eyre was called on, along with Chief-justice Holt, to state to the house the grounds upon which he had given judgment in favour of Knollys, who being tried in the king's bench in 1694 for murder had pleaded his privilege as a peer. This the two judges refused to do, the matter not coming before the house on writ of error from the king's bench. They were threatened with committal to the Tower, but the matter dropped. Eyre died on circuit at Lancaster of an attack of colic 12 Sept. 1698 (or 10th according to Luttrell). A monument was erected at Lancaster to him, and his body was removed to St. Thomas's, Salisbury, the family burial-place, 2 July 1699. He married Martha, daughter of Francis, fifth son of Sir Thomas Lucy of Charlecote, Worcestershire, by whom he had four sons (the eldest, Sir Robert Eyre [q. v.], was judge of the queen's bench) and two daughters. His wife brought him considerable property.

[Foss's Lives of the Judges; Hoare's Wiltshire; State Trials, vol. xii.; 1 Raymond's Reports, 10.] J. A. H.

EYRE, THOMAS (1670–1715), jesuit, of the family settled at Eastwell, Leicestershire, was born on 23 Dec. 1670. He studied at the college of St. Omer, was admitted into the Society of Jesus in 1687, and was professed of the four vows on 8 March 1705–6. He was chaplain to the court of James II at St. Germain; became professor of theology at Liège (1701–4), and in 1712 was socius to the provincial of his order. He died in London on 9 Nov. 1715. Dr. Kirk believed him to be concerned in a biography of James II.

[Foley's Records, vi. 238; Kirk's Biog. Collections, manuscript quoted in Gillow's Bibl. Dict.; Oliver's Jesuit Collections, p. 87.] T. C.

EYRE, THOMAS (1748–1810), catholic divine, son of Nathaniel Eyre, esq., was born in 1748 and educated in the school established at Esquerchin in connection with the English College at Douay. After being ordained priest he was retained in the college as a professor. In 1775 he returned to England and was placed in charge of the congregation on the Stella estate in the parish of Ryton, Durham. He began in 1791 to collect materials for a continuation of Dodd's 'Church History of England,' but the destruction of the English catholic establishments abroad called him to a more active life and prevented him from proceeding with the work. About 1792 he was appointed to the mission of Pontop Hall, near Lanchester, Durham. In 1794 a number of the students who had been driven from Douay were established in the new college at Crook Hall, Durham, which was temporarily placed under Eyre's direction. The Rev. John Daniel [q. v.], president of Douay College, arrived at Crook Hall in the following year, and by virtue of his office assumed the charge of the students. A few days afterwards, however, Daniel resigned, and Eyre was appointed president of Crook Hall. The institution flourished under his management, and in 1808 the professors and students removed to the larger college which had been built for them at Ushaw, four miles from Durham. There Eyre died on 8 May 1810.

He published: 1. 'The Instruction of Youth in Christian Piety,' Newcastle, 1783

2 vols. 8vo, a translation from the French of Charles Gobinet. 2. An edition of John Goter's 'Spiritual Works,' Newcastle, 1790, 16 vols. 12mo.

His manuscript collections, in 2 vols. 4to, for a continuation of Dodd's 'Church History' are preserved at Ushaw College.

[Gillow's Bibl. Dict. i. pref. p. vi, ii. 199; Brady's Episcopal Succession, iii. 218.] T. C.

EYRE, SIR VINCENT (1811–1881), general, born at Portsdown, near Portsmouth, on 22 Jan. 1811, was the third son of Captain Henry Eyre, of an old stock of Derbyshire cavaliers, by Mary, daughter of J. Concannon, esq., of Loughrea, co. Galway, Ireland. He was educated at the Norwich grammar school under the Rev. E. Valpy, who was also the teacher of Sir Archdale Wilson of Delhi, Colonel Stoddart, the Bokhara victim, and Sir James Brooke [q.v.] Eyre entered the Military Academy at Addiscombe when about fifteen, and passed out into the artillery of the company on 12 Dec. 1828. He was gazetted to the Bengal establishment, and landed in Calcutta 21 May 1829. After eight years he was promoted to be first lieutenant, and appointed to the horse artillery. In 1833 Eyre married the daughter of Colonel Sir James Mouat, bart. She died in 1851. In 1839 Eyre was appointed commissary of ordnance to the Cabul field force. He proceeded to Cabul through the Punjab, taking with him an immense train of ordnance stores, and reached Cabul in April 1840. The arsenal was got in order, and provision made for the supply of shot, shell, and other war materials to the garrisons in Afghanistan. On 2 Nov. 1841 the rising took place in which Sir Alexander Burnes [q. v.] was killed. The British force was soon blockaded in the cantonments by the Afghans. They made desperate sallies, in one of which, on 13 Nov., Eyre was in command of two guns sent out with a force to act against the walled village of Beymaroo. Early in the day he was severely wounded. When in December Major E. Pottinger was constrained to negotiate for the withdrawal of the army, four married officers with their families were demanded by Akbar as hostages. Eyre volunteered to go, but the negotiation fell through. A treaty for evacuation was, however, ratified on 1 Jan. 1842. Eyre, still suffering from his wound, and hampered by the presence of his wife and child, started with the column (6 Jan. 1842). On the 9th Akbar demanded that the married officers with their families should be surrendered as hostages. The Eyres were among the families so surrendered. They heard soon afterwards of the complete destruction of the column. They passed nearly nine months in captivity, moved to different forts, and suffering many privations. The climate, however, was healthy; public worship was observed, and a school was established for the children. Eyre kept a diary and took portraits of the officers and ladies. The manuscript was transmitted to a friend in India with great difficulty. It was immediately published in England as 'Military Operations at Cabul . . . with a Journal of Imprisonment in Afghanistan' (February 1843, followed by a conclusion of the journal in April 1843), and excited universal interest. A new edition revised and enlarged by him appeared in 1878. In August the captives were suddenly hurried off towards Bamian in the Hindu Khush, under a threat of being sold as slaves to the Uzbegs of Turkestan. From this fate they were saved by the energy of Pottinger, who succeeded on 11 Sept. in buying over the Afghan officer commanding the escort. Sir George Pollock was now advancing for their rescue. On the 17th they met Sir R. Shakespear at the head of a friendly party of Kizilbash horse, and on the 21st they marched into Pollock's camp at Cabul. They numbered thirty-five officers, fifty-one soldiers, twelve women, and twenty-two children. Returning to India with Pollock's army, Eyre was posted once more to the horse artillery. While quartered at Meerut he originated a club for the European soldiery, probably the first of the kind. In December 1844 he was appointed to command the artillery of the newly formed 'Gwalior contingent.' He raised this force to a high pitch of efficiency, as was proved by its actions in the mutiny. His period of service at Gwalior was marked by an attempt to found a colony for the families of Portuguese natives left destitute by the disbandment of the Mahratta force. He obtained land for their settlement, which, by his desire, was called Esapore, i.e. the abode of christians. After prospering for a time it was broken up by the unhealthiness of the situation. He also undertook the duties of executive engineer, architect, road-maker, &c., to the station, and erected a very handsome little church. In 1854 he became major, and in May 1855 visited England on furlough. In February 1857 he returned to India, and was posted to a horse-artillery battery at Thayat Myo in Burma, but was recalled to India on the breaking out of the mutiny. In July he was sent up the Ganges for Allahabad. On the 28th he reached Buxar, where he learned that a force of mutineers under Koor Singh, the rajah of Jagdespur, was besieging a small body of government servants in a fortified house at Arrah, forty miles from Buxar. Eyre took the responsibility of dis-

embarking 160 men of the 5th foot, who were under orders for Allahabad, and with them and his own force marched to the relief of Arrah. Starting on 30 July he learned on his road that the enemy had repulsed a detachment of four hundred British troops. On 2 Aug. he met a force of the enemy five times as numerous as his own. He defeated them after desperate fighting, ended by a decisive bayonet-charge. He was just in time to save the house, which had already been mined. Eyre disarmed the townspeople of Arrah, and, being reinforced by two companies of the 10th foot and one of Rattray's Sikhs, set out on the 11th to drive Koor Singh out of his fortified residence at Jagdespur. Once more victorious with small loss, he drove the enemy before him, capturing two field-guns and completely destroying Koor Singh's stronghold with all its munitions of war. This brief campaign, undertaken on his own responsibility, restored order in the district where it occurred, secured the communications by the Grand Trunk Road, revived British prestige, and drew from Outram the highest praise and an earnest recommendation of its leader for the Victoria Cross, an honour which was never bestowed. Eyre now joined at Cawnpore the force advancing under Outram and Sir H. Havelock to the relief of Lucknow. The column reached Lucknow after four days' fighting. Eyre succeeded to the command of the artillery on the death of Brigadier Cooper. He commanded at the important outpost of the Alumbagh till the capture of the rebel city by Lord Clyde in March 1858. For his services here he was frequently named in Outram's despatches. In December 1857 he was made lieutenant-colonel and C.B. He became brevet colonel in December 1858.

After the suppression of the mutiny Eyre was appointed to superintend the powder works at Ishapore, near Calcutta. Here, in 1860, he married his cousin, Catherine Mary, daughter of Captain T. Eyre, R.N. In 1861 Eyre was selected by Lord Canning to be a member of the commission on the amalgamation of the company's army with that of the queen, and in 1862 was appointed inspector-general of ordnance in the Bengal army. In April 1863 he was ordered home on sick leave, and retired with the rank of lieutenant-general in October 1863. In 1867 he received the second-class decoration of the Star of India. Happening to be in France on the breaking out of the war with Prussia, Eyre undertook to organise an ambulance service under the rules of the English National Red Cross Society. He formed a local committee in August at Boulogne, and for the next eight months he and Lady Eyre continued to be the presiding and most active members of a very beneficent organisation. These services were most handsomely acknowledged by the various authorities of the two belligerent nations. He passed his winters at Rome during his later years, and was everywhere a favourite in society. In the summer of 1880 he was attacked by a spinal disease, and died at Aix-les-Bains on 22 Sept. 1881. His remains were brought to England and interred at Kensal Green.

Eyre was a man of noble and beautiful nature. Handsome, courteous, accomplished, he was at the same time daring and full of resource. High literary and artistic talent were combined with his military qualities.

He left four children, all by his first wife. Three sons adopted the career of arms, and his daughter married a military officer.

[The public events of Eyre's life will be found in the standard histories of India and the Mutiny. A memoir was published during his lifetime by Colonel G. B. Malleson, C.S.I. ('Recreations of an Indian Official,' 1872). Some further facts have been supplied by the kindness of his relatives.] H. G. K.

EYRE, Sir WILLIAM (1805–1859), major-general, younger son of Vice-admiral Sir George Eyre, K.C.B., K.C.M.G., by Georgina, daughter of Sir George Cooke, bart., was born on 21 Oct. 1805. He was educated at Rugby School, where he remained from 1817 until he entered the army as an ensign in the 6th regiment on 17 April 1823. He was promoted lieutenant in that regiment on 5 Nov. 1825, and to a half-pay captaincy on 20 Nov. 1827. He remained unemployed until 21 May 1829, when he received a company in the 73rd regiment, with which he continued for nearly twenty-five years. The 73rd was stationed in the Mediterranean from 1829 to 1839, in which year Eyre was promoted major, in Canada from 1839 to 1841, and at home from 1841 to 1845, when it was ordered to the Cape of Good Hope. On its way out, however, the regiment, then under the command of Lieutenant-colonel Van der Meulen, was directed by the British minister at Rio de Janeiro to proceed to Monte Video, which city it garrisoned from January to July 1846, and defended against an Argentine force under General Oribe. In the latter month it proceeded to its original destination, and was actively employed in the Kaffir war of 1847, under the command of Eyre, who was promoted lieutenant-colonel on 12 Nov. 1847. Eyre's fitness for service in a war against savages in a difficult country was universally recognised by the generals under whom he served, Sir Peregrine Maitland, Henry Somer-

set, and Sir George Berkeley. When the next Kaffir war broke out in 1851, he was at once ordered to the front, and placed in command of a column, consisting of his own regiment and some light infantry, by Sir Harry Smith. With this force he accomplished many important feats of arms; on 16 April 1851 he defeated the Kaffirs at Quibigui River, and on 10 Sept. at Committee's Hill; on 14 March 1852 he commanded the right column in the attack on Macomo's stronghold; and on 7 April he captured over eight hundred cattle in an independent expedition into the Amatola country. When Sir George Cathcart succeeded Sir Harry Smith, he maintained Eyre in command of his independent column, and under the new commander-in-chief Eyre cooperated throughout the final operations of the Kaffir war with the greatest credit (see *Correspondence of Sir George Cathcart*, pp. 16, 36, 67, 94, 127, 153). When this was over, Eyre was selected for the command of the second brigade of the army, which Sir George Cathcart led in person to punish Moshesh, the Basuto chief. At the battle of Berea he commanded on the right, and did much to win the victory. Nevertheless, in certain private letters, afterwards published (*ib.* pp. 344, 345), Cathcart blamed Eyre for thinking more of seizing cattle than of his military duties, an accusation which the latter refuted in an interesting letter to the 'Morning Herald' of 23 Oct. 1856. In his public despatches Cathcart had nothing but praise for his subordinate, and Eyre was for his services made a C.B., appointed an aide-de-camp to the queen, and promoted colonel on 28 May 1852. He shortly afterwards returned to England, and when an army was ordered to the East under Lord Raglan in 1854, Eyre was nominated to command the second brigade of the 3rd division under his old chief Cathcart. At the head of this brigade he was present at the battle of the Alma, and he was honourably mentioned for his services in command of the trenches during the battle of Inkerman. After that battle he succeeded to the command of the 3rd division, although he was not promoted major-general until 12 Dec. 1854, in succession to Cathcart. He remained in the Crimea throughout the terrible winter of 1854–5, and it was partly in recognition of this conduct that Lord Raglan gave him the command of the force which was directed to threaten the dockyard creek on 18 June 1855. The history of this movement and its results are fully related in Kinglake's 'Invasion of the Crimea' (vol. viii.) Eyre was himself wounded in the face during the operations. He remained in the Crimea until the conclusion of the war, and was for his services made a K.C.B. on 10 July 1855, and a knight of the Legion of Honour and of the Medjidie in the following year. In July 1856 he was appointed to the command of the forces in Canada, but the privations of the Crimean winter had destroyed his health, and he had to resign in June 1859. He retired to Bilton Hall, near Rugby, where he died on 18 Sept. 1859. A window has been erected to his memory in Bilton Church.

[Naval and Military Records of Rugbeians; Burke's Landed Gentry; Records of the 73rd and 43rd Regiments; Correspondence of Sir George Cathcart; Mrs. Ward's Five Years in Kaffirland for the first Kaffir War; Cope's Hist. of the Rifle Brigade for the second Kaffir War and the battle of Berea; Nolan's Expedition to the East; Kinglake's Invasion of the Crimea, especially vol. viii.] H. M. S.

EYSTON, BERNARD, D.D. (1628–1709), Franciscan friar, called in religion Bernard à Sancto Francisco, was a younger son of William Eyston, esq., of East Hendred, Berkshire, by Mary, daughter of James Thatcher, esq., of Priesthawes, in the parish of Westham, Sussex. He became lector of divinity at St. Bonaventure's Convent, Douay, where he died on 28 May 1709. He wrote 'The Christian Duty compared, being Discourses upon the Creed, Ten Commandments, and the Sacraments,' Aire, 1684, 4to.

Another Franciscan named Eyston, whose christian name has not been ascertained, was the author of 'A Clear Looking-glass for all Wandering Sinners,' Rouen, 1654, 24mo, dedicated to Lady Willoughby.

[Oliver's Catholic Religion in Cornwall, pp. 545, 551; Gillow's Bibl. Dict. ii. 206, 207.] T. C.

EYSTON, CHARLES (1667–1721), antiquary, eldest son of George Eyston, esq., of East Hendred, Berkshire, by Ann, daughter of Robert Dormer of Peterley, Buckinghamshire, was born in 1667. He became distinguished as an antiquary, and was a great friend of Thomas Hearne, who in his 'Diary' says: 'He was a Roman catholick, and so charitable to the poor, that he is lamented by all that knew anything of him. . . . He was a man of a sweet temper and was an excellent scholar, but so modest that he did not care to have it at any time mentioned' (*Reliquiæ Hearnianæ*, ed. 1869, ii. 144). He died on 5 Nov. 1721, and was buried in Hendred Church.

He married in 1692 Winefrid Dorothy, daughter of Basil Fitzherbert, esq., of Swinnerton, Staffordshire, and of Norbury, Derbyshire, and had a numerous family. One of his sons became a jesuit, and several of his

daughters entered the religious state. His descendants are still seated at East Hendred.

He was the author of: 1. 'A little Monument to the once famous Abbey and Borough of Glastonbury, or a short specimen of the History of that ancient Monastery and Town, with a Description of the remaining Ruins of Glastonbury,' 1716, manuscript at Hendred House. It was printed by Hearne in his 'History and Antiquities of Glastonbury,' 1722, and again in the Rev. Richard Warner's 'History of the Abbey of Glaston and the Town of Glastonbury,' 1826. 2. 'A poor little Monument to all the old pious Dissolved Foundations of England; or a short History of Abbeys, all sorts of Monasteries, Colleges, Chapels, Chantries, &c.' Manuscript preserved at Hendred.

[Kirk's Biog. Collections, manuscript quoted in Gillow's Bibl. Dict.; Foley's Records, vii. 238, 239; Burke's Landed Gentry (1886), i. 601; Reliquiæ Hearnianæ (1869), ii. 106, 108, 138, 145, 284, iii. 208.] T. C.

EYTHAN, Lord. [See King, James, 1589–1652.]

EYTON, ROBERT WILLIAM (1815–1881), antiquary, born at the vicarage, Wellington, Shropshire, on 21 Dec. 1815, was the third son of the Rev. John Eyton, a cadet of the Eytons of Eyton. His mother was an heiress of the Plowdens of Plowden. He was educated first at Bridgnorth, then at Rugby, under Dr. Arnold, whence he proceeded to Christ Church, Oxford (October 1835), and there graduated with honours in 1839 (M.A. 1845). After taking his degree he entered holy orders, and in 1841 was presented to the rectory of Ryton in Shropshire. During his residence here for twenty-two years he planned and wrote his great work, 'The Antiquities of Shropshire,' which was completed in 1861 and published in forty-eight parts, making twelve octavo volumes. 'He stands alone,' says Mr. Chester Waters, 'in the literary world as a county historian.' His knowledge of the fiscal and judicial systems under the Anglo-Norman kings, and his familiarity with persons and events during two centuries after the Norman conquest, were very remarkable. His researches were mainly confined to this period, and the parochial history of Shropshire is seldom brought down in his work to a later time than the reign of Edward I. Genealogy was one of his strong points, and his memoirs of the families of Le Strange, Mortimer, and De Lacy, in which nothing is admitted without strict proof, placed him at the head of contemporary genealogists. Eyton's style was dry, but always clear and precise. In 1863 he resigned the living of Ryton and removed to the south of England. He sold his library, but soon resumed his studies, verifying and correcting doubtful passages in the 'Antiquities,' applying special knowledge to the subject of English history during the eventful reign of Henry II. In 1878 he published 'The Court, Household, and Itinerary of Henry II.' The writer has collected and arranged in order of date every record of this reign within his knowledge, whether printed or in manuscript, and has appended to every charter the names of attesting witnesses, so that the itinerary of the king includes the public life and career of every member of his household, court, and government, with details of every transaction, legal and political, of which any record has been preserved. Eyton's later years were spent in publishing the results of his studies of Domesday Book. In 1877 appeared 'A Key to Domesday: an Analysis and Digest of the Survey of the County of Dorset,' 4to. In this book he set forth his belief that the domesday hide of land was a term denoting fiscal value, not superficial quantity. The Dorset volume was followed in 1880 by a similar digest of the 'Survey of Somerset,' in two volumes sm. 4to; in 1881 the same method was applied to the 'Survey of Staffordshire,' in another volume. To the two last-named works was given the common title of 'Domesday Studies.' The four volumes together undoubtedly form a most important contribution to domesday literature.

Eyton's last printed work was a series of notes on Staffordshire records, with special reference to the baronies which are enumerated in the 'Liber Niger.' This paper was written in co-operation with Colonel Wrottesley, and was printed by the Salt Society (i. 145), in which Eyton took a great interest. Although suffering from a most painful complaint, he did not relax from his favourite studies till five weeks before his death. The valuable collection of his manuscript remains, filling some fifty volumes, written in a minute hand, were purchased by the trustees of the British Museum in 1882. They include, among other valuable researches, a digest and analysis of the 'Domesday of Lincolnshire,' in five quarto volumes, with a history of each fief and its successive owners, so far as they can be gathered from the public records. In his manuscript vol. vi. the author examines all the undated charters of the Anglo-Norman kings which have been printed in the 'Monasticon' and the 'Chronicle of Abingdon,' and assigns to each charter its true date. Among his manuscripts are four folios, in which Dugdale's version of the baronage is

copied on one side in tabular form, while the opposite is full of corrections, proofs, and illustrations. He died at Winchfield House, near Basingstoke, Hampshire, on 8 Sept. 1881. He married in 1839 Mary Elizabeth, eldest daughter of James Watts, vicar of Ledbury, by whom he had a family.

[Academy, 1881, pp. 293–4 (by E. Chester Waters); Salt Society, vols. i. ii.; Shropshire Arch. Soc. vol. x.] R. H.

EYTON or EDON, STEPHEN (*fl.* 1320?), chronicler, was a canon of the Augustinian priory of Warter, near Pocklington in the East Riding of Yorkshire, and possibly took his name from the neighbouring village of Etton. He wrote a work entitled 'Acta Edwardi II,' of which the opening words were 'Post mortem toti mundo deflendam,' and of which Leland found a copy in the library of Fountains Abbey (*Collect.* iii. 45). It has not since been identified (HARDY, *Descriptive Cat.* iii. 368).

[Leland's Comm. de Scriptt. Brit. cccxlvi. 334 et seq.; Bale, Scriptt. Brit. Cat. v. 9, p. 390.] R. L. P.

EYTON, THOMAS CAMPBELL (1809–1880), naturalist, twenty-third heir in direct male descent of the well-known Shropshire family, was born at Eyton 10 Sept. 1809. His father was Thomas Eyton, esq. (1777–1855), recorder of Wenlock, and high sheriff of Shropshire in 1840. His mother was Mary, daughter of Major-general Donald Campbell. He took up the study of natural history at an early age, and became the friend and correspondent of Charles Darwin, Agassiz, Asa Gray, Wallace, Professor Owen, and other naturalists. About 1842 he instituted and conducted the 'Herd Book of Hereford Cattle,' and continued its publication to 1860, when Mr. T. Duckham became its editor. In his own yacht and at his own expense, he conducted an investigation for the government into the oyster fisheries of the British islands, the results of which he published in 'A History of the Oyster and the Oyster Fisheries,' 1858, illustrated by finely drawn lithographs from his own dissections. In 1836 he published his 'History of the Rarer British Birds,' with woodcuts which have been compared with Bewick's for fidelity. These were the work of a local engraver on wood, named Marks. In the same year appeared his 'Catalogue of British Birds,' and in 1838 his elaborate 'Monograph of the Anatidæ, or Duck Tribe.' On coming into possession of the family estate in 1855 Eyton built a spacious museum at Eyton, in which he formed one of the finest collections of skins and skeletons of birds in Europe. The skeletons were mostly prepared and mounted by his own hands. Eyton was a keen sportsman, and hunted the Shropshire hounds for several seasons. All his life he was an active magistrate, and in 1859 was the pioneer of the volunteer movement in Shropshire, in the yeomanry cavalry of which county he had previously held a commission. In addition to the works mentioned Eyton published, through Mr. Hobson of Wellington, between 1871 and 1878: 'Osteologia Avium,' a voluminous work on the skeletons of birds, illustrated from the specimens in his own museum; 'Eyton's Catalogue of Species of Birds in his possession' (London, 1858), 'A Synopsis of the Duck Tribe' (Wellington, 1869), 'Fishing Literature,' 'Fox-hunting Literature,' 'Observations on Ozone,' 'Notes on Scent,' and catalogues of the drawings, engravings, and portraits at Eyton, and of the skeletons of birds in his museum. His last publication was a supplement to his fine work 'Osteologia Avium,' in 1878. He took especial pleasure to help fellow-students in natural science. Though a firm opponent of the Darwinian theory, his friendship with its author continued to his death; but he was much chagrined at finding some of his own observations on the habits of pigeons used by Darwin in support of the hypothesis of natural selection. Eyton died 25 Oct. 1880. He married, 13 May 1835, Elizabeth Frances, daughter and coheiress of Robert Aglionby Slaney, long M.P. for Shrewsbury, by whom he had seven children. A daughter, Miss Charlotte Eyton, is the author of several works on scientific subjects, such as 'The Rocks of the Wrekin,' and 'By Fell and Flood.'

[Art. by present writer in Shropshire Standard for October 1880; private information.] R. A.

EZEKIEL, ABRAHAM EZEKIEL (1757–1806), engraver, was born at Exeter in 1757. He engraved portraits by Opie, Sir Joshua Reynolds, and others, and was also well known as a miniature-painter and a scientific optician. He died in 1806. A miniature portrait of him was exhibited at the Anglo-Jewish Historical Exhibition held in London in 1887.

[Jacobs and Wolf's Bibl. Anglo-Judaica, No. 970; Catalogue of the Anglo-Jewish Exhibition, p. 53.] T. C.

EZEKIEL, SOLOMON (1781–1867), Jewish writer, son of Abraham Ezekiel Ezekiel [q. v.], was born at Newton Abbot, Devonshire, on 7 June 1781, and settled at Penzance as a plumber. In January 1820 he published a letter to Sir Rose Price, bart.,

chairman of a branch of the Society for Promoting Christianity among the Jews, who had asked for a conference with the large and wealthy Hebrew community at Penzance. In consequence of Ezekiel's letter Sir Rose Price made further researches, and came to the conclusion that the Jews were not yet prepared to adopt the christian faith. Ezekiel, who was a rigid observer of the rites and ceremonies of the Jewish religion, died at Penzance on 9 March 1867.

He wrote: 1. A translation from the Hebrew of a pamphlet by the Rev. Hart Symons, containing censures of the authorised version of the holy scriptures. A reply to this, by John Rogers, canon of Exeter, was published in 1822. 2. 'The Life of Abraham' and 'The Life of Isaac,' Penzance, 1844–5, 12mo, being a series of lectures on the lives of the patriarchs, delivered before the Penzance Hebrew Society for Promoting the Diffusion of Religious Knowledge. 3. 'Lecture on the Hebrew Festivals,' Penzance, 1847, 12mo, delivered at the Penzance Literary Institute.

[Jewish Chronicle, 22 March 1867, p. 6; Boase and Courtney's Bibl. Cornubiensis, pp. 145, 1178; Cat. of Printed Books in Brit. Mus.; Jacobs and Wolf's Bibl. Anglo-Judaica, No. 971.] T. C.

F

FABELL, PETER (*fl.* 15th cent.), was a native of Edmonton, where he was known as a magician and dabbler in alchemy. His name appears as that of the 'Merry Devil,' the chief character in the play of the 'Merry Devil of Edmonton,' once attributed to Shakespeare. In the prologue to the play it is proclaimed that the 'merry devil,' Peter Fabell, was 'a renowned scholar,' and it is added—

> If any here make doubt of such a name,
> In Edmonton yet fresh unto this day,
> Fixed in the wall of that old ancient church,
> His monument remaineth to be seen.

There is no precise evidence obtainable as to the existence of such a memorial, but it seems undoubted that Fabell had an historical existence. Weever in his 'Funerall Monuments' (1631) says under 'Edmundton:' 'Here lieth interred under a seemelie tomb without inscription the body of Peter Fabell (as the report goes), upon whom this fable was fathered, that he by his wittie devices beguiled the devill: belike he was some ingenious conceited gentleman, who did use some slightie tricks for his own disports. He lived and died in the raigne of Henry VII, saith the booke of his merry pranks.' Norden, in his account of Edmonton, says: 'There is a fable of one Peter Fabell, that lies in this church, who is said to have beguiled the devill by policie for money, but the devill is deceit itself.' The play of the 'Merry Devil' went through five editions, dated 1608, 1617, 1626, 1631, and 1655. It was entered on the Stationers' Registers 22 Oct. 1607. Ben Jonson notices its popularity in his prologue to 'The Devil is an Ass' (acted in 1616). A similar reference made in the 'Blacke Booke,' a tract by Thomas Middleton, the dramatist, issued in 1604, shows that the play had been produced before that date. Thomas Brewer (*fl.* 1624) [q. v.] was author of a pamphlet dealing with the story of Fabell and others as treated in the play; this tract was entered on the Stationers' Registers in 1608, although not published till 1631. Fuller, who makes the inevitable pun upon the name, says: 'I shall probably offend the gravity of some to insert, and certainly curiosity of others to omit him. Some make him a fryer, others a lay gentleman, all a conceited person, who with his merry devices deceived the devil, who by grace may be resisted, not deceived by wit.' In Brewer's pamphlet we are told that Fabell was of good descent, and that he was 'a man either for his gifts externall or internall inferior to few.' It speaks of his learning, affability, and liberality to the poor and needy.

[The Merry Devil of Edmonton (1608); Brewer's Life and Death of the Merry Devil of Edmonton (1631); Robinson's History of Edmonton, 1819; Fuller's Worthies; Weever's Funerall Monuments; Thornbury's Old and New London, &c.] J. B–y.

FABER, FREDERICK WILLIAM, D.D. (1814–1863), superior of the London Oratory, the seventh child of Thomas Henry Faber, by Betty, daughter of Thomas Atkinson of Bradford, Yorkshire, was born on 28 June 1814 at the vicarage of Calverley, in the West Riding of Yorkshire, of which parish his grandfather, the Rev. Thomas Faber, was the incumbent. In the December after his birth his father, on being appointed secretary to Dr. Barrington, bishop of Durham, removed with his family to Bishop Auckland. He was at the grammar school of Bishop Auckland and afterwards under the Rev. John Gibson at Kirkby Stephen,

Westmoreland. In 1825 he passed a short time at Shrewsbury School, and in 1827 he proceeded to Harrow, then under Dr. Longley, afterwards archbishop of Canterbury, to whom he acknowledged deep obligations. His mother died in 1829, and his father in 1833. He was matriculated at Balliol College, Oxford, 6 July 1832, and went into residence in the Lent term 1833. In the first year of his undergraduate life he composed one of his most popular poetical pieces, 'The Cherwell Waterlily,' published in 1840. Towards the end of 1834 he was elected a scholar of University College. He frequently joined in the discussions at the Union Debating Society, and gained some distinction as a speaker even among such rivals as Roundell Palmer, Lowe, Cardwell, W. G. Ward, and Tait. He also took an active share in establishing the 'Oxford University Magazine.' In 1836 he carried off the Newdigate prize with an English poem, 'The Knights of St. John.' He graduated B.A. the same year, taking a second class in classics. At the close of the year he accompanied his brother, the Rev. Francis Atkinson Faber, to Germany, and shortly after his return in January 1837 he was elected to a fellowship at University College. He also gained the Johnson divinity scholarship. When the long vacation arrived he took a small reading party to Ambleside, where he formed a lasting friendship with Wordsworth.

In early life Faber shared the Calvinistic doctrines of his family, who were of Huguenot origin; but at Oxford he became an enthusiastic admirer of the Rev. John Henry (now Cardinal) Newman and a zealous promoter of the movement started in 1833. He offered his services to the compilers of 'The Library of the Fathers,' and the translation of the seven books of St. Optatus, on the Donatist schism, was assigned to him. This task brought him the friendship of Newman, by whom he was largely influenced in after years. On 6 Aug. 1837 he was ordained deacon in Ripon Cathedral by his old master, Dr. Longley, and at once began to assist the clergyman of Ambleside in his parochial work. Some tracts which he published at this period obtained an extensive circulation. In 1839 he received priest's orders from Bishop Bagot at Oxford, and in the same year he commenced M.A. During the summer of 1839 he paid a short visit to Belgium and the Rhenish provinces, from which he returned with a strong feeling of dislike to the ecclesiastical practices he had witnessed. In 1840 he accepted a tutorship in the house of Mr. Matthew Harrison at Ambleside. The greater part of 1841 he spent in making an extensive tour on the continent with his pupil. He kept a minute journal of his travels, which formed the basis of a work entitled 'Sights and Thoughts in Foreign Churches and among Foreign Peoples' (1842), dedicated to Wordsworth, 'in affectionate remembrance of much personal kindness, and many thoughtful conversations on the rites, prerogatives, and doctrines of the holy church.' Faber remained at Ambleside during the greater part of 1842, and in the autumn of that year he accepted the rectory of Elton, Huntingdonshire, a living in the gift of his college. He communicated the news to Wordsworth, who replied: 'I do not say you are wrong, but England loses a poet.' After 'reading himself in' at Elton, on 2 April 1843, he visited the continent with the express object of examining and testing the practical results of catholicism. Dr. (afterwards Cardinal) Wiseman introduced him to several eminent ecclesiastics in Rome. After his return to England in October 1843 he still clung to Anglicanism, but introduced into his parish full choral services and encouraged auricular confession and devotions to the Sacred Heart. A 'Life of St. Wilfrid,' which he published in 1844, was violently attacked on the ground of its Roman catholic tendencies. At last, on 16 Nov. 1845, he formally abjured protestantism, and was received into the Roman church at Northampton by Bishop Wareing, vicar-apostolic of the eastern district. Several of his parishioners and friends, including J. T. Knox, scholar of Trinity College, Cambridge, were received at the same time. These he formed into a community at Birmingham under the title of Brothers of the Will of God, though they were commonly called Wilfridians. Faber, who as 'Brother Wilfrid' was constituted superior of the fraternity, went to Rome to promote its interests, and was most favourably received by Gregory XVI. In September 1846 the community was transferred, through the munificence of the Earl of Shrewsbury, to Cotton Hall, thenceforward called St. Wilfrid's, near Cheadle, Staffordshire. After being ordained priest on 3 April 1847, Faber was entrusted with the charge of the mission of Cotton.

In February 1848 he and his companions joined the oratory of St. Philip Neri, which had just been introduced into England, and of which Father Newman was the superior. This step, of course, involved the breaking up of the institute founded by Faber, who on 21 Feb. began his novitiate as an Oratorian at Maryvale, or Old Oscott. Five months later his novitiate was terminated by dispensation, and he was appointed master of

novices. In October 1848 the community, numbering more than forty members, was transferred from Maryvale to St. Wilfrid's. Faber and Father Hutchison established in April 1849 a branch of the Oratory in King William Street, Strand, London. From this period until his death Faber remained at the head of the London Oratory. The community was in 1850 erected into a separate and independent congregation, and in 1854 its members removed to more commodious premises at Brompton. In 1851 Faber went abroad with the intention of visiting Palestine, but his health broke down at Malta, and he was obliged to return home through Italy. On 9 July 1854 he was created D.D. by Pope Pius IX. He died at the Oratory, Brompton, on 26 Sept. 1863, and was buried at St. Mary's, Sydenham.

By his unceasing labours in connection with the London Oratory, by his persuasive eloquence in the pulpit, and by his numerous publications, Faber rendered signal service to the Roman catholic cause in England. He introduced Italian forms of prayer and pious practices, some of which were at first distasteful to English catholics of the old school, and he constantly inculcated devotion to the pope as an essential part of christian piety. The light and charming style of his spiritual treatises, which unite mystical devotion with profound theological learning, obtained for them an extraordinary popularity. His longer poetical works possess considerable merit, and the use of his beautiful hymns is almost universal in catholic churches wherever the English language is spoken. Some of them, as 'The Pilgrims of the Night' and 'The Land beyond the Sea,' are widely circulated as sacred songs. Many are to be found in protestant collections. The collection of 'Hymns Ancient and Modern' contains several, and the 'Hymnal Noted' twenty-four. Faber's biographer observes that 'words cannot reproduce the gracious presence, the musical voice, the captivating smile,' or satisfy those whose 'happiest hours were blessed by the wisdom, holiness, and love of Frederick William Faber.'

His portrait, engraved by Joseph Brown, is prefixed to his 'Life.'

His principal works are: 1. 'The Knights of St. John' (Newdigate prize poem for 1836). 2. 'Tracts on the Church and the Prayer-Book,' 1839; 2nd series, 1840. 3. 'The Cherwell Water-lily and other Poems,' London, 1840, 8vo. 4. 'The Styrian Lake, and other Poems,' London, 1842, 8vo. 5. 'Sights and Thoughts in Foreign Churches and among Foreign Peoples,' London, 1842, 8vo. 6. 'Sir Lancelot; a Legend of the Middle Ages,' a poem, London, 1844, 1857, 8vo. 7. Translation of the seven books of St. Optatus, bishop of Milevis, on the schism of the Donatists. In the 'Library of the Fathers.' 8. Lives of St. Wilfrid, St. Paulinus, St. Edwin, St. Oswald, and others, in the series of 'English Saints' published by Toovey, London, 1843–4. 9. 'The Rosary and other Poems,' London, 1845, 8vo. 10. 'Lives of the Canonised Saints and Servants of God,' edited by Faber, and continued by the congregation of the Oratory of St. Philip Neri, 42 vols., London, 1847–56. 11. 'An Essay on Beatification, Canonisation, and the Processes of the Congregation of Rites,' London, 1848, 8vo. 12. 'Hymns,' London, 1848, 12mo. Another edition, with many additions, entitled 'Jesus and Mary, or Catholic Hymns for singing and reading,' 1849; 2nd edition, 1852. A complete edition of the 'Hymns,' 150 in number, appeared in 1862. 13. 'Essay on the Interest and Characteristics of the Lives of the Saints.' 14. 'The Spirit and Genius of St. Philip Neri,' London, 1850, 8vo. 15. 'All for Jesus; or the Easy Ways of Divine Love,' London, 1853, 8vo; 5th edition, 1855. It has been translated into French, German, Polish, Italian, and Flemish. 16. 'Growth in Holiness; or the Progress of the Spiritual Life,' London, 1854, 8vo. 17. 'The Blessed Sacrament; or the Works and Ways of God,' London, 1855, 8vo. 18. 'The Creator and the Creature; or the Wonders of Divine Love,' London, 1858, 8vo. 19. 'The Foot of the Cross; or the Sorrows of Mary,' London, 1858, 8vo. 20. 'Spiritual Conferences,' London, 1859, 8vo. 21. 'Lectures on the Old Testament History,' preached in 1860 and published after his death. 22. 'Devotion to the Pope,' London, 1860, 12mo. 23. 'The Precious Blood; or the Price of our Salvation,' London, 1860, 8vo. 24. 'Bethlehem,' London, 1860, 8vo. 25. 'Notes on Doctrinal and Spiritual Subjects. Edited by the Rev. John Edward Bowden,' 2 vols., London, 1866.

He also translated 'The School of St. Philip Neri' (1850), from the Italian of Crispino; 'The Spiritual Doctrine of Father Louis Lallemant' (1855), from the French; 'The Octave of Corpus Christi,' from the French of Nouet; and 'A Treatise on the True Devotion to the Blessed Virgin' (1863), from the French of the Ven. L. M. Grignon de Montfort.

[Life and Letters, edited by Father J. E. Bowden, London, 1869, 8vo, new edit. 1888; Brief Sketch of his Early Life, by his brother, the Rev. Francis Atkinson Faber, rector of Saunderton, London, 1869, 8vo; Saturday Review, 10 Oct. 1863; Athenæum, 3 Oct. 1863, p. 436; Notes and

Queries, 7th ser. v. 505; Foster's Alumni Oxon. ii. 443; Gillow's Bibl. Dict.; Dublin Review, September 1849, p. 163, March 1854, p. 194, September 1857, p. 235, January 1864, p. 159, July 1869, p. 109, January 1870, p. 95, also new ser. xiii. 109, xiv. 95, xviii. 320; Manning's Miscellanies, 1877, i. 111; Blackwood's Mag. cvi. 693; Month, xi. 154; Catholic World, November 1869, p. 156; Temple Bar, xxvii. 184; North British Review, i. 146; information from Reginald S. Faber, esq., M.A.] T. C.

FABER, GEORGE STANLEY (1773–1854), controversialist, eldest son of the Rev. Thomas Faber, vicar of Calverley, Yorkshire, by Anne, daughter of the Rev. David Traviss, was born at Calverley parsonage on 25 Oct. 1773, and educated at Hipperholme grammar school, near Halifax, where he remained until he went to Oxford. On 10 June 1789 he matriculated from University College, being then only in his sixteenth year; he was elected a scholar on 25 March following, and took his B.A. degree when in his twentieth year. On 3 July 1793 he was elected a fellow and tutor of Lincoln College. He proceeded M.A. 1796 and B.D. 1803, served the office of proctor in 1801, and in the same year as Bampton lecturer preached a discourse, which he published under the title of 'Horæ Mosaicæ.' By his marriage, 31 May 1803, with Eliza Sophia, younger daughter of Major John Scott-Waring of Ince, Cheshire, he vacated his fellowship, and for the next two years acted as his father's curate at Calverley. In 1805 he was collated by Bishop Barrington to the vicarage of Stockton-upon-Tees, which he resigned three years afterwards for the rectory of Redmarshall, also in Durham, and in 1811 he was presented by the same prelate to the rectory of Long Newton, in the same county, where he remained twenty-one years. Bishop Burgess collated him to a prebendal stall in Salisbury Cathedral in 1831, and Bishop van Mildert gave him the mastership of Sherburn Hospital in 1832, when he resigned the rectory of Long Newton. At Sherburn he devoted a very considerable part of his income to the permanent improvement of the hospital estates, and at his death left the buildings and the farms in perfect condition. Throughout his career he strenuously advocated the evangelical doctrines of the necessity of conversion, justification by faith, and the sole authority of scripture as the rule of faith. By this conduct, as well as by his able writings, he obtained the friendship of Bishop Burgess, Bishop van Mildert, Bishop Barrington, the Marquis of Bath, Lord Bexley, and Dr. Routh.

His work on 'The Origin of Pagan Idolatry,' 1816, is præ-scientific in its character. He considers that all the pagan nations worshipped the same gods, who were only deified men. This began at the Tower of Babel, and the triads of supreme gods among the heathens represent the three sons of Noah. He also wrote on the 'Arkite Egg,' and some of his views on this subject may likewise be found in his 'Bampton Lectures.' His treatises on the Revelations and on the Seven Vials belong to the older school of prophetic interpretation, and the restoration of Napoleon in 1815 was brought into his scheme. His books on the primitive doctrines of election and justification retain some importance. He laid stress on the evangelical view of these doctrines in opposition to the opinion of contemporary writers of very different schools, such as Vicesimus Knox and Joseph Milner. His works show some research and careful writing, but are not of much permanent value. He died at Sherburn Hospital, near Durham, 27 Jan. 1854, and was buried in the chapel of the hospital on 1 Feb. His wife died at Sherburn House 28 Nov. 1851, aged 75.

Of Faber's voluminous works the following are of the most importance: 1. 'Two Sermons before the University of Oxford, an attempt to explain by recent events five of the Seven Vials mentioned in the Revelations,' 1799. 2. 'Horæ Mosaicæ, or a View of the Mosaical Records with respect to their coincidence with Profane Antiquity and their connection with Christianity,' 'Bampton Lectures,' 1801. 3. 'A Dissertation on the Mysteries of the Cabiri, or the Great Gods of Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete,' 2 vols. 1803. 4. 'Thoughts on the Calvinistic and Arminian Controversy,' 1803. 5. 'A Dissertation on the Prophecies relative to the Great Period of 1,200 Years, the Papal and Mahomedan Apostasies, the Reign of Antichrist, and the Restoration of the Jews,' 2 vols. 1807; 5th ed., 3 vols. 1814–18. 6. 'A General and Connected View of the Prophecies relative to the Conversion of Judah and Israel, the Overthrow of the Confederacy in Palestine, and the Diffusion of Christianity,' 2 vols. 1808. 7. 'A Practical Treatise on the Ordinary Operations of the Holy Spirit,' 1813; 3rd ed. 1823. 8. 'Remarks on the Fifth Apocalyptic Vial and the Restoration of the Imperial Government of France,' 1815. 9. 'The Origin of Pagan Idolatry ascertained from Historical Testimony and Circumstantial Evidence,' 3 vols. 1816. 10. 'A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations,' 2 vols. 1823. 11. 'The Difficulties of Infidelity,' 1824. 12. 'The Difficulties of Romanism,' 1826; 3rd ed. 1853.

13. 'A Treatise on the Origin of Expiatory Sacrifice,' 1827. 14. 'The Testimony of Antiquity against the Peculiarities of the Latin Church,' 1828. 15. 'The Sacred Calendar of Prophecy, or a Dissertation on the Prophecies of the Grand Period of Seven Times, and of its Second Moiety, or the latter three times and a half,' 3 vols. 1828; 2nd ed. 1844. 16. 'Letters on Catholic Emancipation,' 1829. 17. 'The Fruits of Infidelity contrasted with the Fruits of Christianity,' 1831. 18. 'The Apostolicity of Trinitarianism, the Testimony of History to the Antiquity and to the Apostolical Inculcation of the Doctrine of the Holy Trinity,' 2 vols. 1832. 19. 'The Primitive Doctrine of Election, or an Enquiry into Scriptural Election as received in the Primitive Church of Christ,' 1836; 2nd ed. 1842. 20. 'The Primitive Doctrine of Justification investigated, relatively to the Definitions of the Church of Rome and the Church of England,' 1837. 21. 'An Enquiry into the History and Theology of the Vallenses and Albigenses, as exhibiting the Perpetuity of the Sincere Church of Christ,' 1838. 22. 'Christ's Discourse at Capernaum fatal to the Doctrine of Transubstantiation on the very Principle of Exposition adopted by the Divines of the Roman Church,' 1840. 23. 'Eight Dissertations on Prophetical Passages of Holy Scripture bearing upon the promise of a Mighty Deliverer,' 2 vols. 1845. 24. 'Letters on Tractarian Secessions to Popery,' 1846. 25. 'Papal Infallibility, a Letter to a Dignitary of the Church of Rome,' 1851. 26. 'The Predicted Downfall of the Turkish Power, the Preparation for the Return of the Ten Tribes,' 1853. 27. 'The Revival of the French Emperorship, anticipated from the Necessity of Prophecy,' 1852; 5th ed. 1859. Many of these works were answered in print, and among those who wrote against Faber's views were Thomas Arnold, Shute Barrington (bishop of Durham), Christopher Bethell (bishop of Gloucester), George Corless, James Hatley Frere, Richard Hastings Graves, Thomas Harding (vicar of Bexley), Frederic Charles Husenbeth, Samuel Lee, D.D., Samuel Roffey Maitland, D.D., N. Nisbett, Thomas Pinder Pantin, Le Pappe de Trévern, and Edward William Whitaker.

[The Many Mansions in the House of the Father, by G. S. Faber, with a Memoir of the Author by F. A. Faber, 1854; Gent. Mag. May 1854, pp. 537–9, and June, p. 601; Heaviside's Annals of Stockton-on-Tees, 1865, pp. 101–4; Christian Remembrancer, April 1855, pp. 310–331; Allibone's English Literature, i. 573–4; G. V. Cox's Recollections of Oxford, 1870, p. 203.]

G. C. B.

FABER, JOHN, the elder (1660?–1721), draughtsman and mezzotint engraver, a native of the Hague, born about 1660, is usually stated to have settled in England about 1687, bringing with him his son, John Faber [q. v.], then about three years of age. It seems, however, more probable that he did not come until about 1698, for Vertue notes a portrait by him executed at the Hague in 1692, and in the print room at the British Museum there is a small portrait of the younger Faber, as a child of under ten years of age, executed by his father in December 1704. Faber was especially noted for the small portraits which he drew from the life on vellum with a pen; there are other examples in the print room, including one of Simon Episcopius. In 1707 Faber was settled in the Strand, near the Savoy, where he kept a print-shop, and practised as a mezzotint engraver, in which art he gained some proficiency. He engraved many portraits from the life, among them being those of Bishop Atterbury, John Caspar, Count Bothmer, Bishop Hough, Dr. Sacheverell, and others, besides numerous portraits of dissenting clergy. In 1712 he was employed at Oxford to engrave a set of the portraits of the founders of the colleges; this was followed by a similar set of portraits at Cambridge, making forty-five in all. To his visit to Oxford were due the engraved portraits of Samuel Butler, Charles I, Geoffrey Chaucer, Duns Scotus, John Hevelius, Ben Jonson, and others. He also engraved various sets of portraits, such as '12 Ancient Philosophers,' after Rubens, 'The Four Indian Kings' (1710), and 'The 21 Reformers.' He died at Bristol in May 1721. His engravings, though rather stiffly executed, are much prized, but his fame was overshadowed by that of his son.

[Redgrave's Dict. of Artists; J. Chaloner Smith's British Mezzotinto Portraits; Dodd's manuscript History of English Engravers; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum.]

L. C.

FABER, JOHN, the younger (1695?–1756), devoted himself entirely to mezzotint engraving, which he learnt from his father, and attained great excellence in that art, producing a vast number of works. He resided with his father up to the time of the latter's death, and during this period always signed his engravings John Faber, junior. He was for some time a student in Vanderbank's academy in St. Martin's Lane. Among his early works were portraits of Charles I (1717), Charles XII of Sweden (1718), Sir George Byng (1718), Eustace Budgell (1720), and others. A portrait of Thomas, duke of Newcastle, an early work, bears in a second state of the plate the address of John Smith [q. v.],

the other great exponent of the art of mezzotint engraving at this period. It is possible that Faber may have also worked under him. To Faber posterity owes the preservation of the school of portraiture which was in vogue between the days of Sir Godfrey Kneller (whose school and style are preserved in Smith's engravings) and those of Reynolds and Gainsborough. Among his numerous portraits, more than four hundred of which have come down to us, may be especially noted the fine whole-length of Miss Jane Collier, and that of Father Couplet (from a picture by Kneller at Windsor); also the portraits of Charles II in his robes of state (after Lely), Ignatius Loyola (after Titian), Carreras (after Kneller), and the six aldermen known as 'Benn's Club' (after Hudson). He published some sets of engravings, among the best known being 'The Beauties of Hampton Court,' 'The Five Philosophers of England,' 'The Kings and Queens of England,' and 'The Members of the Kit-Cat Club.' This club [for which see CAT, CHRISTOPHER] at one time held its meetings in Fountain Court, Strand, in which Faber also resided; this may have led to his being engaged by Tonson to engrave the series of portraits painted by Sir Godfrey Kneller. Faber was engaged on the engravings from 1731 to 1735, and in the latter year they were published by him and Tonson jointly; the plates subsequently passed into the hands of the Boydells, and were sold at the Boydell sale in 1818. During the latter part of his life Faber resided at the Golden Head in Bloomsbury Square, where he died of the gout on 2 May 1756. From the inscription on a masonic portrait of Frederick, prince of Wales, it appears that Faber was a freemason himself. He did not confine his engravings to portraiture, but occasionally produced other subjects, such as 'The Taking of Namur' (after Wyck), 'St. Peter' (after Vandyck), 'Salvator Mundi' (after R. Browne), and various domestic subjects after Philip Mercier. His engravings show a steady progress and improvement throughout his career. According to Walpole, his widow, of whom there is an engraving by Faber from a portrait by Hudson, remarried a lawyer of the name of Smith.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Dodd's manuscript Hist. of English Engravers; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; manuscript notes in Anderdon's Collectanea Biographica (print room, British Museum).] L. C.

FABRICIUS. [See CARPENTER, ALEXANDER, *fl.* 1429.]

FABYAN, ROBERT (*d.* 1513), chronicler, came of a respectable family in Essex. We gather from his will that his father's name was John, and his mother's Agnes. It would seem that he followed his father as a clothier in London, where he became a member of the Drapers' Company and alderman of the ward of Farringdon Without. In 1493 he held the office of sheriff, and in 1496 was one of a committee appointed to lay before Henry VII the grievances of the London merchants as to the tolls imposed on their exports to Flanders (RYMER, *Fœdera*, xii. 648, 654). In 1498 he was one of those appointed to hold Newgate and Ludgate against the Cornish rebels who were encamped at Blackheath, and soon after was one of the commissioners to assess the fifteenth granted by parliament for war against Scotland. In 1502 he resigned his office of alderman on the ground that he was not rich enough to discharge the duties of the mayoralty. This, however, would seem to be a measure of extreme precaution, as his will (ELLIS, Introduction, p. iii) shows that he was a man of considerable wealth. This wealth, however, was inherited from his wife Elizabeth, daughter and heiress of John Pake, a London clothier, whom he married probably in 1485, as a deed of that date appoints trustees of John Pake's lands for the joint benefit of Fabyan and his wife. The lands, which were of considerable extent, lay in the parish of Theydon Garnon in Essex, and on them was a manor-house called Halstedys, of which no traces are now left (Brit. Mus. Additional Charter, 28925, printed in *Historical Review*, vol. iii.) Stow (*Survey of London*, ed. 1720, bk. ii. 145) mentions his epitaph in the church of St. Michael, Cornhill, and says that he died in 1511. The epitaph has now disappeared, but Bale says that he died on 28 Feb. 1512. His will was dated 11 July 1511, and was proved 12 July 1513, so that we may assume Bale's date to be accurate, and that he died on 28 Feb. 1513 (N.S.) His will is an excellent example of wills of the period, and is full of minute instructions about his funeral and his 'moneth's minde,' as well as the distribution of his property, of which the deed above referred to gives a minute description. From it we learn that he left a widow, four sons, and two daughters, who were survivors of a larger family, as he orders the figures of ten sons and six daughters to be set upon his tomb.

Fabyan was the first of the citizen chroniclers of London who conceived the design of expanding his diary into a general history. His work was called by himself 'The Concordance of Histories,' and, beginning with

the arrival of Brutus, gave a general survey of the affairs of England, and in later times of France also. The first six books are brief, and reach to the Norman Conquest; the seventh book extends from the Norman Conquest to his own day. Fabyan was well acquainted with Latin and French, and shows a large knowledge of previous writers, but his object is to harmonise their accounts, and in so doing he shows no critical sagacity. He has not many merits as a writer, and is only valuable as an authority as he reaches his own time. From the accession of Richard I his book assumes the form of a London chronicle, and the years are divided by the names of the mayors and sheriffs. He has an eye for city pageantry, and gives details of many public festivities. Occasionally he breaks into verse, beginning his books with poems in honour of the Virgin; but he inserts a complaint of Edward II, which is in the style made familiar by the 'Mirrour of Magistrates.' Fabyan's verse is even ruder than his prose. As an historical authority his book is only valuable for a few details about the affairs of London, as he shows little sense of the general bearing of events.

Fabyan's work was first printed by Pynson in 1516 with the title 'The New Chronicles of England and France,' and this first edition is very rare. Bale says that the book was burnt by order of Cardinal Wolsey because it reflected upon the wealth of the clergy. There is nothing in its contents to bear out this assertion beyond its record of the Lollard petition of 1410. The first edition ends with the battle of Bosworth. The second edition, published by Rastell, 1533, contains a continuation reaching to the death of Henry VII, which seems from internal evidence to be Fabyan's work, but probably was held back at first as dealing with events which were too recent. The third edition, published by Reynes in 1542, was expurgated and amended to suit the ideas of the reformers. The fourth edition, published by Kingston in 1559, has a further continuation by another hand reaching to the accession of Elizabeth, in some copies reaching as far as 8 Jan. 1558–9 and in others to 8 May. The modern edition is that of Ellis, 1811.

[Bale's Summarium Scriptorum (1559 ed.), p. 642; Pits, Relationes Historicæ (1619 ed.), p. 690; Tanner's Bibliotheca Britannico-Hibernica (1748 ed.), p. 272. Ellis in his Introduction to his edition of the Chronicle prints Fabyan's will, which, with the deed in the Historical Review, vol. iii., gives us our chief knowledge of his personal life.] M. C.

FACCIO, NICOLAS (1664–1753), of Duillier, mathematician and fanatic, second son of Jean Baptiste Faccio, by his wife Catherine Basband or Barbaud, was born at Basle, 16 Feb. 1664. His ancestors had left Italy for Switzerland, on account of their religion, at the beginning of the Reformation. His father, a man of considerable property, had bought about 1670 the manor of Duillier in Vaud. Faccio was destined at first for the church, and, after a good classical training at home and at Geneva, studied philosophy, mathematics, and astronomy. He then began to study Hebrew and attend divinity lectures at Geneva, of which he was enrolled a citizen in 1678, but his mother wishing him to take service at some protestant court in Germany, he was, he says, 'left wholly to himself,' and gave up all thoughts of the ministry. Before he was eighteen he wrote to Dominic Cassini suggesting a new method of determining the sun's distance from the earth, and an explanation of the form of Saturn's ring. Encouraged by Cassini's reply, he went to Paris in the spring of 1682, and was kindly received (*Gent. Mag.* viii. 95). In 1683 Cassini gave his theory of the zodiacal light. Faccio followed his observations, repeated them at Geneva in 1684, and gave in 1685 new and important developments of this theory (CHOUËT in *Les Nouvelles de la République des Lettres*, March 1685, pp. 260–7). They were published in his 'Lettre à M. Cassini . . . touchant une lumière extraordinaire qui paroit dans le ciel depuis quelques années,' 12mo, Amsterdam, 1686. Faccio also invented some useful machines. He studied the dilatation and contraction of the pupil of the eye, and described the fibres of the anterior uvea and the choroid in a letter to Mariotte dated 13 April 1684. He introduced improvements in telescope glasses; showed how to take advantage of a ship's motion through the water to grind corn, to saw, to raise anchors, and to hoist rigging; contrived a ship's observatory; was the first to discover the art of piercing rubies to receive the pivots of the balance-wheel of watches; and measured the height of the mountains surrounding Geneva, planning, but never completing, a map of the lake.

Faccio returned to Geneva in October 1683. During the following year he became acquainted with one Fenil, a Piedmontese count, who, having offended in turn the Duke of Savoy and the King of France, took refuge in the house of Faccio's maternal grandfather in Alsace, and eventually at Duillier. Fenil confided to Faccio a plan for kidnapping the Prince of Orange at Scheveling, and produced a letter from Louvois offering the

king's pardon, approving of the plan, and enclosing an order for money. Faccio revealed the plot to his friend Gilbert Burnet, whom he accompanied to Holland in 1686 in order to explain it to the prince. To reward him it was resolved to create for Faccio, whose abilities were certified by Huyghens, a mathematical professorship, with a house and a commencing salary of twelve hundred florins. The prince also promised him a private pension. Some delay occurring, Faccio got leave to pay a visit to England in the spring of 1687, where, he writes, 'being mightily pleased with this nation, and with the English language, and having been ill at Oxford, I did not care to return to the Hague; where, by the imprudence of others, I might have become too much exposed to the resentment of two kings and of the count at once; but stayed in England till the Prince of Orange was in full possession of these kingdoms.' He was admitted a fellow of the Royal Society, 2 May 1688 (THOMSON, *Hist. of Roy. Soc.* appendix iv. p. xxviii). Having obtained posts for some of his countrymen in the English and Dutch service, Faccio 'found it necessary for his own rest' to leave England for a while. He became travelling tutor to the eldest son of Sir William Ellis and a Mr. Thornton, and resided during part of 1690 at Utrecht. Here he met Edmund Calamy, who writes of him that at that time he was generally esteemed to be a Spinozist. In the autumn of 1691 Faccio returned to England. He was in Switzerland in 1699, 1700, and 1701 (see his letter in SEWARD, *Anecdotes of Distinguished Persons*, 4th edit. ii. 190–215).

Faccio was concerned in the famous quarrel between Newton and Leibnitz. He had visited Newton at Cambridge in November 1692. Newton gave him money, and offered to make him a regular allowance on the condition of his permanently residing at Cambridge (letter of Newton, dated 14 March 1692–3, in NICHOLS, *Illustr. of Lit.* iv. 58). Faccio was unworthy of his patron. Hearne says that he was 'a sceptick in religion, a person of no virtue, but a mere debauchee,' and he relates how Faccio 'got by his insinuation and cunning a vast sum of money' from his pupil the Duke of Bedford (*Collections*, Oxf. Hist. Soc., ii. 244). Faccio alleged that he had convinced Newton of certain mistakes in the 'Principia' (RIGAUD, *Historical Essay*, p. 100; *Edinburgh Transactions*, 1829, xii. 71). He puts himself on a par with Newton, and in a letter to Huyghens, dated 1691, writes that it is really unnecessary to ask Newton to prepare a new edition. 'However,' he adds, 'I may possibly undertake it myself, as I know no one who so well and thoroughly understands a good part of this book as I do.' Huyghens gravely wrote on the margin of this letter 'Happy Newton' (KEMBLE, *State Papers and Correspondence*, pp. 426–7). When Leibnitz sent a set of problems for solution to England he mentioned Newton and failed to mention Faccio among those probably capable of solving them (*ib.* p. 428). Faccio retorted by sneering at Leibnitz as the 'second inventor' of the calculus in a tract entitled 'Lineæ brevissimæ descensus investigatio geometrica duplex, cui addita est investigatio geometrica solidi rotundi in quo minima fiat resistentia,' 4to, London, 1699 (p. 18). In replying to Faccio (*Acta Eruditorum*, 1700, p. 203) Leibnitz appealed to Newton himself as having admitted the independent discovery. Faccio sent a reply to the editors of the 'Acta Eruditorum,' but they refused to print it on the ground of their aversion to controversy (*ib.* 1701, p. 134). Finally he stirred up the whole Royal Society to take a part in the dispute (BREWSTER, *Memoirs of Sir I. Newton*, 2nd edit. ii. 1–5).

Faccio continued to reside in London as a teacher of mathematics. He entered into partnership with the brothers Peter and Jacob de Beaufré, French watchmakers in London, and obtained a fourteen years' patent for the sole use in England of his invention relating to rubies (*London Gazette*, 11 May 1704). In March 1705 he exhibited specimens of watches thus jewelled to the Royal Society (*Original Letters of Eminent Literary Men*, Camd. Soc. xxiii. 317–18). About this time Faccio associated himself with the Camisards, or 'French prophets,' becoming their chief, and committing their warnings to writing. The government suspected him of contriving some deep political scheme. At last Faccio and two of his brethren were prosecuted at the charge of the French churches in London, and condemned by the queen's bench to the pillory as common cheats and impostors. On 2 Dec. 1707 Faccio stood on a scaffold at Charing Cross, with an inscription on his hat describing him as an accomplice in spreading 'wicked and counterfeit prophecies.' By the influence of the Duke of Ormonde, to whose brother, Lord Arran, Faccio had been tutor, he was saved from the violence of the mob (LUTTRELL, *Relation of State Affairs*, 1857, vi. 240). He next started on an expedition to convert the world, wandered through Germany, went into Asia, and in the end drifted back to England. He was in London in May 1712. Eventually he retired to Worcester, where he formed some congenial friendships, and busied himself with scientific pur-

suits, alchemy, and the mysteries of the cabbala. In 1732 he endeavoured, but it is thought unsuccessfully, to obtain through the influence of John Conduitt [q. v.], Newton's nephew, some reward for having saved the life of the Prince of Orange. He assisted Conduitt in planning the design, and writing the inscription for Newton's monument in Westminster Abbey. He died on 28 April or 12 May 1753 (*Gent. Mag.* xxiii. 248), and was buried at the church of St. Nicholas, Worcester (GREEN, *Worcester*, ii. 93–4; cf. NASH, *Worcestershire*, vol. ii. supplement, p. 101). He left a number of manuscripts, of which some passed into the hands of Dr. Johnstone of Kidderminster; others were acquired by Professor Le Sage of Geneva, who also possessed a large collection of his letters. A few of his papers and letters are in the British Museum. Among them is a Latin poem entitled 'N. Facii Duellerii Auriacus Throno-servatus' (Addit. MS. 4163), containing a curious narrative of Fenil's plot and a not inelegant description of the jewelled watches. A series of letters to Sir Hans Sloane (*ib.* 4044) extend from 1714 to 1736. Other letters of his are in fasciculus 2 of 'C. Hugenii aliorumque seculi xvii. virorum celebrium Exercitationes Mathematicæ et Philosophicæ,' 4to, the Hague, 1833. To vol. v. of Le Clerc's 'Bibliothèque Universelle,' 1687, Faccio contributed 'Réflexions sur une méthode de trouver les tangentes de certaines lignes courbes, qui vient d'être publiée dans un livre intitulé: Medicina Mentis.' The 'Acta Lipsiensia' for 1700 contains 'Excerpta ex suâ responsione ad excerpta ex litteris J. Bernouilly.' Besides a paper in the 'Philosophical Transactions,' xxviii. 172–6, entitled 'Epistola ad fratrem Joh. Christoph. Facium, qua vindicat Solutionem suam Problematis de inveniendo solido rotundo seu tereti in quo minima fiat resistentia,' Faccio contributed articles on astronomy and Hebrew metres in nearly every number of the 'Gentleman's Magazine' for 1737 and 1738. In addition to the works already mentioned he was author of: 1. 'Epistola . . . de mari æneo Salomonis ad E. Bernardum' in the latter's 'De Mensuris et Ponderibus antiquis Libri tres,' 8vo, Oxford, 1688. 2. 'Fruit-walls improved by inclining them to the horizon,' by a member of the Royal Society (signed N. F. D., i.e. N. Faccio de Duillier), 4to, London, 1699. 3. 'N. Facii Duillerii Neutonus. Ecloga,' 8vo (Ghent?), 1728. 4. 'Navigation improv'd: being chiefly the method for finding the latitude at sea as well as by land,' fol., London (1728). With Jean Allut, Elie Marion, and other zealots, he issued an unfulfilled prophecy with the title 'Plan de la Justice de Dieu sur la terre dans ces derniers jours et du relévement de la chûte de l'homme par son péché,' 2 parts, 8vo, 1714, of which a Latin version appeared during the same year.

A younger brother, JEAN CHRISTOPHE FACCIO, possessed much of Nicolas's learning, but none of his genius. He was elected F.R.S. on 3 April 1706 (THOMSON, *Hist. of Roy. Soc.* appendix iv. p. xxxi), and published in the 'Philosophical Transactions' (xxv. 2241–6) a description of an eclipse of the sun which he had observed at Geneva on 12 May of that year. He died at Geneva in October 1720 (will registered in P. C. C. 5, Buckingham). By his wife Catherine, daughter of Jean Gassand of Forealquiere in Provence, to whom he was married in 1709, he left no issue. Her will was proved at London in March 1752 (registered in P. C. C. 64, Bettesworth).

[Senebier's Histoire Littéraire de Genève, iii. 155–66; Nouvelle Biographie Générale, xvii. 138–41; Biographie Universelle (Michaud), xiii. 405–6; Calamy's Historical Account of my own Life, i. 189–90, ii. 74–5; Biographia Britannica (Kippis), iii. 143–4, art. 'Calamy;' Burnet's Travels (1737), p. 12; Burnet's Own Time (Oxford ed.), iii. 124; Brewster's Memoirs of Sir I. Newton (1855), ii. 36–40; Wilson's Dissenting Churches, iv. 78–9; Kemble's State Papers and Correspondence, pp. 426–9; Hearne's Collections (Oxf. Hist. Soc.), ii. 244, 447; Tatler (Nichols and Chalmers, 1806), iv. 646; Annals of Queen Anne's Reign, vi. 371; Huygenii Exercitationes, fasc. i. 41, ii. 56, 175; Salmon's Chronological Historian, 3rd ed. i. 351; Green's Hist. of Worcester, ii. 93–4, appendix, pp. cxlix–cliv; Wood's Curiosities of Clocks and Watches, pp. 306–10; Nelthropp's Treatise on Watch-work, pp. 92–3, 237–8; Glasgow's Watch and Clock Making, pp. 20, 110, 111, 114, 129; Notes and Queries, 3rd ser. viii. 171–2, 215, 380–1; Dedication of Francis Willis's Synopsis Physicæ, 8vo, London, 1690.] G. G.

FACHTNA, SAINT and BISHOP (*fl.* 6th cent.), of Ros Ailithir, now Rosscarbery, in the south-west of the county of Cork, was descended in the twelfth generation from Lugaid Lagda, brother of Olioll Olum, king of Munster, of the race of Lugaid, son of Ith (from whom the territory derived its name Corca Luidhe). His pedigree in the 'Lebor Brecc' describes him as son of Mongach, son of Maenach, as does the 'Book of Leinster.' In the 'Calendar' of Œngus he is said to have been called *mac mongach*, 'the hairy child,' from his appearance at birth; a legend perhaps suggested by the apparent connection between Mongach, the proper name, and 'mong,' hair.

He first held the office of bishop and abbot of Dairinis Maelanfaidh, 'the oak island of

Maelanfaidh.' This is usually identified with Molanna, an island in the river Blackwater, near Lismore; but the 'Martyrology of Donegal' at 14 Aug. places him at Dairinis in Ui Ceinnselach, that is, the island in the Bay of Wexford, which it appears from an entry at 31 Jan. was also called Dairinis Maelanfaidh, both places probably acknowledging the authority of this saint.

Fachtna is best known as the founder of the great school of Ross, situated on the sea coast near the now useless harbour of Ross, once navigable by ships. The school was easily accessible by sea, and attracted students from abroad, as well as from home. In the life of Mochaemog or Pulcherius (13 March) he is thus referred to: 'He lived in his own monastery, founded by himself near the sea, where a city grew up, in which a large number of scholars is always to be found.' The word 'city' (civitas) used here is applied in ecclesiastical Latin to a monastic school, which consisted of groups of rude huts put together for the students. From this influx of strangers it came to be known as Ros Ailithir, or sometimes Ros Ailithri, 'Ross of the pilgrims or pilgrimage.' Ailithir, a loan word from the Greek 'allotr-ios,' was used, like the Latin 'peregrinus,' to signify a stranger in the narrower sense of one who came with a religious purpose. St. Brendan of Clonfert is reported by Hanmer to have been once *ferleighinn*, or prelector of this school. It continued to exist until 972, when it was destroyed by the Danes. The prelector then in office, named MacCosse (MacCosh), was taken prisoner and carried off to Scattery Island in the Shannon, whence he was ransomed by Brian Boroimhe (926–1014) [q. v.]

All traces of Fachtna's foundation have vanished, but a geography attributed to MacCosse is preserved in the 'Book of Leinster.' Though in its present metrical form it dates from the tenth century, it may have been originally compiled in the time of the founder. It is a summary of the geography of the known world, exhibits some knowledge of Greek, and mentions some facts, such as the burning plain at Baku on the Caspian, formerly known as the 'eternal fires,' which were unknown elsewhere in Europe in that age. The poem has been published with a translation in the 'Proceedings of the Royal Irish Academy.'

It appears to have been after the foundation of Ross that Fachtna became blind (cæcus, which probably represents the Irish *caech* = purblind), and he earnestly besought the Lord for a remedy. In response to his prayers he was informed that he must 'bathe his face and eyes in the milk of the wife of Beoan the artisan.' Not knowing who this person was, he was directed to her by the prophetess Ita, and after a journey of five days arrived at Corcabaiscinn, in the county of Clare, where he discovered the wife of Beoan, and having used the prescribed remedy recovered his sight.

There were several saints of the name, and St. Cuimin of Connor (*fl.* 7th cent.), in his poem on the saints of Ireland, celebrates one, who seems from the reference to his teaching and his hospitality to have been the subject of our sketch:—

> Fachtna the hospitable, the pious, loved
> To teach all with candles.

This may mean that he gave lessons in the evening, and if a conjecture is allowable thus injured his eyesight. According to the 'Book of Lecan' twenty-seven bishops of the race of Lugaidh governed Ross from Fachtna to Ua Dungalach, all of whom were natives of the territory.

Fachtna is supposed to have died in the forty-sixth year of his age. The story just given implies that he was at Ross before the death of St. Ita, i.e. 570, and Colgan thinks he was alive as late as 590. His name is the Irish form of the Latin Facundus; it is locally preserved in the name of the adjoining parish of Kil-faughna-beg, 'the little church of St. Fachtna.' He is sometimes called Faughnan or Fachtnan, i.e. Fachtna with 'án,' the diminutive of affection, added. His day, according to the 'Martyrology of Donegal,' is 14 Aug., although Smith (*Hist. of Cork*) gives the 16th as the day observed in the neighbourhood.

[Lanigan's Eccl. Hist. ii. 193–4; Martyrology of Donegal, pp. 21, 219; Smith's Hist. of Cork, i. 266–7; Calendar of Œngus, cxxiii–cxxxi.; Vita Mochaemog seu Pulcherius, Bollandists' Acta Sanct. 13 March, tom. ii. 281 seq.; Book of Leinster, 351 *a*; Lebor Brecc, 18 *e*; Geography of Ros Ailithir; Proceedings of the Royal Irish Academy, 2nd ser. ii. 219, &c.] T. O.

FAGAN, ROBERT (*d.* 1816), diplomatist and amateur portrait-painter, was born at Cork about 1745. Early in the century he was appointed consul-general for Sicily and the Ionian Islands. For many years he resided in Rome, and between 1794 and 1798 he formed a magnificent collection of works of art, including several chefs-d'œuvre, formerly in the Altieri Palace, and a Greek marble of Alexander, which he presented to the Vatican Museum. The Altieri Claudes were purchased from Prince Altieri by Fagan, who, to save them from the French, took the precaution to secrete them within a wall built by himself under a staircase. It was not long before a rumour of the sale reached the

French authorities, and the purchaser, refusing to deliver up the pictures, was arrested, and for some time confined in the castle of St. Angelo. But the place where they were deposited not having been discovered, he afterwards found means to convey them to England. When the French took possession of Rome in 1799, while attempting to take refuge on board Admiral Nelson's fleet Fagan was arrested with the pictures in his possession, but being released through the interference of a friend, he succeeded in conveying the two Claude pictures to Palermo. They were subsequently transmitted to a merchant in England for the purpose of sale, but through an error in the consignment they were deposited for a considerable time in a custom-house at some port in the west of England. On Fagan's arrival in London he ascertained that his pictures had been advertised for sale; he found no difficulty in proving them to be his property, and they were restored to him on payment of all expenses. They were subsequently disposed of to Mr. Beckford, with a few small Italian pictures, for 1,500*l.*, and purchased from him for 12,000*l.* by Mr. Richard Hart Davis, by whom they were transferred to Mr. Miles. The Leigh Court paintings were sold in 1883, and the celebrated Altieri Claudes — the 'Landing of Æneas' and the 'Sacrifice of Apollo'—are now in the collection of Mr. Vanderbilt of New York, U.S.A. A landscape, representing the embarkation of the queen of Sheba, was bought by Mr. Angerstein, and subsequently by the nation in 1824. Fagan exhibited at the Royal Academy the three following portraits: in 1812 'Children of Lord Amherst' (Sarah and Jeffery), painted at Palermo; 1815, engraved in mezzotint by Dunkarten, 'Portraits of Lady Acton and her Children;' 1816, 'Portrait of Captain Clifford.' At Holland House there is a portrait of Elizabeth, Lady Holland, and at Bayfordbury Park are several works by Fagan. He married a Roman lady of great beauty, whose portrait he painted several times. He died in Rome, 26 Aug. 1816, leaving two children, Estina and George, diplomatist, who died at Caracas in 1869. Between 1812 and 1813 Fagan was at Naples, during which period he was much engaged in corresponding with Queen Caroline of Naples and Lord William Bentinck (see *Historical Review*, Cambridge, July 1887).

[Private information.] L. F.

FAGG, Sir JOHN (*d.* 1701), colonel, was the son of John Fagg of Rye, Sussex (son of John Fagg of Brenzett, Kent), by his marriage with Miss Elizabeth Hudson (Berry, *County Genealogies*, Kent, p. 262). During the civil war he took sides with the parliament and became a colonel. He sat for Rye in the Long parliament. On 19 June 1643 he offered a loan of 1,000*l.* to parliament, which his future brother-in-law, Colonel Herbert Morley, was authorised to accept. He was appointed a commissioner to try the king, and attended in the painted chamber on 10, 12, and 13 Jan. 1648–9, but otherwise bore no part in the trial. On being nominated one of the committee for Sussex he refused to countenance their proposals for 'righting' the county. William Goffe [q. v.], in writing to Thurloe from Lewes, 7 Nov. 1655, states that he had omitted Fagg's name from the commission because he was 'lately observed to be too gratious with disaffected men; besides, will not stirr a haires bredth without coll. Morley' (Thurloe, *State Papers*, iv. 161). At the election of 1654 Fagg was returned for the county of Sussex, and again in 1656, when, however, he was not permitted to take his seat (*Lists of Members of Parliament, Official Return*, pt. i. p. 505). In the parliament of 1658–9 he was returned for the county, Bramber borough, and Horsham, when he elected to sit with Colonel Morley for the county (*ib.* pt. i. p. 510). On 31 July of that year the council of state placed him in command of the Sussex militia. He was directed to pay special regard to the security of Chichester and Arundel, and to promise all who volunteered for this service equal pay with the regular troops while actually under arms. He was also to maintain a correspondence with the army and militia in Kent, Surrey, Hampshire, and Wiltshire, as there might be occasion, and to give frequent intelligence to the council of his proceedings (Thurloe, vii. 712; *Cal. State Papers*, Dom. 1659–60, p. 562). He refused to act with Fleetwood and Lambert's party, and for attempting to raise forces in Sussex to join Haslerig and Morley in Portsmouth, he was seized by Lieutenant-colonel Lagoe and sent prisoner to London in December 1659 (*Mercurius Politicus*, 8–15 Dec. 1659, p. 946). The Rump, on being restored a fortnight afterwards, accorded him a special vote of thanks, 29 Dec. (*Commons' Journals*, vii. 799). Two days later he was placed on the council of state (*ib.* vii. 800). Fagg used his influence to promote the king's return, and was created a baronet 11 Dec. 1660. He was elected for Steyning, Sussex, in March 1661, and held the seat during his life (*Lists of Members of Parliament*). In the election of 1680–1 he was returned for the county as well as for Steyning, but preferred to represent the latter (*ib.* pt. i. p. 550). Fagg acquired the estate of Wiston,

Sussex, which had been sold by Sir Thomas Sherley [q. v.] The heir of the Sherleys, Thomas Sherley, M.D. [q. v.], did his utmost to recover his lost inheritance, basing his claim upon the settlement of the estate made by Sir Thomas Sherley before his death in February 1624–5. His suit was, however, unsuccessful, and on carrying an appeal to the House of Lords in 1675, he was ordered into the custody of the serjeant-at-arms for breach of privilege, Fagg being a member of parliament. The matter occasioned so violent a dispute between the houses, that the king was in consequence compelled to prorogue the parliament on 22 Nov. in the same year (ELWES, *Castles, &c. of Western Sussex*, pt. i. pp. 265, 267; COBBETT, *State Trials*, vi. 1121–88). Fagg died 18 Jan. 1700–1. He married, 19 March 1645, Mary, daughter of Robert Morley of Glynde, Sussex, by whom he had sixteen children. After her death on 20 Nov. 1687 he married, secondly, Ann, daughter of Philip Weston of Newbury, Berkshire, but she died 11 May 1694 without leaving issue. A fine full-length portrait of Fagg is preserved at Wiston.

[Noble's Lives of the English Regicides, i. 206–7; Wotton's Baronetage (Kimber and Johnson), ii. 124–5; Burke's Peerage (1888), p. 525; Cal. State Papers, Dom. 1660–1, p. 247, 1661–2, p. 293; Wood's Athenæ Oxon. (Bliss), ii. 498, iv. 77; will registered in P.C.C. 88, Dyer; Sussex Archæological Collections, vols. v. xii.; W. Durrant Cooper's Parl. Hist. of Sussex; Will of John Fagg, esq. (P. C. C. 97, Rivers); Thurloe's State Papers, v. 456, 490; Evelyn's Diary (Wheatley), iii. 177–83.] G. G.

FAGGE, CHARLES HILTON (1838–1883), physician, son of Charles Fagge, a medical practitioner, and nephew of John Hilton [q. v.], was born at Hythe in Kent on 30 June 1838. Fagge entered Guy's Hospital medical school in October 1856, and in 1859, at the first M.B. examination at the university of London, gained three scholarships and gold medals, an almost unparalleled distinction; in 1861, at the final M.B. examination, he gained scholarships and gold medals for medicine and for physiology, and a gold medal for surgery. In 1863 he graduated M.D., in 1864 became a member, and in 1870 a fellow of the Royal College of Physicians. After being demonstrator of anatomy from 1862 to 1866, Fagge became medical registrar of Guy's in 1866, assistant physician in 1867, and physician in 1880. He was for some years demonstrator of morbid anatomy, lecturer on pathology, and curator of the museum at Guy's. He for some years edited the 'Guy's Hospital Reports,' and at the time of his death was examiner in medicine to the university of London. For about a year and a half he had suffered from aneurysm of the aorta, but he continued to work on his treatise on medicine, which had occupied him for twelve years or more. He had been occupied for many hours on the last day of his life in reading examination papers, when he was seized with difficulty of breathing, and died in half an hour on 18 Nov. 1883, at his house in Grosvenor Street, in his forty-sixth year.

As a consulting physician Fagge was rapidly rising to the front rank, owing to his remarkable painstaking in the investigation of cases. His original papers and his 'Principles and Practice of Medicine,' published in 1886, with important additions by Drs. Wilks and Pye-Smith, the latter having edited the work, place him high among contributors to the scientific advancement of medicine. He was an accomplished clinical physician and a pathologist of very wide grasp, a thinker capable of gathering with infinite patience facts from all quarters, and of arranging them with singular skill so as to make obscure points clear. As a teacher he was accurate, minute, and much valued. He translated the first volume of Hebra's work on cutaneous diseases into English for the New Sydenham Society, and classified and catalogued the invaluable series of models of skin diseases in the museum of Guy's Hospital. He contributed several valuable papers on skin diseases to the 'Guy's Hospital Reports,' the most important being 'On Scleriasis and Allied Affections,' 1867. An admirable article on 'Intestinal Obstruction' appeared in the same reports in 1868. His article on 'Valvular Disease of the Heart' in Reynolds's 'System of Medicine' (vol. iv.) is a masterly one; others on 'Mitral Contraction,' 'Acute Dilatation of the Stomach,' 'Abdominal Abscess,' and on 'Fibroid Disease of the Heart' ('Transactions of the Pathological Society,' xxv. 64–98), are scarcely less notable. In conjunction with Dr. Thomas Stevenson, he made a series of researches on the application of physiological tests for digitaline and other poisons (*Proc. Roy. Soc.* 1865; *Guy's Hospital Reports*, 1866). But an account of the subjects on which he wrote original and valuable papers would traverse much of the most interesting ground in medicine. The 'Lancet' (1886, i. 20) describes his 'Principles and Practice of Medicine' as 'one of the most scientific and philosophical works of its kind, being in truth a mine of clinical and pathological facts, which are dealt with in so masterly a manner that we know not which to admire most, the patient labour and thought expended in bringing them to light, the learning and acumen that illustrate them, or the calm and judicial spirit in which

they are estimated and criticised.' A second edition appeared in 1888. Fagge was of middle height, particularly quiet and unassuming in manner, and much beloved by those who knew him well. He left a widow and two daughters. A bronze tablet has been erected to his memory in the museum of Guy's Hospital.

[Guy's Hospital Reports, 1884, xxiii–xxxi.; Lancet, 1883, ii. 973, 1886, i. 20, 69; Brit. Med. Journal, 1883, ii. 1046; Medical Times, 1883, ii. 614.] G. T. B.

FAGIUS, PAUL (1504–1549), divine, son of Peter Büchlein, schoolmaster of Rheinzabern in the Palatinate, and Margaret Hirnin of Heidelberg, was born in 1504, and at the age of eleven left his father's school for Heidelberg, where he studied under John Brentius and Martin Frechtus. From Heidelberg at about the age of eighteen he removed to Strasburg, where he gave lessons to support himself. At Strasburg he was the pupil of Wolfgang Capito, a famous Hebraist, and became intimate with Bucer and other learned reformers. In 1527 he accepted the post of schoolmaster at Isne in Suabia, where he married. In 1537, after two years' preparatory study at Strasburg, he undertook the duties of pastor at Isne, and distinguished himself for eloquence and zeal. In 1541, when Isne was visited by the plague, his example and exhortations prevented the desertion of the town by the richer inhabitants. All this time he was actively improving himself in Hebrew; he induced the celebrated rabbi, Elias Levita, to come from Venice to help him in his studies, and by the generosity of Peter Buffler, senator of Isne, he was enabled to establish a Hebrew printing-press, which published many works valuable to oriental scholars. These publications gave Fagius a great reputation as a Hebraist, and in 1542, Capito having died at Strasburg of the plague, the senate invited Fagius to take his place as professor of Hebrew; almost at the same time the town of Constance asked him to succeed the eloquent pastor, John Zwick, while the landgrave of Hesse offered him the chair of theology at Marburg. Fagius accepted the post of pastor at Constance for two years, and in 1544 went to Strasburg as Capito's successor; but in 1546 Frederick II, the elector palatine, invited him to Heidelberg to aid the party of the reformation in that university. Fagius published several works while at Heidelberg, but lost his father in 1548, and the triumph of the emperor over the elector began to make the position of conspicuous reformers exceedingly dangerous. Having refused to obey the Interim, he was deposed with Bucer from his offices, and accepted in 1549 the invitation of Archbishop Cranmer and the lord protector to come to England. He arrived in England in April and stayed for some months with the archbishop, till a quartan fever attacked him; he was removed to Cambridge on 5 Nov. in the hope that the change of air might be beneficial, and died there in the arms of Bucer on 13 Nov. 1549. The date is fixed by the statement in the 'Vera Historia' that Fagius died on the Ides of November. Fagius had been appointed reader in Hebrew at Cambridge, and had written portions of a course of lectures on Isaiah, when the fever attacked him. On 25 Sept. he was assigned a pension of 100*l.* per annum by the king. He was buried in St. Michael's Church in Cambridge, but his body was exhumed in Queen Mary's reign and publicly burnt. Three years later, on Queen Elizabeth's accession, his honours were formally and publicly restored, 6 Feb. 1557. [For further particulars see BUCER.]

[Vita Pauli Fagii, Theologi pietate atque linguarum cognitione excellentissimi, per ministros aliquot Ecclesiæ Argentinen. vere et breviter descripta, printed in a book entitled 'Historia Vera: de vita, obitu, sepultura, accusatione hæreseos, . . . D. Martini Buceri et Pauli Fagii . . .' Strasburg, 1562. This book was edited by Conrad Hubert, Bucer's secretary; it contains a list of all Fagius's numerous works, which is printed in Strype's Memorials of Archbishop Cranmer, p. 845. The part of Hubert's book which relates to the burning and restitution of honours was translated into English by Arthur Goldyng, and published in London in 1562. See also Melchior Adam's Vitæ Theologorum, Frankfort, 1705; Nouvelle Biographie Générale, vol. xvii.; Cooper's Athenæ Cantabrigienses, i. 95; Allgemeine deutsche Biographie, vol. vi.; Haag's La France Protestante, Paris, 1852, iii. 71; and the index to Strype's works under 'Fagius.'] R. B.

FAHEY, JAMES (1804–1885), water-colour painter, was born at Paddington, then a village near London, 16 April 1804, and at first studied engraving under his uncle, John Swaine. Afterwards he became a pupil of George Scharf, and then went to Paris, where he studied from the life, and made full-size drawings of dissections, which he reproduced on stone for the use of anatomical students. His earliest exhibited work, a 'Portrait of a young Gentleman,' appeared at the Royal Academy in 1825, and was followed in 1827 by drawings of the church of St. Jacques at Dieppe and the cathedral of Notre-Dame at Paris. Between this time and 1836 he contributed several portraits and landscapes in water-colours to the exhibitions of the Royal Academy, the British Institution, and the

Society of British Artists. Meanwhile the beauties of English scenery led him by degrees to devote himself exclusively to landscape painting, and in 1834 he joined the Associated Painters in Water-Colours, out of which was formed in 1835 the New Society of Painters in Water-Colours (now the Royal Institute of Painters in Water-Colours), which held its first three exhibitions in Exeter Hall, and in 1838 removed to Pall Mall, when Fahey became its secretary. This office he held until 1874, and discharged its duties with much tact and devotion. His works, mostly landscape compositions, in which he introduced figures and groups, were seldom absent from its exhibitions, and his official services were long given without any remuneration. In 1853, 1855, and 1857 he again sent landscape drawings to the Royal Academy, and in 1856 he was appointed drawing-master at the Merchant Taylors' School, from which post he retired with a pension after twenty-seven years' service. He also painted occasionally in oil, and exhibited two pictures at the British Institution in 1861 and 1862. Fahey died at The Grange, Shepherd's Bush Green, London, 11 Dec. 1885. His son, Mr. Edward Henry Fahey, is well known as a painter in water-colours.

[Athenæum, 1885, ii. 814; Illustrated London News, 26 Dec. 1885, with portrait; Exhibition Catalogues of the Royal Academy, British Institution, Society of British Artists, and New Society of Painters in Water-Colours, 1825-84.]

R. E. G.

FAHIE, Sir WILLIAM CHARLES (1763-1833), vice-admiral, of an Irish family settled at St. Christopher's, where his father was judge of the vice-admiralty court, entered the navy in 1777, on board the Seaford, with Captain Colpoys, and afterwards in the Royal George. In October 1779 he was appointed to the Sandwich, bearing the flag of Sir George Rodney, and was present at the defeat of Langara off Cape St. Vincent, and in the several actions with De Guichen on 17 April and 15 and 19 May 1780. In August 1780 he was appointed acting lieutenant of the Russell, in which he was present in the action off Martinique on 28 April 1781, and at St. Christopher's on 26 Jan. 1782. On account of his local knowledge he was afterwards sent by Hood to communicate with the garrison of Brimstone Hill, and on the second occasion, being unable to regain his ship—the fleet putting to sea at very short notice [see Hood, Samuel, Viscount]—he gave himself up to the French general, but was permitted to depart. He rejoined the Russell at St. Lucia, and was present in the actions to leeward of Dominica on 9 and 12 April. In January 1783 he was confirmed in the rank of lieutenant, but remained with his family at St. Christopher's till the outbreak of the war with France in 1793, when he was appointed to the Zebra sloop with Captain Robert Faulknor [q. v.], in which he took part in the brilliant assault on Fort Royal. Sir John Jervis consequently appointed him to the flagship, the Boyne, and on 5 Aug. promoted him to be commander of the Woolwich. On 2 Feb. 1796 he was posted to the command of the Perdrix of 22 guns, in which he continued until she was paid off in August 1799. In 1804 Fahie was again sent out to the West Indies in command of the Hyæna, from which, in 1805, he was moved into the Amelia, and again, in 1806, into the Ethalion, in which ship he assisted at the capture of the Danish West India islands by Sir Alexander Cochrane in December 1807. In November 1808 he was appointed to the Belle Isle of 74 guns, one of the squadron which reduced Martinique in February 1809. He afterwards exchanged with Commodore Cockburn into the Pompée, employed in April 1809 in the blockade of three French ships which had anchored in the roadstead of the Saintes. On the night of 14 April they put to sea, closely followed by the Hazard and Recruit sloops and the Pompée, the rest of the squadron being at a considerable distance. The chase continued during the 15th. At nightfall the French ships separated; the Pompée and her little consorts attached themselves to the Hautpoult; and, mainly through the persistent gallantry of Captain Charles Napier [q. v.] of the Recruit, assisted towards the close by the Castor frigate, brought her to action about four o'clock on the morning of the 17th, and captured her after a sharp combat lasting an hour and a half (James, *Nav. Hist.* 1860, v. 19). In the following August Fahie was appointed to the Hautpoult, which had been commissioned as the Abercromby; in November he was ordered to wear a broad pennant, and in February 1810 assisted in the reduction of Guadeloupe, from which he was sent by Cochrane to take possession of St. Martin's and St. Eustatius. In June he sailed for England in charge of a valuable convoy, and the Abercromby having been refitted, in December he joined the flag of Sir George Berkeley at Lisbon. During the three following years he commanded the Abercromby in the Channel and the Bay of Biscay, and in 1815 was appointed to the Malta, which, on the escape of Bonaparte from Elba, was sent out to the Mediterranean, where Fahie was employed for some months as senior officer on the coast of Italy, a service for which the

king of the Two Sicilies nominated him a commander of the order of St. Ferdinand and Merit. Fahie attained flag rank on 12 Aug. 1819, and in January 1820 was appointed commander-in-chief on the Leeward Islands station, from which in the following year he was sent to Halifax. With the close of his command, in September 1824, his active career terminated. In October he was nominated a K.C.B., and became a vice-admiral on 22 July 1830. In his intervals of half-pay, and on his retirement, he lived almost entirely in the West Indies, where he died, at Bermuda, on 11 Jan. 1833. He was twice married, first, to Elizabeth Renie Heyliger, daughter of Mr. William Heyliger of St. Eustatius; and secondly, to Mary Esther Harvey, daughter of the Hon. Augustus William Harvey, member of council of Bermuda.

[Ralfe's Naval Biog. iv. 34; Marshal's Roy. Nav. Biog. ii. (vol. i. pt. ii.) 715.] J. K. L.

FAIRBAIRN, PATRICK, D.D. (1805–1874), theologian, born on 28 Jan. 1805, at Hallyburton in the parish of Greenlaw, Berwickshire, was son of John Fairbairn, a farmer. After some education at parish schools, he entered the university of Edinburgh in 1818, and became tutor in the family of the Rev. Thomas Johnstone of Dalry. Influenced greatly by his mother, he entered on the usual course of study for the ministry, and was licensed to preach in 1826. He spent some time as tutor in the family of Captain Balfour, a large proprietor in Orkney, and in 1830 he was presented by the crown to the parliamentary parish of North Ronaldshay in the Orkney Islands. The people had the reputation of being wild, and even 'wreckers,' but a marked improvement was effected through Fairbairn's devoted labours. At the same time he carried on a careful course of specific study, and gained a thorough acquaintance with Hebrew and German. In 1836 he was translated to Bridgeton, Glasgow, where one of the new churches, erected under the auspices of Dr. Chalmers, had been placed, and in 1840 to Salton in East Lothian, the parish of which Dr. Gilbert Burnet had been minister. Attached to the principles of the free church, Fairbairn left the established church in 1843, and became minister of the free church in the same parish. In 1845 and 1847 he published the first and second volumes respectively of a work entitled 'The Typology of Scripture,' the design of which was to settle definite principles for the interpretation of the symbolical parts of the Bible.

In 1853 Fairbairn was appointed by the general assembly of the free church professor of divinity in their theological college at Aberdeen. While he was in this office the university of Glasgow conferred on him the degree of D.D. In 1856 he was transferred to the free church college of Glasgow, and on 4 Nov. he was appointed principal. In 1865 he was elected moderator of the general assembly. In 1867 he was appointed one of a deputation to visit presbyterian churches in the United States. He was one of the company for revising the Old Testament scriptures, attended most of the meetings till near his death, and bestowed on his work much careful study. He died very suddenly on the night of 6 Aug. 1874. He was twice married, first, on 27 March 1833, to Margaret Playfair Pitcairn, who died 9 Dec. 1852.

Fairbairn was one of the most systematic, laborious, and persevering of students. In connection with Clark's 'Biblical Cabinet' and 'Foreign Theological Library' he translated in whole or in part several works from the German, the most important of which were Hengstenberg's 'Commentary on the Psalms,' and the same author's 'Commentary on the Revelation of St. John.' In addition to his 'Typology of Scripture,' he published: 1. 'Jonah, his Life, Character, and Mission,' 1849. 2. 'Ezekiel, and the Book of his Prophecy,' 1851. 3. 'Prophecy, viewed in its Distinctive Nature, its special Functions and Proper Interpretation,' 1856. 4. 'Hermeneutical Manual, or Introduction to the Critical Study of the Scriptures of the New Testament,' 1858. 5. 'The Revelation of Law in Scripture,' being the Cunningham Lectures for 1868. 6. 'The Pastoral Epistles of St. Paul,' 1874. 7. 'Pastoral Theology; a Treatise on the Office and Duties of the Christian Pastor' (posthumous), 1875. Fairbairn likewise discharged the laborious office of editor of the 'Imperial Bible Dictionary,' and contributed many important articles to the work.

In his exegetical works Fairbairn showed not a little of the assiduity of the Germans, controlled, however, by cautious judgment and profound regard for the system of evangelical doctrine. He was greatly esteemed among his friends for the uprightness and genuineness of his character, his friendly disposition, and unaffected bearing. Of a very powerful physical frame and commanding appearance, he was always ready for the humblest acts of service, and as a professor was alike honoured and loved by his students.

[Scott's Fasti, pt. v. 411–12, pt. iii. 445; biog. sketch prefixed to Pastoral Theology, by the Rev. James Dodds; personal knowledge.]

W. G. B.

FAIRBAIRN, Sir PETER (1799–1861), engineer and inventor, youngest brother of Sir William Fairbairn [q. v.], was born at Kelso in Roxburghshire in September 1799. He had little education, and his father obtained a situation for him in 1811 in the Percy Main colliery at Newcastle-on-Tyne. For three years Peter continued at Percy Main, until, at the age of fourteen, he was apprenticed to a millwright and engineer in Newcastle, for which business he seemed to have a peculiar 'bent.' He walked every day from Percy Main to Newcastle, and the breakfast-can which he carried is still preserved by the family. During his apprenticeship he made the acquaintance of Mr. Holdsworth of Glasgow, a mechanic, a well-known constructor of cotton machinery, under whom he was placed as foreman, ultimately being appointed traveller to the firm. In 1821 he left Mr. Holdsworth's service to take a situation on the continent. In France he remained a twelvemonth, acquiring a technical knowledge of the native industries, and after a similar period in the Manchester establishment of his brother William accepted a partnership with his former employer, Holdsworth. In 1828 he left Glasgow and began business in Leeds as a machine maker. He had no capital; but Leeds was then in the first flush of its manufacturing prosperity. Fairbairn had already devoted a great deal of attention to flax-spinning machinery, which had been developed in Leeds by Girard, a French inventor. Fairbairn suggested an improvement by which the process was simplified and a great saving effected. He proposed to use eighty spindles instead of forty, and to substitute screws for the old 'fallers' and 'gills.' John Anderson, a Glasgow workman, joined him in perfecting the machine, which was constructed under great difficulties in a small room in Lady Lane, Leeds. Mr. Marshall, a prominent local flax-spinner, promised to replace his old machines with Fairbairn's as fast as they could be turned out. Fairbairn said that he had 'neither workshop nor money.' Marshall thereupon encouraged him to take the Wellington foundry at the New Road End, which was then to let. Fairbairn's energy soon made him independent of Marshall's support. Further improvements were introduced. He constructed woollen as well as flax machinery Trade was stimulated by his improvements in machinery, and he became a notable force in the centre of Yorkshire manufactures. His improvement in the roving-frame, and his adaptation of what is known as the 'differential motion' to it, his success in working the 'screw gill' motion, and his introduction of the rotary gill, were all important factors in the growth of mechanical efficiency. His inventions included machines for preparing and spinning silk waste, and improvements in machinery for making rope yarn. The art of constructing engineering tools was afterwards included in the industrial fabrications of the Wellington foundry, and the Crimean war gave an impetus to this branch of the business. He constructed large machines, utilised at Woolwich and Enfield, for the purposes of cutting, twisting, boring, and tearing iron and steel; cannon-rifling machines, milling machines, planing and slotting machines, &c. His foundry had become a gigantic concern before his death, on 4 Jan. 1861. Fairbairn was a public-spirited and highly respected citizen of Leeds. In 1836 he was elected to the town council, in which he sat until 1842, resigning in that year on account of the increasing demands of his business. In 1854 he was elected an alderman, and, after being appointed a magistrate, was mayor in 1857–8 and 1858–9. The town hall was opened by the queen and the prince consort during his mayoralty, and Fairbairn, who distinguished himself as a host, received the honour of knighthood. During his mayoralty the British Association visited Leeds. He presented to the town hall, at a cost of 1,000*l.*, a statue of the queen by Noble. The inhabitants of Leeds subscribed for a portrait of Fairbairn by Sir Francis Grant, which hangs in the council chamber, and for a bronze statue of him by Noble. Fairbairn was twice married, his first wife, by whom he had one son and two daughters, being Margaret, daughter of Mr. Robert Kennedy of Glasgow; she died in 1843. In 1855 he married Rachel Anne, fourth daughter of Mr. R. W. Brindling, who survived him.

[Life of Sir W. Fairbairn; Baines's Yorkshire, Past and Present; Fortunes made in Business; Parson's History of Leeds, Bradford, Wakefield, &c., 1840; local newspapers, &c.] J. B–y.

FAIRBAIRN, Sir WILLIAM (1789–1874), engineer, was born at Kelso, Roxburghshire, on 19 Feb. 1789. His father, Andrew Fairbairn, was a farm-servant and an expert ploughman; had been impressed during the American war, and on returning to Scotland married the daughter of a Jedburgh tradesman, named Henderson, by whom he had five children. Mrs. Fairbairn, though a delicate woman, was a good housewife, and till 1804 spun and manufactured all the clothes of the family. William learnt his letters from one 'bowed Johnnie Ker,' and acquired a little arithmetic and

elementary knowledge at the parish school. His father farmed three hundred acres for a time under Lord Seaforth with the assistance of the elder children, while William had to take care of his delicate brother, Peter [q. v.] To save the trouble of carrying the child he constructed a 'wagon' with a few simple tools, and then took to building boats and little mills. He afterwards had a little plain schooling at Mullochy, under a Mr. Donald Fraser, and then learnt book-keeping under an uncle who kept a school at Galashiels. When fourteen years old he joined his family at Kelso, where they had been settled by the father, who was managing a farm near Knaresborough. William got employment at 3*s.* a week, until he was laid up by an accident, upon a bridge then being built by Rennie.

Towards the end of 1803 the elder Fairbairn moved with his family to a farm near Newcastle-on-Tyne belonging to the Percy Main colliery. William was employed in the colliery, and on 24 March 1804 was apprenticed to John Robinson, a millwright. He spent his leisure in reading, three days in the week being systematically allotted to mathematical studies and the others to general literature. He also applied his mechanical ingenuity to the construction of an orrery. Being appointed to the care of the engines at the colliery he got more time for reading, and became a member of the Shields library. Here he became a friend of George Stephenson. At the end of his apprenticeship, in March 1811, he obtained employment as a millwright at Newcastle, and afterwards in the construction of some works at Bedlington, where he met his future wife. The works being finished, he sailed for London in December 1811 with a fellow-workman named Hogg. They obtained employment after some difficulties. A clergyman named Hall introduced Fairbairn to the Society of Arts and to Tilloch, the founder of 'Tilloch's Philosophical Magazine,' and employed him in the construction of a steam-engine for digging. The machine failed after absorbing some of Fairbairn's savings. He made something by a sausage-machine, and set out for Bath and Dublin, where by October 1813 he had finished a nail machine, and then went to Manchester. Soon afterwards he married Dorothy, youngest daughter of John Mar, a Kelso burgess. He was employed by a master with whom in 1817 he had some disagreement about a new Blackfriars bridge at Manchester, and thereupon set up in partnership with an old shopmate, James Lillie. They soon acquired a good reputation by providing the machinery for a cotton-mill, and their business rapidly increased. In 1824 Fairbairn went to Zurich to erect two water-mills. By an ingenious contrivance he surmounted the difficulties due to the irregular supply of water, and constructed wheels which worked regularly whatever the height of the river. By 1830 Fairbairn and Lillie had a clear balance of near 40,000*l.*, and were able besides to increase their works so as to employ three hundred hands.

Fairbairn became a member of the Institution of Civil Engineers in 1830. He now began to investigate the properties of iron boats with a special view to improving the system of canal traction. His partner was not favourable to the experiments which he undertook for the Forth and Clyde Company. The publication of his results brought him the thanks of the institution, and the company employed him to construct a light iron passage-boat called the Lord Dundas, which ran for two years between Port Dundas, Glasgow, and Port Eglintoun, Edinburgh.

Fairbairn and Lillie lost much at this time in a speculation for starting a cotton-mill, which crippled their resources as millwrights and led to a dissolution of the partnership, Lillie setting up in opposition to Fairbairn. Fairbairn now devoted his energies to shipbuilding. He first built his ships in sections at Manchester, but in 1835 decided to take works at Millwall, Poplar, in partnership with an old pupil, Andrew Murray. He was supported by government and the East India Company, but found the strain too great and abandoned the Millwall establishment, where two thousand hands were employed. At Manchester he undertook many engineering schemes, experimented on the properties of iron, and, to meet a strike of his workmen, introduced the riveting machine, which has made a revolution in the manufacture of boilers. He took great interest in questions connected with boilers, and founded an association for the prevention of boiler explosions.

In 1839 he inspected the government works at Constantinople, and was decorated by the sultan, who also gave him a firman to be 'chief fabricator' of machinery for the Turkish government in England. He was consulted in 1840 upon the drainage of the Haarlem lake. In 1841 he gave advice to the English government upon the prevention of accidents by machinery. In 1842 he took out a patent (17 July, No. 9409) for improvements in the construction of iron ships, which proved too troublesome for general application. He read a paper on the prevention of smoke before the British Association at York in 1844. When Stephenson designed the tubu-

lar bridge at the Menai Straits he consulted Fairbairn, who made many experiments, and was ultimately appointed to superintend the construction of the bridge 'in conjunction with' Stephenson. The tube was successfully raised in April 1848. Misunderstandings having arisen as to Fairbairn's precise position, he gave up his appointment, and in 1849 published 'An Account of the Construction of the Britannia and Conway Tubular Bridges, with a complete History of their Progress,' containing his own account of the affair. In October 1846 he took out a patent for the new principle of wrought-iron girders he had devised for the bridge, although Stephenson shared in the patent. He stated in 1870 that he had built and designed nearly a thousand bridges. In 1849–50 he submitted plans, which, however, were not adopted, for a bridge over the Rhine at Cologne. Fairbairn made many investigations into the properties of the earth's crust in conjunction with William Hopkins [q. v.], the Cambridge mathematician, and was a high authority upon all mechanical and engineering problems.

Fairbairn caught a chill, from which he never recovered, at the opening of the new buildings of Owens College in 1870. He died 18 Aug. 1874 at the house of his son-in-law, Mr. Bateman of Moor Park, Surrey. He was buried at Prestwick, Northumberland.

Fairbairn had seven sons and two daughters by his wife. He declined a knighthood in 1861, but accepted a baronetage in 1869. In 1840 he bought the Polygon, Ardwick, near Manchester, where he lived till his death, and received many distinguished visitors. He spoke often and well at the British Association and similar meetings. He served as juror in the London exhibitions of 1851 and 1862, and at the Paris exhibition of 1855. In 1855 he was made a member of the Legion of Honour, and he was a foreign member of the Institute of France. He received the gold medal of the Royal Society in 1860, and was president of the British Association in 1861. He received the honorary LL.D. degree of Edinburgh in 1860 and of Cambridge in 1862. He was president of the Institution of Mechanical Engineers in 1854, and of the Manchester Literary and Philosophical Society from 1855 to 1860. A full list of his numerous contributions to the 'Transactions of the Royal Society' and the proceedings of many scientific and learned bodies is given in the life by Mr. Pole.

[Life of Sir W. Fairbairn, partly written by himself, edited and completed by W. Pole, 1877; Account of the Construction of the Britannia and Conway Bridges, 1849; Smiles's George and Robert Stephenson, and Industrial Biography; Iron, its History, Properties, &c.; Fortunes made in Business; various papers contributed by Fairbairn to the proceedings of scientific societies.]

J. B–y.

FAIRBORNE, Sir PALMES (1644–1680), governor of Tangiers, was the son of Colonel Stafford Fairborne of Newark (*Harl. Soc. Publ.* viii. 268–9), and probably related to the Yorkshire family of that name. When a lad he fought as a soldier of fortune in the defence of Candia (Crete) against the Turks (a siege which lasted on and off for twenty years, 1648–69), and, in token of the valour he there displayed, a Turk's head was afterwards included in his arms (see grant or confirmation of arms, about 1677, *Grants*, iii. 63, by Sir H. Norroy). At the age of seventeen Fairborne was back in England (Keepe, *Mon. Westmonasteriensia*, p. 6366; epitaph on monument). In the autumn of 1661 he enlisted as a captain in the newly formed regiment called the Tangiers Regiment of Foot, afterwards the 2nd Queen's, now the Queen's West Surrey Regiment. The regiment mustered one thousand strong, besides officers, on Putney Heath, 14 Oct., and sailed to garrison Tangiers, under the command of the Earl of Inchiquin, in January 1662 (see for these and other details Colonel Davis's history of the regiment). During the next eighteen years Fairborne took a prominent part in the defence of Tangiers, which was exposed to constant attacks from the Moors, receiving the honour of knighthood for his services (Luttrell, *Rel. of State Affairs*, i. 36). By 1664 he had risen to the rank of major. In 1667 he fought a duel with a brother officer, which threatened to have a fatal termination had they not been separated and forced into a reconciliation. The account Fairborne gives of the place in his letters home is deplorable; in 1669 he writes: 'Tangier never was in a worse condition than at present. I hope some care is taken to remedie this, or else the Lord have mercy upon us' (Colonel Davis, i. 95, &c.) The soldiers were often in want of stores and victuals, and constant desertions took place. Fairborne rode on one occasion alone into the enemy's lines, and brought a deserter back in triumph on his horse (26 Dec. 1669). In May 1676 he was made joint deputy-governor in the absence of the Earl of Inchiquin, and on the death (21 Nov.) of his coadjutor, Colonel Allsop, he had the sole command for the next two years. Under Fairborne's firm and wise rule great improvements took place both in the discipline of the garrison and in the construction of the mole for defence of the harbour. But the pay being two years and a quarter in arrears,

disturbances occurred among the soldiers. In December 1677 a serious mutiny took place, which Fairborne promptly quelled; wrenching a musket from the leading mutineer, he shot him dead on the spot. He afterwards wrote home regretting that any man should have fallen by his hand, but hoped that the king would not condemn his zeal in his service (*ib.* i. 122). In the spring of 1678 he went to England. Two years after, 25 March 1680, the Moors, under their emperor, Muley Hassan, blockaded Tangiers, and Fairborne returned early in April to conduct the defence as sole governor and commander-in-chief. In July a new governor, the Earl of Ossory, was appointed over Fairborne's head, in Inchiquin's place. Fairborne petitioned in August that 'the small pittance of 500*l.* per annum allowed him as commander-in-chief might not be taken away, nor yet his pension, as things at Tangiers are three times as dear as in England, and he had not received a farthing of pay' (*ib.* i. 158–60). Ossory died on 30 July, and Fairborne remained as sole defender of Tangiers. The Moors made a desperate attack in October. On the 24th the governor, riding out of the town to inspect the defences, took part in a slight skirmish and was mortally wounded by 'a chance shot,' according to his epitaph, but an account of the engagement says that 'being a man of undaunted spirit, in courage and resolution fearing nothing, but still riding in every place of danger to animate his soldiers, and never changing his horse, the enemy did know him, and firing often, with an unfortunate and fatal shot wounded him mortally' (see account of his death, *ib.* i. 171, &c.) After three days' fighting, which the dying governor watched from a balcony, the Moors were forced to raise the siege and repulsed with great loss, while Fairborne, lingering till evening (27 Oct.), saw his victorious troops march into the town. An account is given of his dying speech in a paper called 'The Tangiers Rescue,' by John Ross, 1681, and all agree in calling him a 'worthy, able, and brave officer' (*Shere's Diary*; *Tangiers State Papers*, No. 30, 27 Oct. 1680, p. 254), 'a man of undaunted resolution and spirit,' and 'of indefatigable diligence' (DAVIS, i. 177). By his wife, Margaret Devereux (first married to a Mr. Mansell), he left a large family in great poverty, but early in 1681 the king granted Lady Fairborne an annuity of 500*l.* (*Notes and Queries*, 2nd ser. iv. 351); their eldest son, Stafford [q. v.], became a knight and rear-admiral. Lady Fairborne afterwards remarried (Paston, son of the first Earl of Yarmouth). She died in 1698, and was buried in Westminster Abbey (CHESTER, *Abbey Registers*). She erected a monument in the nave of the abbey to Fairborne, with an epitaph by Dryden recounting his exploits. Three years after Fairborne's death Tangiers was abandoned to the Moors, and the costly fortifications razed to the ground.

[History of the 2nd Queen's, now the Royal West Surrey Regiment, by Lt.-col. John Davis, vol. i. passim; Addit. MSS. 15892, f. 90, and 17021, f. 14, &c.] E. T. B.

FAIRBORNE, SIR STAFFORD (*d.* 1742), admiral of the fleet, was the eldest son of Sir Palmes Fairborne [q. v.], governor of Tangiers. In June 1685 Stafford was lieutenant of the Bonadventure at Tangiers, and during the illness of his captain commanded the ship in a successful encounter with some Sallee vessels at Mamora (CHARNOCK, ii. 94 *n.*) On 12 July 1686 he was promoted to command the Half Moon, a Sallee prize, and in August 1688 was appointed to the Richmond, from which he was moved into the Fairfax, and, after the revolution, into the Warspite of 70 guns, which he commanded at the battle of Beachy Head, 30 June 1690. At the siege of Cork, in the September following, he served on shore under Marlborough, probably with a naval brigade; in 1692 he commanded the Elizabeth of 70 guns at the battle of Barfleur, and in 1693 the Monck of 52 guns in the fleet under Sir George Rooke [q. v.], which on 19 June, while in charge of the Smyrna convoy, was so disastrously scattered by the French off Cape St. Vincent (BURCHETT, *Transactions at Sea*, p. 486). In 1695 he commanded the Victory, a first-rate, and was moved out of her into the Defiance, a third-rate, on 3 Feb. 1695–6, 'to command the outward-bound trade in the Downs.' On 22 March he was moved back again to the Victory; in June into the London, also a first-rate; and shortly after into the Albemarle, a second-rate. These rapid changes illustrate the peculiar inconvenience of the system then in vogue of paying a captain according to the rate of the ship he commanded. Fairborne was assured at the time that, as they were made for the advantage of the service, they should not be any prejudice to him; but three years later he was still petitioning the admiralty for compensation for the loss he had sustained, amounting in pay alone to nearly 200*l.* (*Captains' Letters*, 12 July 1698, 6 June 1699). In May 1699 he was appointed to the Torbay, but that ship being found not nearly ready, he was transferred to the Suffolk, which he commanded till the end of the year as senior officer in the Downs or at Spithead. In January 1700 he was appointed to the Til-

bury, in which he went to Newfoundland in charge of convoy, and to clear the coast of pirates. Thence he went with convoy to Cadiz, and into the Mediterranean. By March 1701 he was back at Cadiz, and thence returned to England. In the following June he was promoted to be rear-admiral of the blue, and some little time later he was knighted.

In 1702 he was appointed, with his flag in the St. George, to a command in the fleet under Rooke, which failed in the attempt on Cadiz, and achieved the brilliant success at Vigo, on which occasion he moved into the Essex, a ship of lighter draught, but does not seem to have been personally engaged. He was afterwards left under Sir Clowdisley Shovell [q. v.] to bring the prizes home, a service which, in spite of exceptionally bad weather, was safely accomplished by 17 Nov. In the following year Fairborne was promoted to be vice-admiral of the red, and appointed to serve in the grand fleet during the short command of Admiral George Churchill [q. v.], after which, with his flag in the Association, he joined Shovell in the Mediterranean, and with him returned to England in November. From the Downs the squadron was ordered into the Thames, and on the evening of the 25th anchored for the night off the Gunfleet. There the great storm, which broke out the next day, found them. They were unable to weigh, but in the early morning of the 27th the Association was blown violently from her anchors, and, with the wind at W.S.W., was driven helplessly across the North Sea to the coast of Holland, whence, after many dangers and narrow escapes, she at last reached Gothenburg, and, after refitting, was able, not without great difficulty, to return to the Thames (Burchett, p. 656; Charnock, v. 148). In the following year Fairborne hoisted his flag on board the Shrewsbury, in the fleet under Shovell at Lisbon, and, on Shovell's going to the Mediterranean, remained in command of the ships in the Channel. In 1705 he accompanied Shovell to the Mediterranean, and was present at the siege and capture of Barcelona in September and October. In 1706 he was again employed on the home station, commanding the squadron sent off Rochelle in May, and at the reduction of Ostend in June (Lediard, *Naval Hist.* p. 810). In June 1707 he was appointed a member of the council of the lord high admiral, a duty from which he was relieved in June 1708. Upon the death of Sir Clowdisley Shovell in October 1707 he was promoted to be admiral of the white, on 7 Jan. 1707–8, and on 21 Dec. 1708 to be admiral of the fleet; but he had no further employment at sea, though in 1713 he was appointed a commissioner for disbanding the marine regiments (*Cal. State Papers*, Treasury, 7 Aug. 1713). From this time he retired from the service, so completely that, in a navy list referred to by Charnock, he is said to have died in 1716. In lieu of half-pay a special pension of 600*l.* a year was settled on him (*Bill Office Pension Book*, No. 348, 23 Dec. 1714) from 1 Jan. 1714–15. He enjoyed it for many years, and died 11 Nov. 1742 (*ib.* No. 350).

In the petition already referred to (6 June 1699) he describes himself as having a large family to provide for, but gives no details. He also speaks (*Cal. State Papers*, Treasury, 3 Aug. 1703) of the younger children of Sir Palmes Fairborne. One of these, William Fairborne, served with him in the Victory as a lieutenant, and died, 5 Oct. 1708, in command of the Centurion at Leghorn (Charnock, iii. 246).

[Charnock's Biog. Nav. ii. 143; official letters and other documents in the Public Record Office.]

J. K. L.

FAIRCLOUGH. [See also Featley.]

FAIRCLOUGH, RICHARD (1621–1682), nonconformist divine, born in 1621, was the eldest son of Samuel Fairclough (1594–1677) [q. v.] He graduated M.A. as a member of Emmanuel College, Cambridge, of which house he was a fellow. When Benjamin Whichcot [q. v.] was presented in 1643 to the college living of North Cadbury, Somersetshire, he engaged Fairclough to bear him company thither. They had scarcely arrived when Whichcot received a hasty recall to Cambridge, and Fairclough at his request stayed in his place. Soon afterwards the high sheriff of the county applied to Fairclough to deliver the assize sermon on an emergency. He succeeded so well that the sheriff presented him to the rectory of Mells, near Frome, where he was greatly esteemed. When the Act of Uniformity passed he was ejected. After he left Finchingfield, Essex, where he had resided during four or five years with his father and brothers, he became pastor of a congregation at Newman Street, London, whence he removed to Bristol. He was licensed in 1672 to be a general presbyterian teacher, being then resident in Thames Street, London. He died in London 4 July 1682, in his sixty-first year, and was buried in Bunhill Fields, where a monument was erected to his memory, as a 'testimony of gratitude for many obligations,' by Thomas Percival of the Middle Temple. According to John Howe, who preached his funeral sermon, Fairclough was 'a man of a

clear, distinct understanding, of a very quick, discerning, and penetrating judgment, that would on a sudden . . . strike through knotty difficulties into the inward center of truth with such a felicity that things seem'd to offer themselves to him which are wont to cost others a troublesome search.' He was author of 'The nature, possibility, and duty of a true believer attaining to a certain knowledge of his effectual vocation, eternal election, and final perseverance to glory,' a sermon (on 2 Pet. i. 10) printed in N. Vincent's 'The Morning-Exercise against Popery,' 1675, and in vol. vi. of S. Annesley's 'The Morning Exercises,' 1844, &c. Calamy also mentions 'An Abridgment of some of his latter Sermons to his beloved people at Mells.'

[Calamy's Nonconf. Memorial (Palmer, 1802), iii. 199–202; Howe's Funeral Sermon; Wood's Athenæ Oxon. (Bliss), iii. 730; Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 598; Davids's Annals of Evangelical Nonconformity in Essex, pp. 615–16; Cal. State Papers, Dom. 1654, pp. 276, 353, 1655, p. 398.] G. G.

FAIRCLOUGH, SAMUEL (1594–1677), nonconformist divine, was born 29 April 1594 at Haverhill, Suffolk, the youngest of the four sons of Lawrence Fairclough, vicar of Haverhill, by his wife Mary, daughter of John Cole of that town. After some preliminary training under a Mr. Robotham, who said of him that he was the best scholar he had ever taught in the course of thirty years, he was sent to Queens' College, Cambridge, at the age of fourteen. Various stories are told of his strict life and steady attachment to moderate puritan principles. He refused on principle to take a woman's part in the comedy of 'Ignoramus' when about to be presented before James I. It has been wrongly asserted that he was appointed, while still an undergraduate, 'sub-tutor' to Spencer, lord Compton, the eldest son of the then Earl of Northampton; Lord Compton was not born until May 1601. Soon after taking his B.A. degree a Mr. Allington offered him a presentation to a living in Suffolk, but not being of age to receive priest's orders he declined it, and preferred to pursue his theological studies with Richard Blackerby [q. v.], then resident at Ashen, Essex, whose eldest daughter he afterwards married. In 1619 he accepted, after some hesitation, an offer from the mayor and nine aldermen of Lynn Regis, Norfolk, of a lectureship, with 50*l.* a year, a good house, and an additional 50*l.* from the congregation. 'His popularity,' relates Calamy, 'excited the envy of the other ministers, and he was openly opposed by the publicans, whose business declined from the decrease of drunkenness.' Samuel Harsnet, bishop of Norwich, cited him into his court for neglecting to use the sign of the cross in baptism, and the result was that Fairclough retired. He now accepted a similar but a less conspicuous position at Clare, Suffolk, where he had often preached while at Ashen. Before long Sir Nathaniel Barnardiston [q. v.], who was frequently one of his hearers, presented him to the adjoining rectory of Barnardiston, 27 June 1623. He soon met with further opposition. One of the clergymen at Sudbury being ill, Fairclough occupied his pulpit for him, and in the evening he repeated the sermon which he had preached to the family in whose house he lodged. For this articles were exhibited against him in the Star-chamber as a factious man; upon which he was convened before the court of high commission, and forced to attend at different times for more than two years, so that journeys and fees swallowed up the whole profits of his rectory. Matters were only brought to an issue 'through the influence of one' whom it appears that Harsnet 'could not well disoblige,' the requisite 'influence' having been secured by a 'good number of jacobuses.' Sir N. Barnardiston afterwards presented Fairclough to the rectory of Kedington, near Haverhill, and obtained his institution 10 Feb. 1629, 'without his personal attendance upon the bishop, taking the oath of canonical obedience, or subscribing the three articles.' In this living he continued for nearly thirty-five years, preaching four times a week. His Thursday lectures, 'conciones ad clerum,' were much admired, 'all the ministers from many miles round constantly attending them, and often ten or twenty scholars and fellows of colleges from Cambridge.' When the 'Book of Sports' came out, Fairclough was often cited to appear before the archdeacon and commissary at Bury, but managed to evade attendance on the plea of a weakness which disabled him from riding. During the civil war he showed little active sympathy with the presbyterians. He was nominated one of the assembly of divines in June 1643, but excused himself from attending, and though he signed the petition in 1646 he absolutely refused the engagement. He also declined the mastership of Trinity College, Cambridge. In 1662 he could not take the oath, 'and therefore left a valuable living, a pleasant parsonage-house, a fine glebe, a large auditory, a loving people, and a kind neighbourhood. . . . Though he and his family lost above a thousand pounds a year for their nonconformity, he was always chearful.' He resided for four or five years with two of his sons, Richard [q. v.] and Samuel [see below], and his two sons-in-law, George Jones and Richard Shute, who had left their livings, in

an old manorhouse called Sculpins at Finchingfield, Essex, which now became 'a little college.' Father and sons preached by turns in the family, 'and the neighbours came in.' When they were dispersed Fairclough went to live with his youngest son, a conforming minister at Kennett, Cambridgeshire, and then with his daughters at Heveningham, Suffolk, and Stowmarket in the same county successively. He died at Stowmarket 14 Dec. 1677, aged 84, and was buried near the vestry door of the church. He published: 1. 'The Troublers troubled, or Achan condemned and executed. A sermon . . . Apr. 4, 1641,' 4to, London, 1641. 2. 'The Prisoners Praises for their deliverance from their long imprisonment in Colchester, on a day of publique thanksgiving, set apart for that purpose by the Gentlemen of the Committee of Essex, . . . surprised by the enemie at Chelmesford. In a sermon . . . Ps. cxlix. 6–8, preached at Rumford Septemb. 28, 1648,' 4to, London, 1650. 3. 'Ἅγιοι ἄξιοι, or the Saints worthinesse and the worlds worthlessnesse, . . . declared in a sermon [on Heb. xi. 38] . . . at the funerall of . . . Sr Nathaniel Barnardiston,' 4to, London, 1653. 4. 'The Pastor's Legacy,' 12mo, London, 1663. His portrait, a small head by F. H. van Hove, is in Clarke's 'Lives' (1683), p. 153 *b*.

His second son, Samuel Fairclough (1625?–1691), was a fellow of Caius College, Cambridge, and afterwards rector of Houghton Conquest, Bedfordshire, but was ejected in 1662. In 1672 he was licensed a congregational teacher at Chippenham, Cambridgeshire. He died 31 Dec. 1691, aged 66, and was buried at Heveningham, Suffolk, his funeral sermon having been preached by a conformist, Nathaniel Parkhurst, vicar of Yoxford. There are memorials to him and his wife, Frances Folkes of Kedington, in Heveningham Church. It appears that he published nothing but an 'offertory' in verse in 'Suffolk's Tears; or, Elegies on . . . Sir Nathaniel Barnardiston,' 4to, London, 1653; a 'brief account of some remarkable passages of the life and death of Mrs. Anne Barnardiston,' prefixed to John Shower's funeral sermon for that lady, 4to, London, 1682, and an 'epistle' before the funeral sermon for his brother-in-law, Richard Shute, in 1689.

[Clarke's Lives of sundry Eminent Persons, 1683, pp. 153 *b*–192; Calamy's Nonconf. Memorial (Palmer, 1802), i. 283, iii. 272–82; Brook's Puritans, ii. 421 *n.*; Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 598; Davids's Annals of Evangelical Nonconformity in Essex, pp. 609–15; Granger's Biog. Hist. of England (2nd edit.), iii. 39–40; Evans's Cat. of Engraved Portraits, i. 118.] G. G.

FAIRFAX, BRIAN, LL.D. (1633–1711), politician, second son of the Rev. Henry Fairfax (1588–1665) [q. v.], was born at the rectory at Newton Kyme, Yorkshire, on 6 Oct. 1633. He gives some account of his early life in a manuscript narrative written for his sons, and printed in Mr. C. R. Markham's 'Life of Admiral R. Fairfax,' pp. 133–46. He was educated for four years at a school at Coxwold in Yorkshire, whence he was sent to Trinity College, Cambridge, and in due course took the degrees of M.A. and LL.D. in that university. In 1658 he went to France with the Earl of Kildare, and on his return was present at the marriage of the Duke of Buckingham with his cousin Mary Fairfax at Nun Appleton, Yorkshire. When Buckingham was sent to the Tower by the Protector, Brian accompanied Lord Fairfax to Whitehall when he went to demand his son-in-law's release. Brian was constantly with Lord Fairfax during the latter years of his life, and was present at his death. At the end of 1659 Lord Fairfax sent Brian Fairfax on a delicate and dangerous mission to Monck, then in Scotland. In a tract named 'Iter Boreale,' published in the 'Fairfax Correspondence,' Fairfax describes his journey and his interview with the general. Upon his return he found Lord Fairfax, 1 Jan. 1660, calling to his standard the gentlemen of Yorkshire, and took an active part in their organisation. On 6 Jan. he was despatched upon a mission from Lord Fairfax to Lenthall, the speaker of the House of Commons, in London, with an explanation of the intention of the movements in the north. Before his return Monck had reached Yorkshire, and Fairfax was present at the interview between Monck and Lord Fairfax at Nun Appleton. Shortly afterwards, when the parliament sent a commission with Lord Fairfax at its head to the Hague to invite the return of Charles II, Brian accompanied his cousin in the capacity of private secretary. He was afterwards associated with the Duke of Buckingham in two diplomatic visits to the continent, and also acted as Buckingham's agent until prudence led him to resign. He was appointed equerry to Charles II on 21 Jan. 1670, and held the office until the king's death, when he resigned. He took no part in politics under James II. In 1688 he went over to Holland with his young son Brian to pay his respects to the Princess Mary, who was godchild to his cousin the Duchess of Buckingham. He was received very cordially, and when William III came to the throne Brian was made one of his equerries. At the age of fifty-six he found the duties onerous, and after three years he accepted the

post of secretary to a fellow-Yorkshireman, Archbishop Tillotson.

On the death of the archbishop in 1694 Fairfax retired into private life at York, where he devoted himself to literary work, and to acting as the friend and mentor of the younger generations of his family. He carried on a correspondence with most of the literary men of his day. Some interesting communications of his are among the correspondence of Bishop Atterbury. He wrote a life of the Duke of Buckingham, translated the life of the Huguenot, Philip Mornay, seigneur du Plessis, and several poems from his pen are extant, the principal of which is 'The Vocal Oak, a Lament upon Cutting down the Woods at Nun Appleton.' He also edited and published 'The [Autobiographical] Short Memorials' of his cousin, Thomas, lord Fairfax, in 1699. Brian Fairfax died on 20 Sept. 1711. He married, on 22 April 1675, in Westminster Abbey, Charlotte, daughter of Sir Edmund Cary. She died 14 Nov. 1709. Three sons, Brian, Ferdinando, and Charles, were educated at Westminster School.

Brian Fairfax the younger, born 11 April 1676, entered as a queen's scholar in 1690; was elected to Trinity College, Cambridge, in 1693; proceeded B.A. 1697, and M.A. 1700; became fellow of Trinity in 1698; and was commissioner of customs from 1723 till his death, 9 Jan. 1748–9 (*Gent. Mag.* 1749, p. 44). He collected a valuable library and a gallery of pictures at his house in Panton Square. A catalogue of the library preparatory to a sale by auction was printed in April 1756. But, by a subsequent arrangement, the whole was sold to Mr. Child of Osterley Park, Middlesex. It remained at Osterley till May 1885, when it was sold by Sotheby for the Earl of Jersey. A catalogue of Brian Fairfax's pictures and curiosities was issued in 1759. They were then in the possession of Robert Fairfax, who resided at Leeds Castle, Kent, and became seventh Lord Fairfax on the death of his brother Thomas in 1782. Ferdinando was elected from Westminster to Trinity College, Cambridge, in 1694, and proceeded B.A. in 1697. Charles, elected to Christ Church, Oxford, in 1702, was dean of Down and Connor from 1722 till his death on 27 July 1723. He is described as 'a good scholar in the old Irish character' (Cotton, *Fasti Eccles. Hibern.* iii. 227; Welch, *Alumni Westmonast.* pp. 224, 228, 240; information from Mr. C. R. Markham, C.B.)

[Fairfax Corresp. vol. i. and introd.; Civil War, vol. ii.; C. R. Markham's Hist. of the third Lord Fairfax; Herald and Genealogist; Analecta Fairfaxiana (manuscript); Douglas and Wood's Peerage of Scotland, i. 563–5.] T. P.

FAIRFAX, Sir CHARLES (*fl.* 1604), soldier, was the fourth son of Sir Thomas Fairfax of Denton and Nun Appleton in Yorkshire, and brother of Thomas, first lord Fairfax [q. v.] He was born in or about 1567, and when very young he went with his brother to serve under Sir Francis Vere in the Low Countries. Charles became a distinguished commander. At the battle of Nieuport he rallied the English companies at a critical moment with distinguished gallantry, and he was one of the defenders of Ostend. By desire of Sir Francis Vere he went to the camp of the Archduke Albert as a hostage, and he fought in the breach when the Spanish forces assaulted the works in December 1601. In 1604 Fairfax was at the siege of Sluys, commanding troops which routed the Spanish general Velasco. The date and manner of his death have not been ascertained. The notice of the Sir Charles Fairfax in the 'Fairfax Correspondence' (i. xix) is erroneous. He was never governor of Ostend, and he certainly was not slain in the manner and at the time there stated, for he was afterwards at the siege of Sluys.

[Vere's Commentaries; Fairfax Correspondence, i. xix; Clements R. Markham's The Fighting Veres, pp. 279, 301, 308, 321, 324, 326, 329, 330, 367, 452.] C. R. M.

FAIRFAX, CHARLES (1597–1673), antiquary and genealogist, born at Denton in Yorkshire 5 March 1597, was the seventh and third surviving son of Sir Thomas (afterwards first Lord) Fairfax [q. v.] He entered Trinity College, Cambridge, 5 Oct. 1611, and was called to the bar at Lincoln's Inn 9 March 1618. About 1627 he married Mary, sole heiress of the Breary family, of Scough Hall in the forest of Knaresborough and Menston. His life was spent chiefly on his wife's patrimony at Menston, Yorkshire, as the trusted counsellor and faithful annalist of his family. At Menston he was within a few miles of his paternal home at Denton.

A few days before the battle of Marston Moor (2 July 1644) Cromwell and other parliamentary leaders held a conference at Fairfax's house at Menston, around a table now at Farnley Hall, Yorkshire. While his nephew, Sir Thomas, afterwards third lord, did much to preserve the minster and archives at York, Charles was engaged with his brother antiquary, Roger Dodsworth [q. v.], in the search for and rescue of many valuable books and documents. In 1646 he was appointed by his brother, Ferdinando, second lord Fairfax [q. v.], steward of the courts at Ripon, and during the later years of the Commonwealth he was induced to take service as a colonel

of foot, a position which he held in Monck's army in Scotland at the time of the Restoration. Upon Monck's march into Yorkshire he was appointed governor of the town of Kingston-upon-Hull. This office he held only about a year, and then retired to his antiquarian and literary pursuits at Menston with a pension of 100*l.* a year, granted him by Charles II out of the customs at Hull. He died there in December 1673. The registers of Fewston parish church record his burial, and also that of his wife in 1657, but there can be no doubt they were both buried in the Fairfax transept of the parish church at Otley (vide will of Charles Fairfax and the *Analecta Fairfaxiana*), where there is a mural monument to their memory.

Among his children were twin brothers, John, a captain in the army, and Henry [q. v.], a fellow of Magdalen College, Oxford, and dean of Norwich, who were so alike as to be indistinguishable by their own mother.

Fairfax wrote a work yet in manuscript, and of which probably only two copies exist, entitled 'Analecta Fairfaxiana.' It contains pedigrees, carefully written and blazoned on vellum, of all the branches of the Fairfax family, and of many of the families connected with it, interspersed with many genealogical and literary notes, and about fifty anagrams, epigrams, and elegies in Latin, and chiefly from the pen of the compiler, upon the different members of the family and their connections. Brian Fairfax, the nephew of the compiler, says: 'He was an excellent scholar, but delighted most in antiquities, and hath left many valuable collections of that kind. He hath left a most exact pedigree of our family of Fairfax, proved by evidences' (*Fairfax Correspondence*, i. 257). These Fairfax MSS. are now at Leeds Castle, Kent (*ib.* i. cxxxix).

The collection and preservation of the invaluable volumes known as the 'Dodsworth MSS.,' now in the Bodleian Library at Oxford, was the joint work of Fairfax and Roger Dodsworth, and they were for some time in the care of the former. It is usually stated that Lord Fairfax gave these volumes (160) to the Bodleian; but in a note to an account of Edward Fairfax in Atterbury's 'Correspondence' by Brian Fairfax it is stated that it was Henry Fairfax, dean of Norwich (son of Charles), who gave 'Roger Dodsworth's 160 volumes of collections to the university of Oxford.'

By his will, dated 1672, Fairfax bequeathed valuable manuscripts to Lincoln's Inn, according, as he says, to a promise made 'to my late dear friend Dr. Samuel Browne, knt., one of the justices of the common pleas, . . . the said books to remain as my gift and legacy in the public library of the said house, of which I formerly had the honour to be a member.'

[Analecta Fairfaxiana (manuscript); Fairfax Correspondence; Atterbury Correspondence; Herald and Genealogist, September 1870; Hart's Lecture on Wharfdale.] T. P.

FAIRFAX, EDWARD (*d.* 1635?), translator of Tasso's 'Gerusalemme Liberata,' was a son of Sir Thomas Fairfax of Denton, Yorkshire. Douglas says that he was born to Sir Thomas 'by Dorothy, his wife, daughter of George Gale of Ascham Grange, Esq.;' but in the 'Visitation Pedigree,' 1585, there is no Edward among the children of Sir Thomas Fairfax by his wife, Dorothy Gale; and Roger Dodsworth, in 'Sancti et Scriptores Ebor.,' states that he was a natural son. Thoresby, in 'Ducatus Leodiensis,' places Edward and his brother, Sir Charles, among the sons of Sir Thomas Fairfax, but connects them only with a line of dots, 'thus intimating that there was something peculiar' (HUNTER, *Chorus Vatum*). Edward was born at Leeds in 'an ancient house near the church.' He married a sister of Walter Laycock of Copmanthorpe, Yorkshire, chief aulnager of the northern counties, and several of his children were born in Leeds.

In 1600 he published 'Godfrey of Bulloigne, or the Recoverie of Jerusalem. Done into English heroicall verse,' fol., the first complete translation of Tasso's 'Gerusalemme Liberata.' The work is dedicated to Queen Elizabeth in four six-line stanzas, and the dedication is followed by a prose 'Allegorie of the Poem.' Richard Carew had previously translated a portion of the poem, and Fairfax made full use of his predecessor's labours. But in refinement and poetic instinct Fairfax far surpasses not only Carew but the translators of later times. Brian Fairfax states that 'King James valued it above all other English poetry,' and that it solaced Charles I in the time of his confinement. Dryden in the preface to his 'Fables' says: 'Many besides myself have heard our famous Waller own that he derived the harmony of his number from "Godfrey of Bulloigne," which was turned into English by Mr. Fairfax.' On the other hand, Ben Jonson, in one of his conversations with Drummond, gave it as his opinion that the translation was 'not well done.' A second edition appeared in 1624, fol., and in 1817 the work was edited by S. W. Singer, 2 vols. 8vo.

Fairfax also wrote twelve eclogues. Brian Fairfax says that they were written in the first year of James I, and lay neglected in

the author's study for ten years, when a transcript was made for the Duke of Richmond and Lennox. This transcript was burnt in the banqueting house at Whitehall. At a later date the poet's son William rediscovered the original among the loose papers in his father's library, but no complete manuscript copy is now known. Mrs. Cooper, in 'The Muses' Library,' 1737, printed the fourth eclogue, 'Eglon and Alexis,' from a manuscript (containing the twelve pieces) in the possession of the Fairfax family. Another eclogue has been printed in 'Philobiblon Miscellanies,' vol. xii. It is highly probable that a poem in Addit. MS. 11473, ff. 5–6 (which manuscript contains many papers relating to the Fairfax family), entitled 'Ecloga Octava. Ida and Opilio,' is one of the lost eclogues.

Fairfax lived a studious and retired life. On the authority of Brian Fairfax we learn that 'he was very serviceable to his brother, Lord Fairfax, in the education of his children, the government of his family, and all his affairs.' He resided at Newhall, in the parish of Fuiston, Yorkshire. In 1621 two of his daughters were supposed to be bewitched, and Fairfax drew up a full account of the affair. This curious document is printed in 'Philobiblon Miscellanies,' vol. v., under the title of 'A Discourse of Witchcraft. As it was acted in the Family of Mr. Edward Fairfax of Fuystone in the County of York, in the year 1621. From the Original Copy written with his own hand.' In the preface to the 'Discourse' Fairfax describes himself as 'neither a fantastic Puritan nor superstitious Papist, but so settled in conscience that I have the sure ground of God's word to warrant all I believe, and the commendable ordinances of our English Church to approve all I practise.' The domestic troubles attributed to the machinations of the reputed witches continued until April 1623. Fairfax was buried at Fuiston on 27 Jan. 1635 (Hunter, *Chorus Vatum*). His widow was buried on 21 Jan. 1648.

Brian Fairfax mentions that several letters, 'which deserve to be published,' passed between Fairfax and the Romish priest, John Dorrell [Darrel], then a prisoner in York Castle, on the subject of the pope's supremacy, infallibility, idolatry, &c. Dodsworth, who describes Fairfax as 'a singular scholar in all kind of learning,' states that he wrote a 'History of Edward the Black Prince,' which was not published. William Fairfax, the translator's eldest son, a scholar of some repute, was 'grammatical tutor' of Thomas Stanley, the editor of 'Æschylus.'

[Letter of Brian Fairfax to Atterbury in Atterbury Correspondence, iii. 255–69; Hunter's Chorus Vatum; Thoresby's Ducatus Leodiensis, ed. Whitaker, pp. 39, 64; 'A Discourse of Witchcraft,' Philobiblon Miscellanies, vol. v.; Mrs. Cooper's Muses' Library, 1737; Collier's Bibl. Cat. i. 267–9.] A. H. B.

FAIRFAX, FERDINANDO, second Baron Fairfax of Cameron in the peerage of Scotland (1584–1648), son of Thomas Fairfax, first baron [q. v.], of Denton in Yorkshire, and Ellen Aske, was born 29 March 1584 (Markham, *Great Lord Fairfax*, p. 6). Fairfax married in 1607 Mary, daughter of the third Lord Sheffield (*ib.* p. 7). His father seems to have wished to make him a soldier, for he is reported to have said: 'I sent him into the Netherlands to train him up a soldier, and he makes a tolerable country justice, but is a mere coward at fighting' (*ib.* p. 12).

In the last two parliaments of James I and the first four parliaments of Charles I Fairfax represented Boroughbridge (*Return of Names of Members returned to serve in Parliament*, 1878). His father became Baron Fairfax of Cameron in 1627, to which title Sir Ferdinando succeeded 1 May 1640. In the first Scotch war he had commanded a regiment of the Yorkshire trained bands, but he does not seem to have taken any part in the second war (Markham, pp. 27, 34). In the Long parliament he represented the county of York, sided with the popular party, and was one of the committee charged to present the Grand Remonstrance (Rushworth, iv. 436). In religious matters he appears to have desired the limitation of the powers of the bishops, but he expressed himself opposed to the alteration of the liturgy (*Fairfax Correspondence*, ii. 180). When the king left the parliament and established himself at York, Fairfax was one of the committee of five sent thither by parliament to represent it and watch the king's actions (his instructions, dated 5 May 1642, and his letters to parliament are printed in the *Old Parliamentary History*, x. 493, 511, 518–29). He signed the protest against the presentment of the royalist grand jury of Yorkshire (29 Aug. 1642), and received the thanks of the House of Commons for so doing (Rushworth, iv. 648). Shortly after, at a meeting of the partisans of the parliament at Leeds, he was chosen to command the parliamentary forces in Yorkshire; the selection was approved by parliament (27 Sept.), and he received a commission from the Earl of Essex in December (*Fairfax Correspondence*, iii. 21; Rushworth, v. 91). A treaty of neutrality between the leaders of the two parties in the county was signed at Rodwellhaugh on 29 Sept. 1642, to which Fairfax agreed, stipulating that it should be void unless approved

by parliament, which body at once annulled the agreement (*Fairfax Correspondence*, ii. 415; Rushworth, iv. 686; *Old Parliamentary History*, xi. 443). Clarendon unfairly charges Fairfax with perfidy in acquiescing in this decision (*Rebellion*, vi. 260). Fairfax established his headquarters in the West Riding, and succeeded at first in blockading the royalists in York. The arrival of a fresh royalist army from the north under the Earl of Newcastle threw him on the defensive, and he was obliged to retreat behind the Ouse and establish his headquarters at Selby (7 Dec. 1642). Fairfax now became involved in a controversy with Newcastle arising from the proclamations published by the two parties. Parliament published a vindication of Fairfax in a declaration of 3 Feb. 1643, and he himself replied to the charges of his opponent in 'The Answer of Ferdinando Lord Fairfax to a Declaration of William Earl of Newcastle' (Rushworth, v. 131, 139). In March the desertion of Sir Hugh Cholmley [q. v.] and Sir John Hotham [q. v.] obliged Fairfax to retreat from Selby to Leeds. In Leeds he was unsuccessfully attacked by Newcastle in April (Green, *Letters of Queen Henrietta Maria*, p. 189; *Merc. Aulicus*, 25 April), and finally defeated by him with great loss on Adwalton Moor, near Bradford, on 30 June 1643 (Rushworth, v. 279; Markham, p. 107). Fairfax with a few followers made his way to Hull, of which he was appointed governor on 22 July (*Fairfax Correspondence*, iii. 49–52). There he was besieged by Newcastle from 2 Sept. to 11 Oct. 1643. Fairfax's account of the sally which led to the raising of the siege was published in a pamphlet entitled 'A Letter from Ferdinando Lord Fairfax to his Excellency Robert Earl of Essex,' 4to, 1643. His next exploit was the defeat of Colonel John Bellasis at Selby on 11 April 1644, when Fairfax himself led one of the divisions which stormed the town (Rushworth, v. 618). He then joined his forces to the Scots (19 April), and commenced the siege of York. At Marston Moor Fairfax's army was stationed on the right of the parliamentary line, and he commanded its infantry in person. Carried away in the rout of his troops, he is said by Lilly to have fled as far as Cawood (*Life and Times of William Lilly*, ed. 1822, p. 176), but he appears by his letter to the mayor of Hull to have been present at the close of the battle (Sanford, *Studies and Illustrations of the Great Rebellion*, p. 612; Rushworth, v. 634, 636).

On the surrender of York (16 July 1644) Fairfax was appointed governor, and charged with the reduction of the remaining royalist garrisons in Yorkshire (Rushworth, v. 641). In December he captured the town of Pontefract, but was unable to take the castle or to prevent its relief by Sir Marmaduke Langdale in March (*Surtees Society Miscellanea*, 1861; *Siege of Pontefract*, pp. 3, 8, 16). The passing of the self-denying ordinance obliged him to resign his command, but he continued one of the chief members of the committee established at York for the government of the northern counties. On 24 July 1645 parliament also appointed him steward of the manor of Pontefract (*Old Parliamentary History*, xiv. 27). Fairfax died on 14 March 1648, in consequence of an accident, and was buried at Bolton Percy (Markham, p. 303). By his first wife, Mary, daughter of Lord Sheffield, he had issue Thomas, afterwards third lord Fairfax [q. v.], Charles, who became colonel of horse in the parliamentary army, and was killed at Marston Moor, and six daughters. In 1646 he married Rhoda, daughter of Thomas Chapman of Hertfordshire, and widow of Thomas Hussey of Lincolnshire, by whom he had one daughter (*Fairfax Correspondence*, i. preface p. lxxv, iii. 320).

The will of Fairfax, together with a poem on his death, is printed in the 'Fairfax Correspondence' (i. preface p. lxxxiv). A list of pictures, engravings, and medals representing him is given by Markham (*Life of the Great Lord Fairfax*, p. 428). Portraits are also given by Vicars (*England's Worthies*, 1647, p. 35), and Ricraft (*Champions of England*, 1647, p. 28).

[Fairfax Correspondence, vols. i. ii. 1848, ed. Johnson, iii. iv. 1849, ed. Bell; Markham's Life of the Great Lord Fairfax, 1870; Parl. Hist. of England, 1751–62, 8vo; Rushworth's Historical Collections.] C. H. F.

FAIRFAX, Sir GUY (*d.* 1495), judge, was of a Yorkshire family, and third son of Richard Fairfax of Walton, by his wife, Anastasia, daughter of John Carthorpe. He is mentioned (*Rot. Parl.* iv. 164) in 1421 as seised of the manor of Hameldene, being then very young. From his father he inherited the manor of Steeton in Yorkshire, where he built a castle. At first he seems to have been occupied with purely local business. He was in the commission of array for the West Riding in 1435, and in 1460 was commissioned to inquire what lands there were in that riding belonging to Richard, duke of York, who had been attainted in the previous parliament. One of his colleagues was Sir William Plumpton, whose counsel he afterwards was in 1469. He first appears in the year-books in Michaelmas 1463 as a serjeant

and member of Gray's Inn. On 28 April 1468 he was appointed king's serjeant, and in 1476 became recorder of York. He was raised to a judgeship of the king's bench and is first mentioned as a judge in Trinity term 1477. In this office he won an honourable reputation, and on 8 Oct. 1482 he received a grant of a hundred merks yearly in addition to his salary. He was continued in his judgeship on each subsequent demise of the crown, and under Edward V became chief justice of Lancaster (*Grants of Edward V*, 6). He died in 1495. By his wife, Margaret, a daughter of Sir William Ryther, he had six children, four sons (the eldest, William, a judge of the common pleas under Henry VIII) and two daughters.

[Foss's Judges of England; Year-books, 3 and 17 Edward IV; Drake's York, p. 363; Plumpton Correspondence, lii, lxvi.] J. A. H.

FAIRFAX, HENRY (1588–1665), friend of George Herbert, fourth son of Thomas, first lord Fairfax [q. v.], was born at Denton, Yorkshire, in 1588. His uncle, Edward Fairfax [q. v.], who, says Brian Fairfax, was very serviceable to his brother, the first lord Fairfax, in the education of his children, was living at New Hall, Otley, Yorkshire, about 1600. Henry Fairfax proceeded to Trinity College, Cambridge, of which, in 1608, he became a fellow. In the same year George Herbert entered the college, where he also obtained a fellowship. They were intimate friends until Herbert's death in 1634. Fairfax gave up his fellowship on accepting the living of Newton Kyme, Yorkshire, from his father. This preferment he exchanged for a few years for the parish of Ashton-in-Makerfield in Lancashire, returning at the end of that time to Newton Kyme. He married (second wife) Mary, daughter of Sir Henry Cholmeley of Whitby, and his rectory at Newton was during the civil wars 'a refuge and a sanctuary to all their friends and relations on both sides' (*Fairfax MSS.*)

Fairfax took an active part in the unsuccessful movement, about 1640, to obtain the foundation of a university for the north. Petitions were sent up to parliament urging the necessity of such a seat of learning. York and Manchester competed warmly for the honour of receiving it. Fairfax wrote to his brother Ferdinando, then second lord Fairfax [q. v.], 20 March 1641, asking for his influence. In 1646 Fairfax was removed from Newton Kyme to the neighbouring, and much richer, rectory of Bolton Percy. Here he resided for a great portion of the time with his nephew Thomas, third lord Fairfax [q. v.], as a parishioner at Nun Appleton, until the Restoration in 1660. At that time, his position being doubtful, he voluntarily withdrew in favour of a Mr. Wickham, and retired to a private estate which he had inherited at Oglethorpe, Yorkshire. Here he died 6 April 1665. He was buried in the choir of Bolton Percy Church by the side of Mary, his wife, who had died in 1650. His eldest son Henry succeeded a cousin as fourth lord in 1671. His second son, Brian, is separately noticed.

Fairfax was an admirable parish priest, and something of an antiquarian and genealogist. His learned brother, Charles Fairfax [q. v.], the author of 'Analecta Fairfaxiana,' frequently quotes from his notes on antiquarian and family subjects, and evidently held his learning in the highest respect. None of his works now survive, except some anagrams and epigrams in 'Analecta Fairfaxiana.'

[Fairfax Correspondence; Herald and Genealogist, October 1870; Analecta Fairfaxiana (manuscript); C. R. Markham's Admiral Robert Fairfax, where a notice of Henry Fairfax by his son Brian is printed.] T. P.

FAIRFAX, HENRY (1634–1702), dean of Norwich, was a twin son (with John) of Charles Fairfax [q. v.], antiquary and genealogist. Thomas, first lord Fairfax [q. v.], was his grandfather. He was educated at Magdalen College, Oxford, where he graduated B.D. 26 April 1660, and D.D. 10 March 1680. He was elected a fellow in 1659, and was senior fellow in 1687, when James II endeavoured to force on the college a president of his own choosing. Fairfax signed the petition to the king (9 April 1687) begging him to cancel his decree ordering the fellows to elect Anthony Farmer [q. v.] When that appeal failed he voted for a second petition to the same effect (15 April), and on 17 April took a prominent part in electing John Hough to the presidentship. With his colleagues he wrote to the Duke of Ormonde (19 April), entreating his intervention with James II. On 6 June he was summoned before the court of high commission at Whitehall. On 13 June he was brought before Jeffreys, president of the court, protested loudly against the proceedings, denied their legality, and declined to sign any answer to the charges brought against him. Jeffreys abused him roundly, and told him he was fit for a madhouse. On 22 June 1687 the high court commissioners suspended Fairfax from his fellowship; but he disputed the validity of the act, and still resided in the college. When the royal commissioners first visited Magdalen on 20 Oct. Fairfax absented himself, although he was in Oxford, whereupon he was pronounced contumacious (21 Oct.) He appeared before

the commissioners the next day, and boldly denied the right of the king's new nominee, Samuel Parker, bishop of Oxford, to act as president. He would appeal, he said, to the court of king's bench, and with another fellow, Thomas Stafford, signed a plainly worded protest against the proceedings of the Oxford visitors. On being warned of the dangers that awaited him if he persisted in his conduct he withdrew the document, but he was finally expelled the college and his name struck off the books (25 Oct.) On 11 Nov. his fellowship was filled up. On 22 Dec. he was included in the decree which disqualified all the expelled fellows of Magdalen from holding any ecclesiastical benefice. After the abdication of James II Fairfax was restored to his fellowship (25 Oct. 1688). A year later (23 Oct. 1689) he was rewarded for his independence with the deanery of Norwich, and he died there on 2 May 1702, aged 68, being buried in the cathedral.

He is one of the persons credited with the authorship of 'An Impartial Relation of the whole proceedings against St. Mary Magdalen Colledge in Oxon. . . . in 1687,'1688, although it is usually claimed for Charles Aldworth, vice-president of the college.

[Bloxam's Magdalen College and James II (1686–8), published by Oxford Hist. Soc.; Macaulay's Hist. of England; Bishop Cartwright's Diary (Camd. Soc.), pp. 62, 87, 92.] S. L. L.

FAIRFAX, JOHN (1623–1700), ejected minister, second son of Benjamin Fairfax (1592–1675), ejected from Rumburgh, Suffolk, who married Sarah, daughter of Roger and Joane Galliard, of Ashwellthorpe, Norfolk, was born in 1623. Theophilus Brabourne (1590–1662) [q. v.], the sabbatarian, was his uncle by marriage. The Suffolk Fairfaxes are a branch of the ancient Fairfax family of Walton and Gilling, Yorkshire. Fairfax dates his religious impressions from an incident which occurred in his eleventh year: 'the (supposed) sudden death of his sister in the cradle.' He was admitted at Corpus Christi College, Cambridge, in 1640. After graduating B.A. he was appointed a fellow by the Earl of Manchester on 10 Jan. 1644–5 (admitted 14 Jan.) in the room of Thomas Briggs, ejected. He had qualified by subscribing the covenant, and undergoing an examination by the Westminster Assembly. He graduated M.A. in 1647. From his fellowship he was ejected in 1650 or 1651, on refusing to take the 'engagement' of 1649, promising fidelity to the Commonwealth, 'without a king or house of lords.' He then obtained the rectory of Barking-cum-Needham, Suffolk, worth 140*l.* a year, and held it until the Uniformity Act of 1662.

Fairfax continued to reside in his own house at Barking, and used all opportunities of preaching. He received pecuniary assistance from Dame Brook (*d.* 22 July 1683, aged 82), widow of Sir Robert Brook of Cockfield Hall, near Yoxford, Suffolk, a lady who, while thinking separation on account of nonconformity unreasonable, 'relieved many sober nonconformists with great bounty.' He was also aided by his neighbour, John Meadows [q. v.], an ejected minister of good property, who afterwards married his niece. Fairfax's preaching got him more than once into prison. Of his last imprisonment there is a full account in his own letters. On Tuesday, 5 July 1670, Fairfax and other ministers attended the parish church of Walsham-in-the-Willows, Suffolk. 'After the liturgy was read by the minister of the parish a sermon was preached by a non-licensed minister,' Stephen Scandaret. During sermon Fairfax and five other ministers were arrested, and committed to the county gaol at Bury St. Edmunds. At the quarter sessions they were released on their own recognisances to appear at the next assize. The judge before whom they appeared was Sir Richard Raynsford, noted for his severity to nonconformists. The grand jury found a true bill against one of them (Simpson); others, including Fairfax, on 'a general suggestion' of the justices who had committed them, that they were 'persons dangerous to the public peace,' were sent to prison by Raynsford 'till they should find sureties for their good behaviour.' After 'five months' close imprisonment' in Bury gaol, they applied to the common pleas for a writ of habeas corpus, which the judges were of opinion they could not grant, and advised a petition to the king. On 18 March 1671 Fairfax was still in prison. His sister Priscilla (*d.* 1708), who was in the service of Reynolds, bishop of Norwich, urged him to conform. He probably obtained his release at the following assize; and on the issue of the king's indulgence (15 March 1672) he took out a license as 'a presbyterian teacher at the house of Margaret Rozer, Needham Market,' thus resuming the pastoral care of the nonconformist portion of his old parish.

Though now in his fiftieth year, Fairfax entered on a renewed career of great activity in the formation of nonconformist congregations. He preached 'seven times in a fortnight,' besides 'occasional sermons.' His pulpit preparation was 'by meditation' rather than by writing, but his discourses were remarkable for their method and pertinency. He aided the settlement of young ministers, as the ejected died out. On the death of Owen Stockton (10 Sept. 1680), he took the

charge of the nonconformist congregation in Ipswich, in addition to his own. The independent section formed a separate congregation in 1686; on the issue of James's 'declaration for liberty of conscience' next year (4 April), the presbyterians under Fairfax hired a building for public worship in St. Nicholas parish. Timothy Wright became his assistant at Ipswich in 1698. On 26 April 1700 Fairfax opened the existing meeting-house in St. Nicholas Street (now unitarian). His work was done. He died at Barking on 11 Aug. 1700. The funeral sermon was preached on 15 Aug. in the parish church by Samuel Bury [q. v.] Fairfax was succeeded at Needham by his grandnephew, John Meadows, who in his later years was assisted by Joseph Priestley; and at Ipswich by Wright, who died in November 1701, aged 42.

Fairfax married Elizabeth, daughter of William Cowper of Mosborough, Derbyshire. From his eldest son, Nathaniel (1661–1722), are descended the Kebles of Creeting, Suffolk, who possess an original painting of John Fairfax; a duplicate is in the possession of the Harwoods of Battisford, descended from his daughter Elizabeth (born 1668), who married Samuel Studd of Coddenham, Suffolk; his other children were Thomas (?) and William.

He published: 1. 'The Dead Saint Speaking,' &c., 1679, 4to (this is a sermon preached at Dedham, Essex, on 16 Sept. 1668, in memory of Matthew Newcomen [q. v.]; it was reported to Sheldon as containing 'dangerous words' at an 'outrageous conventicle;' the publication, which bears Fairfax's initials, was made against his consent by John Collinges, D.D. [q. v.]). 2. 'Πρεσβύτερος διπλῆς τιμῆς ἄξιος . . . life of . . . O. Stockton . . . funeral sermon,' &c., 1681, 12mo (dedicated to the Lady Brook; the sermon has separate title-page, 'Mors Triumphata,' &c.) Of the life there is an abridged reprint in 'Christian Biography,' 1826, 12mo. 3. 'Primitiæ Synagogæ,' &c., 1700, 4to (sermon on opening the Ipswich meeting-house; dedicated to Sir Thomas Cuddon, chamberlain of the city of London). His funeral sermon (1673) for Samuel Spring, ejected from St. Mary's, Creeting, is quoted by Calamy, but does not seem to have been published.

[Funeral Sermon by S. Bury, 1702; Calamy's Account, 1713, pp. 643 sq., 653, 662 sq.; Walker's Sufferings, 1714, ii. 143; Palmer's Nonconf. Memorial, 1803, iii. 249 (makes him of Christ Church, Oxford); Masters's Hist. College of Corpus Christi (Lamb), 1831; Taylor's Suffolk Bartholomeans, 1840, p. 14 sq. (gives original letters, papers, and pedigrees, and lithographed portrait by Weld Taylor); Davis's Evang. Nonconf. in Essex, 1863, p. 382; Browne's Hist. Congr. Norf. and Suff., 1877, pp. 367, 369, 390, 491, 493 sq.]

A. G.

FAIRFAX, JOHN (1804–1877), journalist and member of the legislative council, New South Wales, was born at Warwick, England, in 1804. After a short time spent at school he was, at the age of twelve, apprenticed to a printer in his native town. Having served his time he went to London and worked for some years on the 'Morning Chronicle' newspaper. His next step was to set up as printer and bookseller in Leamington, near his home and friends. He also started a newspaper, and, having married, settled down as a leading member of the congregational body in that town. Business prospered for a while, but his newspaper brought him into trouble, for, in consequence of some strictures on a public officer, he was prosecuted for libel, and, though the decision was in his favour, the costs were more than he could then pay. He emigrated with his young family, and on 26 Sept. 1838 he accepted the office of librarian to the Australian Subscription Library in Sydney. Ere long he was engaged by Mr. Stokes, the proprietor of the 'Sydney Morning Herald,' then a bi-weekly paper, to assist in the work of editing and publishing. In 1841, in conjunction with Mr. Charles Kemp, and aided by many friends whose confidence he had gained, he took the bold step of buying the 'Herald' of Mr. Stokes. Converted into a daily morning paper, the 'Herald' soon became and still remains the leading journal of Eastern Australia. In 1851 Fairfax visited England, where his first care was to pay off all debts that he had left unpaid in Leamington thirteen years before. Returning to Sydney in 1853 with large additions to his knowledge of printing processes and newspaper work, he bought out his friend and partner, Mr. C. Welch, and became sole proprietor of the 'Sydney Herald.' He afterwards made his sons his partners. A second visit to England (in 1863) enabled him still further to develope his now large establishment in Sydney.

He took an active part in the various enterprises of his time, both benevolent and practical, had a large share in the establishment and management of the Australian Mutual Provident Society, and remained always a most useful member of the congregational body. Only once he presented himself as a candidate for the legislative assembly, when he was defeated. In 1870 he became a member of the council of education, and in 1874 he was appointed a member of the legislative council. This honour he enjoyed for only three years, dying at his

residence, Ginahgulla, near Rose Bay, Port Jackson, on 16 June 1877, aged 73.

He published in pamphlet form the substance of a lecture, delivered in the music hall, Leamington, on 'The Colonies of Australia, their Formation, Progress, and Present State; the Discovery of the Gold Fields,' &c., 2nd edit. 8vo, Lond. [1852].

[Heaton's Australian Dictionary of Dates and Men of the Time; Melbourne Argus, 18 June 1877.] R. H.

FAIRFAX, NATHANIEL, M.D. (1637–1690), divine and physician, was born 24 July 1637, the third and youngest son of Benjamin Fairfax, the ejected incumbent of Rumburgh, Suffolk, by his wife Sarah, daughter of Roger and Joane Galliard. The family claimed kindred with the Fairfaxes of Yorkshire. Nathaniel was educated at Corpus Christi College, Cambridge, as a member of which he proceeded M.A. in 1661 (*Cantabr. Graduati*, 1787, p. 135). During the Commonwealth he was presented to the perpetual curacy of Willisham, Suffolk, whence he was ejected in 1662 for refusing to conform. He then turned his attention to physic as a means of livelihood, took the degree of M.D. at Leyden in 1670 (*Leyden Students*, Index Soc. p. 34), on which occasion he published his inaugural dissertation 'De Lumbricis,' 4to, Leyden, 1670, and practised at Woodbridge, Suffolk. There he wrote 'A Treatise of the Bulk and Selvedge of the World. Wherein the Greatness, Littleness, and Lastingness of Bodies are freely handled. With an Answer to Tentamina de Deo, by S[amuel] P[arker], D.D.,' 8vo, London, 1674, which is curious for the affected exclusion of all words borrowed from the learned languages. Although he was never a fellow, Fairfax contributed some papers to the 'Philosophical Transactions' of the Royal Society, among them one giving 'instances of peculiarities of nature both in men and brutes' (ii. 549). He died 12 June 1690, and was buried at Woodbridge. He was twice married. By his first wife, Elizabeth Blackerby, he had four sons and four daughters, of whom one son, Blackerby, and three daughters only survived him.

BLACKERBY FAIRFAX (*fl.* 1728) was a member of Corpus Christi College, Cambridge, where he took the two degrees in arts, B.A. 1689, M.A. 1693, and was created M.D. 'comitiis regiis' in 1728 (*Cantabr. Graduati*, 1787, p. 135). After leaving Cambridge he studied medicine at the university of Leyden, of which he was admitted M.D. on 18 April 1696 (*Leyden Students*, Index Soc. p. 34). He was appointed a physician in the navy, but had retired by 1717. He wrote: 1. 'A Discourse upon the Uniting Scotland with England: containing the general advantage of such an Union to both Kingdoms,' &c. (anon.), 8vo, London, 1702. 2. 'In Laudem Botanices Oratio . . . On the Praise of Botany, a speech, &c. . . . To which is added a præfatory discourse for establishing a lecture on botany,' Latin and English, 4to, London, 1717. 3. 'Oratio Apologetica pro Re Herbaria contra Medicos Mathematicos. . . . A Speech . . . wherein is given the idea of vegetation and a plea for the use of botany in physick against the neglect of it in favour of mathematicks,' Latin and English, 4to, London, 1718. He also published 'A Treatise of the Just Interest of the Kings of England, in their free disposing power,' &c., 12mo, London, 1703, a tract attributed to Sir Matthew Hale, to which he added 'a prefatory discourse in answer to a discourse on grants and resumptions,' and 'The Letter which Pope Gregory XV wrote to Charles I of England concerning his marriage to the Infanta of Spain, and that Prince's Answer,' which drew forth some 'Observations' from William Matthews, 4to, Ipswich, 1729.

[Browne's Hist. of Congregationalism in Norfolk and Suffolk, p. 494 *n.*; Calamy's Nonconf. Mem. ed. Palmer, 1802, iii. 285, 295.] G. G.

FAIRFAX or **FAYRFAX, ROBERT** (*d.* 1529), musician, is described as 'of Bayford in Herts,' and as belonging to the ancient Yorkshire family of Fairfax, but his name was invariably written Fayrfax by his contemporaries. Dr. Burney (*Hist.* ii. 547) surmises that the two-part song 'That was my woo is nowe my most gladnesse' was addressed to Henry VII on his ascending the throne after the battle of Bosworth Field. If this were so, a later date than 1470 could not be assigned for his birth. It was probably during the last decade of the fifteenth century that he was appointed organist at St. Albans. The organ had been given to the abbey by Abbot John Whethamstede in 1438, and was considered the finest organ then in England. Fairfax is supposed to have held the post of 'informator chori,' or chanter (WOOD, *MS. Notes*, Bodleian). The same authority says: 'I have seen several of his Church services of 5 parts in the Archives of the publick Musick Schoole at Oxon, of which one was called (as having the beginning of) "Albanus" (margin "another Regalis") and several anthems which were sung in monastical or conventual choirs, but are all, or at least mostly lost.' He was at St. Albans, and probably in an official capacity, in 1502, when he received 20*s.* 'for setting an anthem of oure lady and Saint Elizabeth' (*Privy Purse*

Expenses of Elizabeth of York, 28 March 1502). He took the degree of Mus.D. at Cambridge in 1504, and was admitted to the same degree at Oxford in 1511. The 'exercise' for his degree is preserved in a large and very beautiful choir book in the Lambeth Palace Library (Cat. no. 1). It is a Gloria in five parts, and is complete, as the parts were written in 'cantus lateralis,' instead of in separate part-books. The other portions of the mass, which follow immediately upon the Gloria, are probably by Fairfax, although his name only appears over this one movement. This may possibly be a portion of one of the five-part masses mentioned by Wood as existing at Oxford. The other masses by him are in three parts. His name first appears as one of the gentlemen of the King's Chapel in 1509 (22 June), when he was given an annuity of 9*l.* 2*s.* 6*d.*, to be paid part out of the farm of Colemore, Hampshire, by the prior of Suthwyke, and the remainder out of the issues of Hampshire. In 1510 he was paid for the board and instruction of sundry choir-boys, and in 1513 (6 March) John Fyssher, a gentleman of the chapel, receives a corrody in the monastery of Stanley 'on its surrender by Robert Fairfax.' In November of that year Fairfax and Robert Bythesee receive an annuity in survivorship, on surrender of the patent of 22 June, 1 Hen. VIII (1509). On 10 Sept. 1514 he was appointed one of the poor knights of Windsor, with an allowance of 12*d.* a day, in addition to his annuity. Various entries in the State Papers show that he added considerably to his income by writing out music-books. The sum of 20*l.* appears as the most usual charge for 'a pryckesonge book,' or 'a balet boke limned' (i.e. illuminated). It is almost a matter of certainty that the celebrated Fairfax MS. is such a book as this, written by himself, perhaps for his own use. He died shortly before 12 Feb. 1529, on which day Bythesee (or Bithesey) had to surrender the patent of 1513 to R. Buclande upon the death of Fairfax. He was buried in St. Albans Abbey under a stone afterwards covered by the mayor's seat (the mayoress's seat, according to the title-page of the *Fairfax MS.*) Two single part-books in the University Library and St. John's College Library at Cambridge contain part of a mass by him, probably for three voices. Besides the masses in the Music School at Oxford, the Fairfax MS. (Add. MS. 5465) contains the most important of the works that have come down to us. The title-page shows his coat of arms, which bears a sufficient resemblance to that of the family of Fairfax of Deeping Gate, Lincolnshire, although it is so badly blazoned as to have no trustworthy authority; a reference to the pages on which his own compositions are to be found; the motto (in red ink) 'Faueur d'un Roy aut [?] roialle n'est pas Eeritage [?]' and the names of the later owners of the book, General Fairfax (1618), and Ralph Thoresby of Leeds, the author of 'Ducatus Leodiensis.' Among many compositions by Newark, Sheryngham, Hamshere, Turges, Sir Thomas Phelyppes, W. Cornysshe, Browne, Banestre, &c., are five songs by Fairfax: 'That was my woo' above mentioned, 'Most clere of colours and rote of stedfastnesse' for three voices, in the initial M of which the composer's arms are again found; and three other songs for three voices (reprinted in Stafford Smith's 'English Songs'). Hawkins gives an 'Ave summe eternitatis' from the same manuscript, which is not to be found in it; an 'Ave lumen gratiæ' for four voices is in Add. MS. 5054, and a canon with an enigmatical inscription in Add. MS. 31922. The single (Bassus) part (in the British Museum) of a set of books printed by Wynkyn de Worde and published 10 Oct. 1530 contains an 'Ut, re, my, fa, sol, la' for four voices, and a three-part song 'My hartes lust;' a manuscript (Medius) part-book (Harl. MS. 1709) contains 'Lauda tibi Alpha et O;' and Add. MS. 29246 contains the accompaniments, in lute tablature, of two motets and a mass 'Sponsus amat sponsam.' A fragment of a song with the refrain 'Welcome Fortune' was recently found in the lining of a binding in the library of Ely Cathedral. The Christ Church and Peterhouse collections contain music by Fairfax, and Burney (*Hist.* ii. 546, &c.) gives 'That was my woo,' the 'Qui tollis,' and 'Quoniam' from the mass called 'Albanus,' and a 'Gloria' from another mass, all for three voices.

[Grove's Dict. i. 510, ii. 587; Privy Purse Expenses of Elizabeth of York, ed. Nicolas; Wood's Athenæ Oxon. vol. i., Fasti, col. 652; Wood's MS. Notes in Bodleian Library; Brewer's State Papers Henry VIII, i. 28; Calendar of State Papers, Dom. 1514–20; manuscripts in Brit. Mus. as above; information from W. Barclay Squire, esq.] J. A. F. M.

FAIRFAX, ROBERT (1666–1725), rear-admiral, second son of William Fairfax of Steeton and Newton Kyme in Yorkshire, and grandson of Sir William Fairfax [q.v.], colonel in the parliamentary army, slain at the relief of Montgomery on 17 Sept. 1644, was born in February 1665–6. He first went to sea in 1681, in a merchant ship, the Mary, commanded by Captain Bushell, the son of an old parliamentary officer. With Bushell he made two voyages to the Mediterranean. On his return in December 1685 his friends were desirous that he should enter the royal navy, but it

was not till January 1687–8 that he was received as a volunteer on board the Mary, the flagship of Sir Roger Strickland [q. v.] Within a few weeks after the accession of William and Mary, Fairfax was promoted to be lieutenant of the Bonadventure, commanded by Captain (afterwards Sir Thomas) Hopsonn [q. v.] In her he was present at the battle in Bantry Bay, 1 May 1689, and afterwards at the relief of Londonderry, 28 July [see DOUGLAS, ANDREW]. In June 1690 Hopsonn was relieved in the command of the Bonadventure by Captain Hubbard, but Fairfax, remaining in her, was present at the battle of Beachy Head on 30 June 1690. On 15 Nov. he was promoted to the command of the Conception prize, and for the next two years was stationed at Boston in New England, cruising against the French privateers. In June 1693 Fairfax was moved into the Pembroke of 60 guns, and, returning in her to England, was appointed to the command of the Ruby, a 48-gun ship, ordered to cruise on the coast of Ireland for the protection of trade. While on this service he had the good fortune to capture, after a hard-fought action, the Entreprenant, a French privateer of the same nominal force, but larger, and with a more numerous complement. In recognition of this service he was promoted, 24 Dec. 1694, to the command of the Newark of 80 guns, in which, and afterwards in the Cornwall, he was employed in convoy service, in the Channel, in the Bay of Biscay, or on the coast of Portugal, till the peace of Ryswick [see BERKELEY, JOHN, third LORD; ROOKE, SIR GEORGE; SHOVELL, SIR CLOWDISLEY].

By the death of his elder brother, on 20 Jan. 1694, he had succeeded to the Steeton and Newton Kyme estates, and on 20 Nov. of the same year had married Esther, the sister of his old captain, Bushell, and widow of a Mr. Charles Tomlinson of Whitby, to whom, though ten years older than himself, he had had a boyish attachment from the time of his first going to sea. In May 1699 Fairfax commissioned the Severn, which in the following year was one of the fleet sent under Sir George Rooke [q. v.] to maintain the treaty of Altona as between Denmark and Holstein. On returning from the Baltic he was appointed to the Cambridge, and in January 1701–2, on the eve of the declaration of war, was transferred to the 70-gun ship Restoration, one of the squadron which sailed under Sir John Munden [q. v.] in May. After failing to intercept the French squadron off Corunna, Munden and his ships returned to Spithead, and in the following autumn Fairfax was sent out to reinforce the grand fleet, which he joined at Vigo on 18 Oct., too late to share in the glory or the treasure, but in time to take part in the labour of refitting the prizes and bringing them to England. The Restoration was then put out of commission, and in January 1702–3 Fairfax was appointed to the Somerset, from which in May he was transferred to the Kent as flag-captain to Rear-admiral Thomas Dilkes [q.v.], with whom he served during the summer, and especially in the wholesale capture or destruction of the French merchant ships at Granville on 26 July, a service for which Fairfax and the other captains engaged, as well as the rear-admiral, received a gold medal. With the new year Fairfax commissioned the Berwick, a 70-gun ship, in which he sailed in March to join Sir George Rooke and the grand fleet at Lisbon; with this the Berwick continued during the summer; was one of the six ships which vainly chased a French squadron off Cape Palos on 8 May, a failure for which Fairfax and the other captains were tried by court-martial, but fully acquitted; was one of the division actually engaged under Byng at the reduction of Gibraltar (23 July), for his share in which exploit 'the queen afterwards presented Fairfax with a silver cup and cover bearing a suitable inscription, which is still preserved by his descendants' (MARKHAM, p. 181); and took an honourable part in the battle of Malaga (13 Aug.), where her masts, rigging, and sails were shattered and torn, and she had sixty-nine men killed and wounded. The fleet afterwards returned to England for the winter, and in the following February the Berwick was paid off at Chatham, Fairfax being immediately appointed to the Torbay. In her he again went to the Mediterranean, under the command of Shovell, and participated with the fleet in the reduction of Barcelona. After the capture of Monjuich the prisoners were sent on board the Torbay; the Torbay supplied guns to arm the fort, and sailors to haul them up the hill; her marines were landed for service in the trenches, and Fairfax himself had command of the seven bomb vessels, whose terrible fire cowed the garrison, and rendered the approaches of the besiegers easier and safer. When the town capitulated on 4 Oct. the season was already far advanced, and, according to the custom of the day, the fleet at once returned to England. In March 1706 Fairfax was appointed to the Barfleur, and commander-in-chief in the Thames and Medway, but in May he was ordered round to Spithead to join Shovell, then preparing to carry over an expeditionary force intended to effect a descent on the coast of France. After vainly waiting for a pro-

mised Dutch squadron till the summer was passed, a westerly gale forced the fleet to take shelter in Torbay, where it was detained for several weeks, and the original idea of a landing in France had to be given up. The Berwick, by stress of weather, sprang a leak, and was found to be unseaworthy. She returned with difficulty to Portsmouth, where Lord Rivers, the general in command of the troops, with his staff, who had embarked on board, was transhipped to the Tartar frigate, while in December Fairfax, with his ship's company, was turned over to the Albemarle, and during the early part of 1707 was commander-in-chief at Portsmouth. In August, however, he was superseded, Sir John Leake having chosen the Albemarle as his flagship.

Consequent on the death of Sir Clowdisley Shovell (22 Oct. 1707), a promotion of flag-officers was made on 8 Jan. 1707–8. Fairfax, by his seniority, was properly included, and a commission as vice-admiral of the blue was made out for him, was signed by the lord high admiral, and was gazetted. It was then cancelled, and Lord Dursley, who was much his junior, was, by the political interest of his family [see BERKELEY, JAMES, third EARL OF], made vice-admiral of the blue in his stead, with seniority of 10 Jan. Fairfax, naturally indignant at this unworthy treatment, refused all further service. Prince George, indeed, obtained for him a commission as rear-admiral, and half-pay equal to that of the rank which he had been deprived of; and on 20 June 1708 had him nominated a member of the council of the lord high admiral; but with the prince's death, 28 Oct., this appointment came to an end, and Fairfax retired altogether from naval life. At a by-election in 1713 he was returned to parliament for the city of York, but lost his seat in the general election after the accession of George I. He had meantime been elected an alderman of York, of which city he was further elected lord mayor in 1715. In these and other local duties, and in the management and development of his handsome property, the remainder of his life passed away, and he died 17 Oct. 1725. He was buried in the church of Newton Kyme, where sixty years before he had been christened. His wife, though ten years older, survived him by ten years, and died at the age of eighty in 1735. He left two children, a daughter, who married Mr. Henry Pawson, the son of an alderman of York, and a son, Thomas, whose posterity still hold the estates of Steeton, Newton Kyme, and Bilbrough, which last Fairfax acquired by purchase from the collateral family of Lord Fairfax. There are three portraits of the admiral, taken at the ages of thirty, forty-two, and shortly before his death. They are all in the possession of his family at Bilbrough. In a register ticket, dated 1696, he is described as a tall and well-set man of a fair complexion, which corresponds with the earlier portrait of the same date.

[The Life of Robert Fairfax, 'compiled from original letters and other documents,' by C. R. Markham, is a full and detailed life, not only of Fairfax, but also of his family and numerous relations. It is especially rich in the naval history of the period. The memoir in Charnock's Biog. Nav. ii. 312, is meagre and unsatisfactory.] J. K. L.

FAIRFAX, THOMAS, first LORD FAIRFAX of Cameron in the Scottish peerage (1560–1640), eldest son of Sir Thomas Fairfax of Denton and Nun Appleton, both in Yorkshire, was born at Bilbrough, near York, in 1560. As a young man he saw much service in the Low Countries, where he commanded a company of foot under Sir Francis Vere. In 1582 he married Ellen, daughter of Robert Aske of Aughton, Yorkshire. Before and after the death of Mary Queen of Scots he was employed by Elizabeth on several diplomatic communications with James VI of Scotland. James offered him a title, which he had the prudence to decline. In 1588 he tendered his services to James to suppress a rebellion under Lord Maxwell; and on the death of Elizabeth he was, with six of his nearest kindred, one of the first Englishmen who went to Scotland to swear fealty to the king. He had served in France under the Earl of Essex [see DEVEREUX, ROBERT, 1567–1601], and was knighted by him before Rouen in 1591.

After the accession of James I to the throne, he settled down upon his estate at Denton. He bred horses, and wrote a treatise entitled 'Conjectures about Horsemanship,' yet extant in manuscript. He ruled his household with military precision. 'The Order for the Government of the House at Denton,' laying down in great detail the duties of every servant, is also extant, and gives an admirable picture of a gentleman's household at that period.

As a member of the council of the north he was brought into connection with Lord Sheffield, its president. His eldest son, Sir Ferdinando Fairfax [q. v.], married Sheffield's daughter, Mary, in 1607. In 1620 Fairfax's youngersons, William and John, were with the English army in the Low Countries. A letter from William states that his 'white-haired father' had come over to join them, bought horses and arms, and been received with the respect due to his former services. He soon returned, however, and in 1621 heard from

their general that both his sons had been killed at the siege of Frankenthal. Two other sons are stated by Thoresby to have died a violent death in the same year: Peregrine at La Rochelle and Thomas in Turkey. Upon the accession of Charles I, Fairfax unsuccessfully sought a seat for Yorkshire in the parliament of 1625. He drew up a statement of his services, and on 4 May 1627 was created Baron Fairfax of Cameron in the peerage of Scotland. The grant was facilitated by a payment of 1,500*l.*, which was to include all the fees and other expenses. He complained that he had to provide the bags required by the royal emissaries to convey the coin from Denton to Scotland.

Fairfax spent the remainder of his life at Denton, taking, however, even to the last, an active interest in northern political affairs. Archbishop Matthews having complained that of his three sons one had wit without grace, another grace without wit, and a third neither grace nor wit, Fairfax to comfort him said that of his own three sons, Ferdinando, bred to be a soldier, was a mere coward; Henry [q. v.], meant for a divine, was only good as a lawyer; and Charles, sent to the inns of court, was no lawyer though a sound divine. He said on another occasion that he expected something from his grandson, Thomas, afterwards the general [q. v.], but shortly before his death told his son Charles [q. v.] that he was in great trouble about his family, thinking that it would be ruined after his death by the ambition of Thomas, 'led much by his wife.' On 12 June 1639 he wrote to his 'ever-loving grandchild, Thomas Fairfax, captain of a troop of horse in his majesty's service,' exhorting him to serve the king, obey his general, avoid private quarrels, and do his best against the common enemy (the Scots), having apparently some doubts of 'Tom's' prudence.

Fairfax died 1 May 1640. He was buried by the side of his wife, who had died in 1620, in the south transept of Otley Church, where a large altar-tomb, surmounted with their effigies, still commemorates their virtues. The legend, written by Edward Fairfax the poet, Fairfax's brother, describes his wife:

Here lies Leah's fruitfulness, here Rachel's beauty;
Here Rebecca's faith, here Sarah's duty.

Besides the sons mentioned above, Fairfax had two daughters: Dorothy, married to Sir William Constable, and Anne, wife of Sir George Wentworth of Woolley.

Fairfax is said in 'Analecta Fairfaxiana' to have written: 1. A discourse, containing 150 pages, entitled 'Dangers Diverted, or the Highway to Heidelbergh.' 2. 'Conjectures about Horsemanship.' 3. 'The Malitia of Yorkshire.' 4. A large tract on the Yorkshire cavalry and against horse racing. 5. 'The Malitia of Durham.' 6. 'Orders for the House,' &c. 7. Many excellent treatises upon several subjects and not bound together.

[Herald and Genealogist, October 1870; Fairfax Correspondence, vols. i. and ii.; Douglas and Wood's Scottish Peerage, i. 560; Markham's History of the third Lord Fairfax; Hart's Lecture on Wharfdale; Analecta Fairfaxiana (manuscript).] T. P.

FAIRFAX, THOMAS, third LORD FAIRFAX (1612–1671), general, son of Ferdinando, second lord Fairfax [q. v.], was born at Denton in Yorkshire on 17 Jan. 1611–12 (*Fairfax Correspondence*, i. 61). In 1626 he matriculated at St. John's College, Cambridge, and three years later was sent to the Low Countries to learn the art of war under Sir Horace Vere (*ib.* i. 56, 160; MARKHAM, *Life of the Great Lord Fairfax*, p. 13). He was present at the siege of Bois-le-Duc (1629), travelled for a time in France and elsewhere, and returned to England in 1632 in hopes of obtaining permission to join the Swedish army in Germany (*Fairfax Correspondence*, i. 163). Fairfax married, on 20 June 1637, Anne Vere, the daughter of his old commander (*ib.* i. 296–305; MARKHAM, p. 20). During the first Scotch war Fairfax commanded a troop of 160 Yorkshire dragoons, and was knighted by the king on 28 Jan. 1640 (RUSHWORTH, iii. 926; *Catalogue of Knights*). According to Burnet he had a command in the army which was defeated at Newburn, 'and did not stick to own that till he passed the Tees his legs trembled under him' (*Own Time*, 1838, p. 16). Nevertheless it is doubtful whether he took any part in the second Scotch war. From the commencement of the civil war Fairfax was prominent among the supporters of the parliament in Yorkshire. On 3 June 1642 he presented to the king on Heyworth Moor a petition of the Yorkshire gentry and freeholders. The king refused to accept it, and is said to have attempted to ride over him (MARKHAM, p. 48; RUSHWORTH, iv. 632). Fairfax also signed the protest of the Yorkshire parliamentarians on 29 Aug. 1642, and was one of the negotiators of the treaty of neutrality of 29 Sept. When the treaty was annulled he became second in command to his father, and distinguished himself in many skirmishes during the later months of 1642. His first important exploit, however, was the recapture of Leeds on 23 Jan. 1643 (RUSHWORTH, v. 125; MARKHAM, pp. 66–90). Two months later (30 March 1643) Fairfax

was severely defeated by General Goring on Seacroft Moor, as he was engaged in covering the retreat of Lord Fairfax and the main body of his army from Selby to Leeds (*Mercurius Aulicus*, 4 April 1643; *Short Memorial*, p. 16). Nicholas, in relating this event to Prince Rupert, terms Fairfax 'the man most beloved and relied upon by the rebels in the north' (WARBURTON, ii. 150). The capture of Wakefield on 21 May following amply compensated for this misfortune. No more remarkable success was gained by any general during the civil wars. With fifteen hundred men Fairfax stormed a town held by twice that number, taking General Goring himself, twenty-eight colours, and fourteen hundred prisoners. Looking back on it many years later he described it as 'more a miracle than a victory' (RUSHWORTH, v. 270; *Short Memorial*, p. 18). May compares it to 'a lightening before death,' for it was followed almost immediately by the total defeat of the two Fairfaxes at Adwalton Moor (30 June). In that fatal battle Sir Thomas led the right wing, and, escaping from the rout with a portion of his troops, he threw himself into Bradford, and when Bradford could resist no longer cut his way through Newcastle's forces, and succeeded in reaching his father at Leeds (RUSHWORTH, v. 279; *Short Memorial*, p. 19). During the flying march to Hull which now took place he commanded the rear-guard, and was severely wounded. When Hull was besieged he was sent into Lincolnshire with twenty troops of horse to join Cromwell and Manchester, and took part with them in the victory of Winceby on 11 Oct. 1643. 'Come let us fall on, I never prospered better than when I fought against the enemy three or four to one,' said Fairfax when he first viewed the royalists, and marked their numbers. Manchester, in his despatch to the lords, writes: 'Sir Thomas Fairfax is a person that exceeds any expressions as a commendation of his resolution and valour' (VICARS, *God's Ark*, p. 47; *Old Parliamentary Hist.* xii. 423). On 29 Jan. 1644 Fairfax defeated Lord Byron and the English troops recalled from Ireland at Nantwich in Cheshire, took fifteen hundred prisoners, and followed up the victory by capturing three royalist garrisons.

In March 1644 he returned into Yorkshire, and shared in the victory at Selby, to which his own leading of the cavalry very greatly contributed, 10 April 1644 (RUSHWORTH, v. 617). According to Clarendon, 'this was the first action Sir Thomas Fairfax was taken notice for' (*Rebellion*, vii. 400). At Marston Moor Fairfax commanded the horse of the right wing, consisting of fifty-five troops of Yorkshire cavalry and twenty-two of Scots, in all about four thousand men. The regiment under his immediate command charged successfully, but the rest of his division was routed, and he reached with difficulty, wounded and almost alone, the victorious left of the parliamentary army (*Short Memorial*, p. 29).

At the siege of Helmsley Castle, during the following August, Fairfax was dangerously wounded by a musket-ball, which broke his shoulder, and a royalist newspaper exultingly prophesied for him the fate of Hampden (*Mercurius Aulicus*, 10 Sept. 1644). While he was slowly recovering from his wound parliament undertook the reorganisation of its army. Fairfax had stronger claims than any one, now that members of the two houses were to be excluded from command. It was at first rumoured that he was to command merely the cavalry of the new army, but on 21 Jan. 1645, by 101 to 69 votes, the House of Commons appointed him to command in chief (*Commons' Journals*, iv. 26). The ordinance for new modelling the army finally passed on 15 Feb., and on 19 Feb. Fairfax was solemnly thanked by the speaker for his past services, and informed that parliament 'had thought fit to put upon him the greatest trust and confidence that was ever put into the hands of a subject.'

Fairfax received his appointment, if his later apologies can be trusted, with some diffidence: 'I was so far from desiring it that had not so great an authority commanded obedience, being then unseparated from the royal interest, besides the persuasions of nearest friends not to decline so free and general a call, I should have hid myself among the staff to have avoided so great a charge' (*Short Memorials*, p. 3). A dispute arose between the two houses concerning the appointment of the officers, whom Fairfax was empowered to nominate subject to their approval. The terms of his commission gave rise to long discussions. The commission, as finally passed, differed in one important particular from that of Essex: in spite of the opposition of the lords the name of the king and the clause requiring the preservation of his person were left out (*Old Parliamentary Hist.* xiii. 422, 432, 436). The new army and its general were scoffed at by foes and distrusted by many of their friends. 'When I went to take my leave of a great person,' says Fairfax, 'he told me he was sorry I was going out with the army, for he did believe we should be beaten' (*Short Memorials*, p. 3). In his letters to the queen the king styled Fairfax 'the rebels' new brutish general,' and

confidently anticipated beating him ('King's Cabinet Opened,' *Harleian Miscellany*, vii. 547, 553).

All April Fairfax was engaged in organising the 'new model.' On 1 May he set out from Reading intending to relieve Taunton, but was recalled halfway to undertake the siege of Oxford. Left to himself he would have followed the king and forced him to fight, but the orders of parliament were peremptory. 'I am very sorry,' he wrote to his father, 'we should spend our time unprofitably before a town, whilst the king hath time to strengthen himself, and by terror to force obedience of all places where he comes' (*Fairfax Correspondence*, iii. 228). Oxford was blockaded rather than besieged from 19 May to 5 June, when the welcome order came to raise the siege. At Naseby, on Saturday, 14 June 1645, Fairfax brought the king to a battle, and defeated him with the loss of all his infantry, artillery, and baggage. All accounts of the battle agree in describing the reckless courage which the general himself displayed. He headed several charges, and captured a standard with his own hand (Sprigge, p. 43; Whitelocke, vol. i.; Markham, p. 221). 'As much for bravery may be given to him in this action as to a man,' observes Cromwell (Carlyle, Letter xxix.) Fairfax now, after recapturing Leicester, turned west, relieved Taunton, and defeated Goring at Langport in Somersetshire on 10 July. The last royal army of any strength was thus shattered. 'We cannot esteem this mercy less, all things considered, than that of Naseby fight,' wrote Fairfax (*Fairfax Correspondence*, iii. 235). Bridgwater fell a fortnight later (24 July), and Bristol was stormed after a three weeks' siege (10 Sept.) The letter in which Fairfax summoned Prince Rupert to surrender that city contains a remarkable exposition of his political creed at this period of his life (Sprigge, p. 108). In October the army went into winter quarters after establishing a line of posts to confine Goring to Cornwall and Devonshire, and to block up Exeter. The campaign of 1646 opened with the capture of Dartmouth (18 Jan.), which was followed by the defeat of Hopton at Torrington (16 Feb.), and the capitulation of Hopton's army (14 March). At Torrington Fairfax had a narrow escape owing to the explosion of a royalist magazine. 'I must acknowledge,' he writes, 'God's great mercy to me and some others, that stood where great webs of lead fell thickest, yet, praised be God, no man hurt' (*ib.* iii. 285). The rest of the war consisted of sieges; Exeter surrendered on 9 April, Oxford on 20 June, and Raglan on 17 Aug. After the capitulation of Oxford Fairfax retired for a time to Bath for the benefit of his health, which was greatly impaired by the campaign and by his many old wounds. Rheumatism and the stone appear to have been his chief ailments (*ib.* iii. 251; Sprigge, p. 315). In November he returned to London to receive the thanks of both houses of parliament and of the city. 'Hereafter,' said Lenthal, 'as the successors of Julius Cæsar took the name of Cæsar, all famous and victorious succeeding generals in this kingdom will desire the addition of the name of Fairfax' (*Old Parliamentary Hist.* xv. 166). After Naseby parliament had voted 700*l.* for a 'jewel' to be presented to Fairfax in commemoration of his victory. This, after passing through the hands of Thoresby and Horace Walpole, was in 1870 in the possession of Lord Hastings (Markham, p. 435). In the Uxbridge propositions in December 1645 parliament had stipulated that the king should create Fairfax an English baron, and that he should be endowed with lands to the value of 5,000*l.* a year. Lands to that value were settled upon him after the failure of the treaty (Whitelocke, ii. 73; *Old Parliamentary Hist.* xiv. 139).

In the spring of 1647 parliament took in hand the reduction of the army, and voted on 5 March that Fairfax should be general of the limited force to be still maintained. 'Some wondered,' says Whitelocke, 'it should admit a debate and question' (*Memorials*, ii. 119). The soldiers objected to be disbanded until they were paid their arrears, and secured from civil suits for military actions, and they petitioned Fairfax to that effect. Fairfax was ordered to suppress their petition, and did so, but this did not put a stop to the agitation among them. Waller and Holles unjustly throw a doubt on the sincerity of his efforts (Waller, *Vindication*, pp. 52, 72, 81, 85; Holles, *Memoirs*, ed. 1699, pp. 84, 88). Negotiations between the commissioners of the parliament and the representatives of the army continued during April and May. From 21 April to 21 May Fairfax was in London consulting a physician. His friends' entreaties overcame his own wish to resign (*Short Memorial*, p. 4). At the end of May parliament ordered him back to the army, one of the members insultingly saying that he had time enough to go to Hyde Park but not to attend to his duty. He communicated the final offers of the parliament to a meeting of officers at Bury St. Edmunds on 28 May. They declared them unsatisfactory and pressed him to appoint a general rendezvous of the army for the consideration of the question. In forwarding the resolutions of the council of war to parliament Fairfax earnestly begged

the latter to adopt a more moderate course, and defined his own attitude: 'I intreat you that there may be ways of love and composure thought upon. I shall do my endeavours, though I am forced to yield something out of order, to keep the army from disorder or worse inconveniences' (*Old Parliamentary Hist.* xv. 383–90). Three days later the seizure of the king by Joyce took place, 3 July, an act which showed how completely the army had thrown off the control of the general. Fairfax states that he immediately sent Colonel Whalley and a couple of regiments to remove Joyce's force and conduct the king back to Holmby, but the king refused to return, and when Fairfax himself attempted to persuade him to do so said to him, 'Sir, I have as good interest in the army as you.' The general's proposal to punish Joyce for insubordination was rejected by a council of war (*Short Memorial*, p. 7). In the account which Fairfax gave to the parliament of these events he explains his unwilling assumption of the charge, and states that he has placed a trusty guard round the king 'to secure his majesty's person from danger, and prevent any attempts of such as may design by the advantage of his person the better to raise any new war in this kingdom' (*Old Parliamentary Hist.* xv. 411). In the general rendezvous at Newmarket on 5 June the army established a council for its own government, consisting of the general officers who had composed the old council of war and representatives of the officers and soldiers of each regiment. By this body the army was governed till the outbreak of the second civil war, and by it the political manifestos of the army were drawn up. Fairfax states 'from the time they declared their usurped authority at Triploe Heath I never gave my free consent to anything they did; but, being yet undischarged of my place, they set my name in a way of course to all their papers whether I consented or not' (*Short Memorial*, p. 9). The declarations of the army are usually signed 'John Rushworth, by the appointment of his Excellency Sir Thomas Fairfax and the Council of War.' With parts of the policy followed by the council of war Fairfax seems nevertheless to have entirely agreed. In a long letter of 8 July he vindicates the conduct of the army in treating with the king, and their policy towards him. He recommends 'all kind usage to his majesty's person,' and urges 'that tender, equitable, and moderate dealing towards his majesty, his royal family, and his late party, so far as may stand with safety to the kingdom, is the most hopeful course to take away the seeds of war or future feuds amongst us for posterity, and to procure a lasting peace and agreement in this now distracted nation' (*Old Parliamentary Hist.* xvi. 104). At the end of July the army marched on London, ostensibly to protect the parliament from the violence of the city. The general professed himself 'deeply afflicted with the late carriages towards the parliament,' and promised to use all his power 'to preserve them, and in them the interest of the nation' (*ib.* p. 188). Nine lords and about one hundred commoners joined the army, and engaged to live and die with Fairfax and the army in vindication of the honour and freedom of parliament, 4 Aug. 1648. On 6 Aug. he brought them back to Westminster, and received the thanks of parliament for his services. There is little doubt that in the negotiations of the following months Fairfax continued to side with those who desired to make terms with the king, but he confined himself mainly to his military duties, and his name appears hardly ever in the accounts of the negotiations.

To a considerable extent he succeeded in restoring the discipline of the army. Early in September he was able to report to parliament that six thousand foot and two thousand horse were ready to serve in Ireland if their arrears were satisfied. He never ceased to urge on parliament the necessity of providing for the pay of the soldiers (Rushworth, vii. 795, 815). In the great reviews which took place in the following November the mutinous regiments were reduced to obedience, and the levellers for a time suppressed. 'Without redress of these abuses and disorders,' announced Fairfax, 'his excellency cannot, nor will any longer undergo or undertake, further to discharge his present trust to the parliament, the army, and the kingdom.' In the second place, 'though he is far above any such low thoughts as to court or woo the army to continue him their general, yet to discharge himself to the utmost and to bring the business to a certain and clear issue,' he promised to adhere to the army in the endeavour to obtain the satisfaction of their claims as soldiers, and the reform of parliament. Other political questions were to be left to parliament. Every regiment solemnly engaged to accept this compromise (*Old Parliamentary Hist.* xvi. 340). It was more easy, however, to restore order in the ranks than to moderate the political zeal of the council of war. According to Fairfax, that body resolved at one time 'to remove all out of the house whom they conceived to be guilty of obstructing the public settlement.' Cromwell and others pressed him urgently to sign orders for that

purpose, but his delaying to do so for three or four days, and the outbreak of the second civil war, prevented the fulfilment of this design (*Short Memorials*, p. 5). Lambert was despatched to the north to check the march of the Scots, Cromwell to the west to suppress the insurrection in Wales, while the general himself undertook to provide for the safety of London. Clarendon goes so far as to say that Fairfax, even at this date, refused to serve against the Scots (*Rebellion*, xi. 8, 58). The Kentish royalists were crushingly defeated at Maidstone on 2 June, and on 13 June Fairfax laid siege to Colchester, into which the leaders of the insurrection and the remnant of their army had thrown themselves (RUSHWORTH, vii. 1137, 1155). The garrison held out for seventy-five days, till hunger and the impossibility of relief forced them to surrender (27 Aug. 1648). Fairfax has been severely blamed for the execution of Lucas and Lisle, and the subsequent condemnation of Lord Capel. Their execution, however, was no breach of the terms on which Colchester capitulated. By those terms the lives of the soldiers and inferior officers were guaranteed, but the superior officers surrendered 'at mercy,' which was beforehand defined to mean 'so as the lord-general may be free to put some immediately to the sword, if he see cause; although his excellency intends chiefly . . . to surrender them to the mercy of the parliament' (*ib.* vii. 1247). In accordance with the discretionary power thus reserved, Lucas and Lisle were immediately shot by sentence of the council of war, 'for some satisfaction of military justice and in part of avenge for the innocent blood they have caused to be spilt, and the trouble, damage, and mischief they have brought upon the town and the kingdom' (*ib.* vii. 1243). 'The other leaders,' wrote Fairfax, 'I do hereby render unto the parliament's judgment for further public justice and mercy, to be used as you shall see cause.' Parliament thought fit to condemn Capel to death, and for that sentence Fairfax was in no way responsible. Capel pleaded that quarter had been promised him, and Fairfax was called on to explain to the high court of justice that the promise was subject to the reservations above mentioned, and did not in any way bind the hands of the civil authority (*Short Memorials*, p. 9). The charge of equivocation which Clarendon brings against him is entirely unfounded (*Rebellion*, xi. 257). While the siege of Colchester was in progress parliament had opened negotiations with the king on terms which the army and the independents deemed unsatisfactory. Both called on Fairfax to intervene. During the siege of Colchester, Milton addressed to him a sonnet, in which he was summoned to take in hand the settlement of the kingdom and clear the land of avarice and rapine (Sonnet xv.) Ludlow came to the camp and urged him to prevent the conclusion of the treaty, to which Fairfax answered in general terms that he was resolved to use the power he had to maintain the cause of the public (*Memoirs*, ed. 1751, p. 101). As soon as the siege was over, regiment after regiment presented addresses to their general against the policy of parliament. He transmitted to the House of Commons the army remonstrance of 16 Nov., in which the rupture of the treaty and the punishment of the king were demanded in the plainest terms. He requested, on their behalf and his own, that the remonstrance might be immediately considered, 'and that no failing in circumstances or expressions might prejudice either the reason or justice of what was tendered or their intentions' (*Old Parliamentary Hist.* xviii. 160; RUSHWORTH, vii. 1330). At the same time, to prevent the escape or the removal of the king, he sent Ewer to replace Hammond as governor of the Isle of Wight. On 30 Nov. another declaration was published in the name of the general and army complaining of the laying aside of their remonstrance, disowning the authority of the majority of the House of Commons as corrupt, and promising to own that of the honest minority if they would separate themselves from the rest. Like the former, this was backed by a private letter from Fairfax to the speaker (CARY, *Memorials of the Civil War*, ii. 70). The army then occupied London, and on 6 Dec. Pride's Purge took place. Fairfax protests that he had no knowledge of the forcible exclusion of the members until it had actually taken place, and the statements of Ludlow, Clarendon, and Whitelocke appear to confirm this.

But his retention of his post after Pride's Purge, his answers to the demands of the commons for the release of their members, and his signature of warrants for the confinement of the prisoners render it impossible to acquit him entirely of responsibility (*Old Parliamentary Hist.* xviii. 461, 465). His attitude with respect to the king's execution, though somewhat similar, was more decided. It may be conjectured that Fairfax approved of the trial and deposition of the king, but did not contemplate his execution. The army remonstrance had styled Charles 'the capital and grand author of our troubles,' and demanded that he should be specially brought to justice for 'the treason, blood, and mischief he is guilty of.' This ought to have opened the eyes of Fairfax to the probable

consequences of putting force on the parliament. He was appointed one of the king's judges, and attended the preliminary meeting of the commissioners (8 Jan. 1649), but that meeting only. When the name of Fairfax was read out at the head of the list of judges, on the first day of the trial, Lady Fairfax is said to have protested that her husband was not there, nor ever would sit among them, and that they did wrong to name him as a sitting commissioner (RUSHWORTH, vii. 1395; CLARENDON, xi. 235). Fairfax says himself of the king's death: 'My afflicted and troubled mind for it and my earnest endeavours to prevent it will sufficiently testify my dislike and abhorrence of the fact' (*Short Memorials*, p. 9). What the precise nature of those endeavours was is uncertain. According to Brian Fairfax, 'on the night of 29 Jan. some of the general's friends proposed to him to attempt the next day to rescue the king, telling him that twenty thousand men were ready to join with him; he said he was ready to venture his own life, but not the lives of others, against the army united against them' (BRIAN FAIRFAX, *Life of Buckingham*, p. 7). On 30 Jan. itself Herbert describes Fairfax as 'being all that morning, as indeed at other times, using all his power and interest to have the execution deferred for some days, forbearing his coming among the officers, and fully resolved with his own regiment to prevent the execution or have it deferred till he could make a party in the army to second his design (*Memoirs*, ed. 1702, p. 135). Prince Charles wrote to Fairfax urging him to save and restore the king, and the queen begged his pass to come to her husband, but their communications remained unanswered (*Cal. State Papers*, Dom. 1649–50, p. 5; CARY, *Memorials of the Civil War*, ii. 101). Clarendon concludes his account of the conduct of Fairfax during this period by saying: 'Out of the stupidity of his soul he was throughout overwitted by Cromwell, and made a property to bring that to pass which could very hardly have been otherwise effected' (*Rebellion*, xi. 235). But the truth is, Fairfax and Cromwell alike were carried away by the army, and he was their instrument rather than Cromwell's. He marked his disapproval of the king's death by the reservations which he made in his engagement to be faithful to the Commonwealth. Like the other peers who became members of the council of state, he declared that he had served the parliament faithfully, and was willing to do so still, there being now no power but that of the House of Commons, but could not sign the engagement because it was retrospective (*Cal. State Papers*, Dom. 1649–50, p. 9). Besides sitting in the council of state Fairfax also entered the House of Commons as member for Cirencester (7 Feb. 1649). He was also reappointed commander-in-chief of all the forces in England and Ireland (*ib.* p. 62, 30 March 1649). In that capacity Fairfax was immediately called upon to suppress a mutiny of the levelling party in the army, which he effected at Burford on 14 May 1649 (*A Declaration of his Excellency concerning the Present Distempers; A Narrative of the Proceedings of the Lord-General in the Reducing of the Revolted Troops*, 1649). After the suppression of the mutiny, Fairfax visited Oxford and was created a D.C.L. on 19 May 1649, while so many of his officers received honorary degrees that this was termed the Fairfaxian Creation (WOOD, *Fasti*, 1649). In the summer of 1650 war with Scotland became imminent, and the council of state determined to anticipate the expected attack of the Scots by an invasion of Scotland. Fairfax was willing to command against the Scots if they invaded England again, but resigned rather than attack them. 'Human probabilities,' he said, 'are not sufficient grounds to make war upon a neighbour nation, especially our brethren of Scotland, to whom we are engaged in a solemn league and covenant.' A committee of the council of state was sent to persuade him to retain his post, but he adhered to his conscientious scruples (WHITELOCKE, ff. 460–2). His letter of resignation is dated 25 June 1650 (SLINGSBY, *Diary*, ed. Parsons, p. 340). Whitelocke, Ludlow, and Mrs. Hutchinson agree in attributing Fairfax's scruples to the influence of his wife and the presbyterian clergy (LUDLOW, ed. 1751, p. 121; HUTCHINSON, ed. 1885, ii. 166). For the rest of the Commonwealth and during the protectorate Fairfax lived in retirement at Nun Appleton, Yorkshire, devoting his leisure chiefly to literature. He made a collection of coins and engravings, which afterwards came into the hands of Ralph Thoresby. He translated 'Vegetius' from the Latin, and 'Mercurius Trismegistus' from the French. He also composed a history of the church up to the time of the Reformation, a little treatise on the breeding of horses, a metrical version of the psalms and other portions of the Bible, and a considerable amount of original verse (MARKHAM, p. 368).

Throughout the protectorate Fairfax was continually reported by Thurloe's spies to be engaged in the intrigues of the royalists against the government. In 1655, on Penruddock's rising, in 1658, at the time of

Hewitt's plot, and in 1659, when Booth's rising took place, royalist agents reported that he was about to declare for the king. All these reports appear to have been unfounded. He refused a letter tendered to him from the king, and is said to have acquainted Cromwell with the overtures which had been made to him (*Cal. Clarendon Papers*, ii. 383, 426; THURLOE, iv. 434). Towards the end of the protectorate, however, the relations between Fairfax and Cromwell became extremely strained. A portion of the forfeited estates of George Villiers, second duke of Buckingham, had been granted to Fairfax in satisfaction of his arrears and his pension. Buckingham conceived the idea of recovering his estates by marrying the only daughter of Lord Fairfax. Mary Fairfax (*b.* 1638) had been contracted to Philip, second earl of Chesterfield, but the match was broken off, and on 15 Sept. 1657 she became the wife of Buckingham (MARKHAM, p. 372). The marriage is said to have been arranged by Lady Vere, the mother of Lady Fairfax, and Major Robert Harley, a prominent presbyterian leader. The government regarded it with suspicion, partly as being 'a presbyterian plot,' and partly on account of Buckingham's past career as a royalist (THURLOE, vi. 617; BRIAN FAIRFAX, *Life of Buckingham*, prefixed to Arber's ed. of the *Rehearsal*, 1868, p. 6). A warrant was issued for Buckingham's arrest, and Fairfax vainly solicited Cromwell and the council to let him remain at liberty (THURLOE, vi. 580, 617, 648; *Hist. MSS. Comm.* 5th Rep. p. 177). In spite of the efforts of his father-in-law, Buckingham was imprisoned, and, though released on parole, did not permanently obtain his liberty till it was granted him by parliament on Fairfax giving bail for 20,000*l.* for the duke's good behaviour (BURTON, *Diary*, iii. 370, 21 Feb. 1659). Fairfax was highly indignant at this affront, and is reported to have declared in private that 'since the dissolving of the [Long] parliament, which was broke up wrongfully, there was nothing but shifting and a kind of confusion; and that he knew not but he might choose by his old commission as general to appear in arms on behalf of the people of these nations' (THURLOE, vi. 706). In Richard Cromwell's parliament Fairfax represented Yorkshire, and though he spoke little exerted considerable influence. The only thing notable in his few recorded remarks is his expressed fear of military rule (BURTON, iii. 140, 273). He sat next to Haslerig and voted regularly with the opposition. 'He sides with the republicans, and carries a name above Lambert,' writes one of Hyde's correspondents; while another adds that he was 'extolled as a fortunate man, and not ambitious,' and there was some thought of putting him forward again as general (THURLOE, vii. 616; *Clarendon State Papers*, iii. 423). Bordeaux in his despatches describes Fairfax as a leader of the presbyterian party (GUIZOT, *Richard Cromwell*, ed. 1856, i. 372, 450). On 19 May 1659 he was elected a member of the council of state, but never acted (*Cal. State Papers*, Dom. 1658-9, p. 349). Fairfax's negotiations with Monck began in November 1659, immediately after the expulsion of the parliament by Lambert. They were conducted through two intermediaries, Edward Bowles and Sir Thomas Clarges [q. v.] From the first Fairfax designed not merely the restoration of the Rump, but the admission of the secluded members and a free parliament (BAKER, *Chronicle*, continued by Phillips, 1670, pp. 690, 691; *Fairfax Corresp.* iv. 169). According to Clarendon he was moved to action by a letter from the king delivered to him by Sir Horatio Townshend (*Rebellion*, xvi. 117). Fairfax and his friends gathered in arms on 30 Dec., and on 1 Jan. York submitted to them. The same day Monck crossed the Tweed, and in consequence of their success was able to advance unopposed into England. Some of the supporters of Fairfax endeavoured to extract from the leader a declaration of adherence to the Rump, or at least an engagement against any single person, but he refused to give more than a general promise to support the authority of parliament. When Monck passed through York (12–17 Jan.), Fairfax urged him to declare for a free parliament and for the king. Monck refused to commit himself, and in order to force his hand Fairfax originated and sent to him (10 Feb. 1660) the declaration of the Yorkshire gentlemen, demanding either the restoration of the secluded members or a free parliament. These dates show conclusively the influence exercised by Fairfax in bringing about the Restoration, and the tenacity with which he pursued that object (*Cal. State Papers*, Dom. 1659–60, pp. 288, 293–6, 356; KENNETT, *Register*, pp. 13, 19, 22; *Fairfax Corresp.* iv. 170). Nevertheless, Fairfax does not seem to have desired to restore the king without conditions. The royalists believed him to be entirely their own, when they were startled by hearing that he had joined Lord Manchester's party, which wished to oblige Charles to accept the terms offered to his party at Newport (*Clarendon State Papers*, iii. 721, 729). But all plans of this nature were frustrated by the conduct of Monck. Fairfax sat in the interim council of state (3 March 1660, *Cal. State Papers*, Dom.

1659–60, p. xxvi), was again elected member for Yorkshire (March 1660), and was chosen to head the commissioners of the two houses sent to the king at the Hague. Although he had done so much to forward the Restoration, he returned to Nun Appleton without either honours or rewards. Ludlow represents him as opposing the vindictive policy of the Convention parliament and saying openly 'that if any man deserved to be excepted, he knew no man that deserved it more than himself, who being general of the army, and having power sufficient to prevent the proceedings against the king, had not thought fit to make use of it to that end' (*Memoirs*, p. 344). One of Fairfax's last letters is an earnest plea for the moderate and equitable treatment of the persons suspected of a share in the so-called Yorkshire plot (1663). During the last seven years of his life Fairfax was crippled by disease. His cousin Brian thus describes him: 'He sat like an old Roman, his manly countenance striking awe and reverence into all that beheld him, and yet mixed with so much modesty and meekness as no figure of a mortal man ever represented more. Most of his time did he spend in religious duties, and much of the rest in reading good books' (MARKHAM, p. 392). During this period he composed his two autobiographical works: 'A Short Memorial of the Northern Actions during the War there, from the Year 1642 till 1644;' and 'Short Memorials of some things to be cleared during my Command in the Army.' The first of these deals with the military history of the Yorkshire campaigns; the second is a vindication of his conduct while general, and somewhat too much of a political apology to be entirely trusted.

Lady Fairfax died on 16 Oct. 1665, Fairfax himself on 12 Nov. 1671; both were buried in the church of Bilbrough, near York. The will of Lord Fairfax is reprinted by Markham, who also gives a list of portraits, medals, and engravings representing him (pp. 430, 440). According to the same authority the best portrait of Fairfax is a miniature by Hoskins, painted about 1650. In complexion he was so dark that, like Strafford, he was nicknamed 'Black Tom.' Sprigge, who devotes several pages to an account of his character and person, terms him 'tall, yet not above first proportion, but taller as some say when he is in the field than at home' (*Anglia Rediviva*, ed. 1854, pp. 47, 325). Whitelocke thus describes Fairfax in 1646: 'The general was a person of as meek and humble carriage as ever I saw in great employment, and but of few words in discourse or council. . . . But I have observed him at councils of war, that he hath said little, but hath ordered things expressly contrary to the judgment of all his council; and in action in the field I have seen him so highly transported, that scarce any one durst speak a word to him, and he would seem more like a man distracted and furious, than of his ordinary mildness, and so far different temper' (*Memorials*, ed. 1853, ii. 20). His personal courage was so conspicuous that his enemies denied him the other qualities of a general. Walker styles him 'a gentleman of an irrational and brutish valour' (*Hist. of Independency*, ed. 1660, i. 29). But Fairfax had also signal merits as a leader. He was remarkable for the rapidity of his marches, the vigour of his attacks, and the excellence of the discipline which he maintained. In his Yorkshire campaigns, though always outnumbered, he continually took the offensive. In the campaign of 1645 the rapidity with which he captured so many fortresses and the smallness of his losses prove his skill in sieges. In victory he was distinguished by the moderation of the terms he imposed, and by generosity to his opponents. The letter in which he proposed a treaty to Hopton in March 1646 is an example of this, and his numerous letters on behalf of royalist officers show the care with which he watched over the observance of articles of surrender. The execution of Lucas and Lisle was a solitary instance of severity, and by no means an indefensible one.

Fairfax was a man of strong literary tastes, and, in the words of Aubrey, 'a lover of learning.' His first act after the surrender of Oxford was to set a strong guard to preserve the Bodleian (AUBREY, *Lives*, ii. 346). He assisted the genealogical researches of Dodsworth, and continued the pension which his grandfather had granted to him [see DODSWORTH, ROGER]. By his will Fairfax bequeathed to the Bodleian twenty-eight valuable manuscripts and the whole of the collection formed by Dodsworth. That library also acquired in 1858 a volume of poems and translations by Fairfax entitled 'The Employment of my Solitude,' extracts from which are printed by Markham (*Life of Fairfax*, pp. 415–27; MACRAY, *Annals of the Bodleian*, p. 95).

[A selection from the papers of the Fairfax family is given in the Fairfax Correspondence, of which the first two volumes were published in 1848, edited by G. W. Johnson; the last two in 1849, edited by Robert Bell, under the title of Memorials of the Civil War. The originals of these letters are now dispersed, some being in the British Museum, others in the collection of Mr. Alfred Morrison (Hist. MSS. Comm. 9th Rep. pt. ii. p. 407). An account of the different editions of Lord Fairfax's Memorials is

given in Markham's Life of Fairfax (p. 393). They were first published by Brian Fairfax in 1699, and reprinted from his edition in the Somers Tracts (v. 374, ed. Scott), and in Masères's Select Tracts, p. 409. The only complete edition is that published by Lodge in 1808 in the Antiquarian Repertory, iii. 1–31. Suppressed passages of the Memorials and other papers relating to Fairfax are printed in the 6th Report of the Hist. MSS. Comm. p. 465. A number of letters on public subjects are among the Tanner MSS. in the Bodleian, some of which are printed in Cary's Memorials of the Civil War, 1842. Others are printed in Rushworth's Collection (vols. v. vi. vii.) and in the Old Parliamentary Hist. (1751–62). The best Life of Fairfax is that by Markham (The Great Lord Fairfax, 1870), which also contains an excellent list of the pamphlets relating to his campaigns. Sprigge's Anglia Rediviva, ed. 1854, gives an account of the exploits of the new model in 1645–6; while Slingsby's Memoirs, the Life of Captain John Hodgson, and the Duchess of Newcastle's Life of her husband illustrate the Yorkshire campaigns.] C. H. F.

FAIRFAX, THOMAS, D.D. (1656–1716), jesuit, a member of an old Yorkshire family, was born in that county in 1656. He studied in the college of the jesuits at St. Omer, entered the novitiate at Watten, 7 Sept. 1675, and was ordained priest 18 Dec. 1683. At one period he professed theology at Liège, and in 1685 he was minister at Ghent. On the accession of James II strenuous efforts were made by the jesuits to get a footing at Oxford. In order to give weight to the fathers and to assist them in obtaining academical chairs, the provincial, Father John Keynes, thought it advisable that the general of the society should be petitioned to allow those most fit to take the degree of D.D. Accordingly those who had professed theology at Liège took that degree at Trèves, 'after due examinations and at much expense,' among them being Fairfax, under the assumed name of Beckett. It is stated that Fairfax was appointed professor of philosophy in Magdalen College, Oxford, and that he was well versed in the oriental languages.

On 31 Dec. 1687 James II sent a letter to Dr. Samuel Parker, bishop of Oxford, who had been made president of Magdalen College, Oxford, against the fellows' wishes, commanding him to admit Fairfax and other catholics to fellowships. Accordingly Fairfax was admitted fellow on 9 Jan. 1687–8, and two days later was made dean of arts of the college. After Parker's death Dr. Bonaventure Giffard, one of the four vicars apostolic, was on 31 March 1688, by a mandatory letter from the king, nominated president. At that time the majority of the fellows and demies were catholics. The hopes of the catholics were, however, destroyed by the revolution. Fairfax was attacked in the streets of Oxford and narrowly escaped being murdered; and he was formally removed from his fellowship by the visitor on 30 Oct. 1688.

On 2 Feb. 1692–3 he was professed of the four vows. In 1701 and 1704 he was procurator of the English province of the Society of Jesus, and resided in London. He was stationed at Wardour Castle, Wiltshire, in 1710, and he died on 2 March 1715–16.

His works are: 1. 'Some Reasons tendred to Impartial People, why Dr. Henry Maurice, Chaplain to his Grace of Canterbury, ought not to be traduc'd as a Licenser of a pamphlet entitled, a Plain Answer to a Popish Priest,' &c. It was subjoined to 'Twenty-one Questions further demonstrating the Schism of the Church of England,' printed at the lodgings of Obadiah Walker, in University College, 1688. It was written in reply to the Rev. Abednego Seller's 'Plain Answer to a Popish Priest, questioning the Orders of the Church of England,' 1688. To a second edition of this pamphlet Seller annexed 'An Answer to the Oxford Animadverter's Reflections,' 1688. 2. 'The Secret Policy of the Jesuits, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland' (anon.); 2nd edit. 1702, 24mo. The authorship is ascribed to Fairfax by Bishop Giffard. 3. 'A Case of Conscience proposed to, and decided by, Forty Doctors of the Faculty of Paris, in favour of Jansenism. . . . With some remarks upon it, proper to clear this whole matter' (anon.), 1703, 12mo.

[Wood's Athenæ Oxon. (Bliss), iv. 563; Luttrell's Relation of State Affairs, i. 406, 407, 418, 582; Bloxam's Magdalen Coll. Register (Index); Bloxam's Magdalen Coll. and King James II, pp. 225–8, 231–4, 245–8, 265; Oliver's Jesuit Collections, p. 87; Oliver's Catholic Religion in Cornwall, p. 299; Foley's Records, v. 821, vii. 241; Gillow's Bibl. Dict.; Jones's Popery Tracts, p. 208.] T. C.

FAIRFAX, THOMAS, sixth Lord Fairfax of Cameron (1692–1782), born at Denton in Yorkshire in 1692, was the eldest son of Thomas, fifth lord Fairfax, by Catherine, heiress of the great estates of Lord Culpepper, including Leeds Castle in Kent and the Northern Neck in Virginia. His father died while he was still at Oriel College, Oxford, and under age, and all the Yorkshire estates were sold to pay his debts. The final sale took place in 1716, and the young lord's connection with Yorkshire was thus finally severed. He is said to have been a man of ability, and to have been ambitious of distinction. He was intimate with Bolingbroke, Addison,

and Steele, and had a commission in the blues. He was engaged to be married to a lady of rank, and the contract was actually drawn up, when the lady jilted him, and soon afterwards he visited his American estates. Recently the marriage contract, with the lady's name carefully erased, was found among some old family papers. Fairfax finally retired to America in 1746 or 1747. The Northern Neck of Virginia, which Fairfax had inherited, comprised the whole region between the Potomac and the Rappahannock, including the Shenandoah valley. Fairfax found, settled in Virginia, his cousin William Fairfax, who became his agent, and whose son eventually succeeded as the eighth lord. For some time his lordship lived at Belvoir, the house of his cousin, on the banks of the Potomac. Here he made the acquaintance of the Washington family, and he was at Belvoir when Lawrence Washington, the elder brother of George, married Anne Fairfax, and went to live with her on the neighbouring estate of Mount Vernon. Fairfax was interested in young George Washington, and from the time when the future general was a lad of fifteen occasionally visiting at Belvoir, his lordship never failed in friendship for him, and in efforts to advance his fortunes. When George was little over sixteen Fairfax entrusted to him the important and difficult duty of surveying and mapping his property in the Shenandoah valley. Eventually Fairfax settled in the valley, building himself a house near the town of Winchester (Virginia), called Greenway Court. Here he led an active life in promoting the settlement of an extensive district, and in discharging various important public duties. But his passion was fox-hunting, and he had a fine pack of hounds. His wants were few, his habits almost ascetic, and he was famed for his liberality. So the old bachelor lived on until the war of independence broke out. He was a staunch loyalist. News of the surrender of Cornwallis reached Greenway Court, and the aged nobleman took to his bed. The downfall of the British cause, wrought by the man he had trained and moulded, was his death-blow. He died on 12 March 1782, aged 90, and was buried in the chancel of the parish church of Winchester, which he had endowed, and where there is a monument to his memory. The present Lord Fairfax, who is a citizen of the United States, is descended from the old bachelor's cousin and agent, William Fairfax of Belvoir in Virginia.

[Fairfax Correspondence, i. cxxx–cxxxiii; Dr. Burnaby's Travels in North America; The Fairfaxes of England and America (Albany, 1868); Clements R. Markham's Life of Admiral Robert Fairfax, 1885.] C. R. M.

FAIRFAX, Sir WILLIAM (1609–1644), soldier, was the second son of Sir Philip Fairfax of Steeton and Frances Sheffield. In 1629 William Fairfax married Frances, daughter of Sir Thomas Chaloner of Guisborough in Cleveland, and sister of James and Thomas Chaloner, the regicides [q. v.] He was knighted by Charles I at Whitehall on 1 June 1630 (*Catalogue of the Dukes, Marquesses, Knights, &c.*, by T. W[alkley], 1634, p. 85). In 1636 he succeeded to the family estates at Steeton and Newton Kyme. In 1642 he took the side of the parliament, and signed the Yorkshire petition of 12 May 1642, beseeching the king to trust to parliament and dismiss his guards (*Old Parliamentary History*, x. 524). He was given the command of a regiment in the army of Essex, which was stationed on the left wing at Edgehill and ran away (*ib.* xi. 475). Fairfax then joined his uncle, Ferdinando, lord Fairfax [q. v.], in Yorkshire, and took part in the capture of Leeds (23 Jan. 1643) and Wakefield (21 May 1643). In a letter to his wife he says of himself and his cousin: 'For Thomas's part and mine we rest neither night nor day nor will willingly till we have done God some good service against His and our enemies' (Markham, *Robert Fairfax*, p. 14). In the victory at Nantwich (25 Jan. 1644) Sir William Fairfax commanded a wing of the horse, and at Marston Moor headed a brigade of foot on the right of the parliamentary line (Markham, *Life of the Great Lord Fairfax*, pp. 130, 169; Rushworth, v. 302). In August 1644 he was despatched into Lancashire with two thousand Yorkshire horse, and took part in the siege of Liverpool. In the relief of Montgomery Castle on 18 Sept. 1644 he was mortally wounded, and died the following day (Markham, *Robert Fairfax*, p. 23; Phillips, *Civil War in Wales*, ii. 201–9). Vicars, who gives a detailed account of the death of Fairfax, states that he had fifteen wounds, and adds that his widow said 'that she grieved not that he died in this cause, but that he died so soon to do no more for it' (*Burning Bush*, p. 34). Parliament voted 1,500*l.* for the widow and children, and on 7 Sept. 1655 the council of state voted them 2,000*l.* more in lieu of arrears of pay due to their father (*Cal. State Papers*, Dom. 1655, pp. 151, 324).

[Markham's Life of Admiral Robert Fairfax, 1885 (contains five letters by Sir William Fairfax); Fairfax Correspondence, ed. Johnson (1848) and Bell (1849).] C. H. F.

FAIRFAX, Sir WILLIAM GEORGE (1739–1813), vice-admiral, of a family settled in Warwickshire since the time of Ed-

ward III, possibly an offshoot of the Yorkshire family of the same name, was born on 8 March 1738–9, in the neighbourhood of London, his father being an officer in the horse guards. He entered the navy in 1750, and, after serving under Keppel and Arbuthnot, was promoted to be lieutenant on 20 Dec. 1757. In 1759 he was a lieutenant of the Eurus with Captain John Elphinston [q. v.] in the operations in the St. Lawrence, and continued actively serving till August 1760. He had no further employment till June 1766, when he was appointed to the Greyhound, and from June 1769 to September 1776 he was again on half-pay as a lieutenant. In May 1778 he was promoted to the command of the Alert cutter, and in her, while attached to the grand fleet under Keppel, and in company with the Arethusa, captured, after a sharp engagement, the French lugger Coureur, at the same time that the Arethusa was beaten off in her celebrated fight with the Belle Poule. A few months later the Alert was herself captured by the Junon frigate of 40 guns, and Fairfax was detained a prisoner during the greater part of the war. In January 1782 he was promoted to post rank, and appointed to the Tartar frigate, which he commanded till the peace. In 1793 he was appointed to the Sheerness, in which and in the Repulse he remained till 1796, when he was appointed flag-captain to Admiral Duncan, the commander-in-chief in the North Sea [see DUNCAN, ADAM, LORD]. In the Venerable with Duncan he shared in the difficulties of the mutiny and the glories of Camperdown, his services on which occasion were rewarded by his being made a knight banneret (*United Service Gazette*, 12 Jan. 1829). He continued in command of the Venerable till 7 Jan. 1801, when he was promoted to flag rank. He had no further service; was advanced to be a vice-admiral on 13 Dec. 1806; and died in Edinburgh on 7 Nov. 1813. He was twice married: first, in 1767, to Hannah, daughter of the Rev. Robert Spears of Burntisland; she died without issue in 1770: secondly, to Margaret, daughter of Mr. Samuel Charters, and cousin of the Russian admiral, Sir Samuel Greig [q. v.]; by her he had a son, Henry, created a baronet in 1836, and, with other issue, a daughter, Mary, afterwards Mrs. Somerville [q. v.]

[Ralfe's Naval Biog. iv. 485; Naval Chronicle (with an engraved portrait), v. 465; Foster's Baronetage; Official Documents in the Public Record Office; information communicated by Sir W. G. H. T. Ramsay-Fairfax, bart., in whose possession is the portrait by Sir Martin Shee, engraved for the Naval Chronicle.] J. K. L.

FAIRFIELD, CHARLES (1761?–1804), painter, executed some original works of great merit, which passed almost unnoticed owing to his retired and diffident nature and the seclusion in which he lived. He is best known as a copyist of the works of the Dutch and Flemish masters of the seventeenth century. These were extremely well done, and were eagerly sought after by dealers, who disposed of them as originals. A copy by him of Teniers's 'Le Bonnet Rouge' was 'of the most striking perfection of finish and tone, capable of deceiving any one could it have but age' (manuscript notes in ANDERDON, *Collectanea Biographica*, print room, British Museum). He died in Brompton in 1804 in his forty-fifth year. He etched a few plates, including one of a 'Cavalier at the Door of an Inn,' after Metsu.

[Redgrave's Dict. of Artists; Gent. Mag. (1805), lxxv. 880; Nagler's Künstler-Lexikon; Bryan's Dict. of Painters and Engravers, ed. Graves.] L. C.

FAIRHOLM, CHARLES. [See FERME, CHARLES.]

FAIRHOLT, FREDERICK WILLIAM (1814–1866), engraver and antiquarian writer, born in London in 1814, was the son of a German named Fahrholz, who came to England and worked in a sugar, and then in a tobacco manufactory, anglicising his name to Fairholt. Frederick William was his sixteenth child by his wife, the daughter of a Spitalfields silk-weaver named Dugwell. At school Fairholt used to fill up the large capitals in his copybook with pictures, and he received regular drawing lessons when he was twelve. When a boy he was awarded the silver 'Isis' medal of the Society of Arts for a drawing; and before he was twenty-one he worked at print colouring, and was for some time the assistant of a scene-painter. For fourteen years, apparently in the early part of his life, he had employment in a tobacco factory. When twenty-one he became an assistant to S. Sly, the wood-engraver, and from this time worked steadily at engraving. He made many hundreds of drawings on wood to illustrate Charles Knight's publications, the 'Penny Magazine,' 'London,' 'Illustrated Shakespeare,' &c. The first important work entirely illustrated by him was Jackson and Chatto's 'Treatise on Wood Engraving,' 1839. Among the other works illustrated by him are: Halliwell's 'Sir John Maundeville,' 1839; Hawkins's 'Silver Coinage of England,' 1841; S. C. Hall's 'Mansions of England,' 1843–5; Halliwell's 'Life of Shakespeare,' 1848; Chatto's 'Facts and Speculations on Playing Cards,'

1848; C. R. Smith's 'Antiquities of Richborough,' 1850; Evans's 'Ancient British Coins,' 1864; Madden's 'Jewish Coinage,' 1864. He also illustrated Lord Londesborough's 'Miscellanea Graphica,' B. Faussett's 'Inventorium Sepulchrale,' and many of the works of Thomas Wright, the antiquary, including his 'Archæological Album,' 1845. Fairholt's antiquarian knowledge and fidelity as a draughtsman were much in demand for the illustration of learned publications, and he regularly drew for the Society of Antiquaries, for the British Archæological Association (from 1843 to 1852), and for the Numismatic Society of London (from 1854). He was also employed as artist and writer for the 'Art Journal.'

Fairholt was the author of the following works, most of them containing illustrations by himself: 1. 'Lord Mayors' Pageants' (Percy Society), 1842, &c. 2. 'Costume in England,' 1846; 2nd ed. 1860 (his best known work). 3. 'The Home of Shakespeare,' 1847. 4. 'Tobacco: its History and Associations,' 1859. 5. 'Gog and Magog,' 1860. 6. 'Up the Nile,' 1862. He edited several works for the Percy Society, including 'Satirical Songs and Poems on Costume,' 1849, and was editor of 'A Dictionary of Terms in Art' (London, 1854), 8vo, and of Lyly's 'Dramatic Works,' 1856, &c. He was elected fellow of the Society of Antiquaries in 1844, and contributed to its proceedings during sixteen years. He was also a member of the British Archæological Association, and contributed to its 'Journal' (vols. i. ii. v.; see *Journ. Brit. Arch. Assoc.*, General Index, vols. i–xxx.), and was a member (elected 1845) of the Numismatic Society of London. He wrote four papers in the 'Numismatic Chronicle.'

Fairholt's busy life was chiefly spent in London, and he used to say, 'I hate the country.' In 1856, however, he went with Lord Londesborough to the south of France and to Rome (his journey described in C. R. Smith's *Collectanea Ant.* vol. v.), and afterwards on two occasions to Egypt. Six years before his death he was found to be suffering from tubercular consumption, but he worked on as usual. He died on 3 April 1866, at 22 Montpelier Square, Brompton, and was buried in the Brompton cemetery. Fairholt was a companionable man, and among his friends were S. C. Hall, Halliwell, J. H. Rimbault, Thomas Wright, and C. Roach Smith, his executor. He bequeathed a collection of between two and three hundred volumes on civic pageantry to the Society of Antiquaries. His prints and works on costume he left to the British Museum, and his Shakespearean collections to the town of Stratford-on-Avon. His general library he left to be sold for the benefit of the Literary Fund.

[C. R. Smith's Collectanea Antiqua, vi. 296–311; C. R. Smith's Retrospections, i. 218–26; Gent. Mag. 1866, 4th ser. i. 764, 913; Brit. Mus. Cat.; Encyclop. Britann. 9th ed. art. 'Fairholt;' Numismatic Chron. new ser. vi. 15, 16; Proceedings, Soc. Antiquaries, 2nd ser. iii. (1866), 287–8.]

W. W.

FAIRLAND, THOMAS (1804–1852), lithographer and portrait-painter, showed an early taste for drawing, and practised from nature in Kensington Gardens. He subsequently became a student of the Royal Academy under Fuseli, and gained a silver medal for a drawing from the cast of Hercules which stood in the entrance-hall of that institution. Turning his attention to line-engraving he became a pupil of Charles Warren [q. v.], but was more attracted by the new art of lithography, in which he produced some very good works. Among these may be noted 'The Recruit; or Who'll serve the King?' 'The Village Champion,' and 'Left Leg Foremost,' from pictures by R. Farrier, 'The Poacher's Confederate,' after Charles Hancock, 'The Rat-Catcher,' after A. Cooper, and others of a similar nature, including a set entitled 'The Sportsman's Exhibition. A Series of Heads of the principal British Sporting Dogs,' from pictures by Sir E. Landseer, A. Cooper, and C. Hancock. A volume of 'Comic Sketches,' after W. Hunt, published in 1844, attained great popularity. His most important work, and one of the best ever executed in lithography, was the cartoon of the Virgin and Child (known as the Rogers Madonna) by Raphael; this was done when the cartoon was in the possession of Messrs. Colnaghi. Other subjects lithographed by him were 'The Misers,' after Q. Matsys, 'Napoleon crossing the Alps,' after David, 'Imogene,' after Westall, and some portraits. Owing to the decline of lithography, due to foreign competition and the vagaries of fashion, Fairland devoted himself to portrait-painting, and enjoyed the patronage of many eminent and illustrious personages, including royalty. He was, however, never able to place himself and his family above the pressure of pecuniary difficulties, and after a prolonged struggle between industry and ill-health he died of consumption in October 1852, in his forty-ninth year. William Fairland, perhaps his brother, also practised as a lithographer, and executed 'The Culprit Detected,' after R. Farrier (published 1831), 'The Lovers' Vigil,' after Smirke, and others. He also executed anatomical subjects.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Ottley's Dict. of Recent and Living Painters; Nagler's Künstler-Lexikon.] L. C.

FAIRLESS, THOMAS KERR (1825–1853), landscape-painter, born in 1825 at Hexham, Northumberland, was one of the sons of Joseph Fairless of Hexham, a well-known and popular antiquary, whose name is inseparably connected with the history of Northumbrian antiquities. Young Fairless showed an early predilection for art, which was encouraged by his parents. He was a great student of Bewick's vignette engravings, and for some time worked under Bewick's pupil, Nicholson, a wood-engraver, at Newcastle. Being dissatisfied with his progress he came to London, with the intention of making art his profession, and devoted himself to landscape-painting. His works were executed in a broad and vigorous manner, with a fine idea of colour and exquisite feeling for the beauties of country scenery, gathered during the summer days among the woods and pastures of England. From 1848 to 1851 he was an exhibitor at the Royal Academy, the British Institution, and the Suffolk Street Gallery. He had considerable practice as a teacher of drawing and painting. He also painted sea-views and shipping, and intended practising his art in Scotland and on the continent. His constitution was not, however, fitted to bear the strain of hard work, and in August 1851 he returned with shattered health to Hexham, where he died on 14 July 1853, in his twenty-eighth year.

[Art Journal, 1853; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Newcastle Daily Journal, April 1873; information from Mr. James L. Fairless.] L. C.

FAIRLIE, ROBERT FRANCIS (1831–1885), civil engineer, born in Scotland in March 1831, was the son of an engineer of some eminence. His practical training in locomotive work was received at Crewe and at Swindon. During a strike in 1851 he showed his skill by acting as engine-driver for several days, with Lord Robert Grosvenor for his fireman.

In 1853 Fairlie was appointed superintendent and general manager of the Londonderry and Coleraine railway, a post which he soon changed for a more lucrative position on the Bombay and Baroda railway. Having thus gained much practical experience Fairlie established himself in business in Gracechurch Street, London, as a consulting engineer. It was here that in 1864 Fairlie patented the 'double-bogie engine,' intended to meet the difficulties which had prevented the extension of railways in hilly and thinly populated countries. Fairlie's principle was to use a narrow-gauge line—from 1 ft. 10 in. to 3 ft. 4 in.—and to employ the whole weight of the fuel and water, as well as of the engine itself, to increase the adhesion to the rails. The engine was provided with a very long boiler placed on two swivelling trucks or 'bogies,' which carried also the steam cylinders.

The first double-bogie engine was built by James Cross & Co. of St. Helens, for the Neath and Brecon railway, in 1866, and its weight was forty-six tons. About this time Fairlie was requested to double the 'toy railway' (the gauge is only 1 ft. 11½ in.) from the Welsh slate port of Portmadoc to the quarries at Tan-y-bwlch and Festiniog—a distance of fourteen miles—which for some years had been worked by mule-power. Instead of doubling the line Fairlie adapted his new engine to it with complete success. His first engine, the 'Little Wonder,' pulled a train of slate trucks a quarter of a mile in length and weighing nearly three hundred tons, and this over a tortuous line with steep gradients. The fame of Fairlie's narrow-gauge lines and double-bogie engines soon led to their introduction into Russia, New Zealand, Sweden, Australia, Cape of Good Hope, Mexico, Brazil, &c., and the inventor began to reap a rich reward. On the Iquique railway in Peru Fairlie engines weighing eighty-five tons were used with complete success. Fairlie proposed further developments of his system. Vested interests were, however, too strong to admit of his methods being practised on a large scale in England, and the early death of the inventor prevented him from completing and pushing his plans. On the Moscow and St. Petersburg line 'Fairlie's railway' was so complete a success that the czar had a special gold medal struck in honour of the inventor.

In 1873 Fairlie was requested to design and construct a system of railways for the republic of Venezuela. He sailed in December and had a sunstroke soon after landing at Trinidad. This was followed by jungle fever, caught while surveying the marshes near Puerto Cabello, and it was with great difficulty he was conveyed to Colon and thence to England. From this illness he never fully recovered, though he had previously been a man of remarkable strength. He died at his house, the Woodlands, Clapham Common, on 31 July 1885. Fairlie was twice married, and left a wife and five children.

[Times, 18 Feb. and 1 March 1870, and 3 Aug. 1885; Engineer, 7 Aug. 1885; Engineering, 7 Aug. 1885.] W. J. H.

FAITHORNE, WILLIAM, the elder (1616–1691), engraver and portrait-painter, was born in London in 1616, and studied first under William Peake, painter to Charles I. After working with him for three years he became a pupil of John Payne, and subsequently of Sir Robert Peake. On the outbreak of the civil war Faithorne took up arms in defence of his prince, joined the royal army, and was together with his master and Wenceslaus Hollar in garrison at Basing House, the residence of the Marquis of Winchester. At its surrender he was made prisoner of war and confined in Aldersgate. On his release he was banished for refusing to take the oath to Oliver Cromwell. While in prison he engraved several heads of noblemen, among them the rare portrait of the Duke of Buckingham, engraved in the manner of Claude Mellan. Having been transported to France, while residing in Paris he became the esteemed friend of the celebrated collector, Michel de Marolles, abbé de Villeloin, whose magnificent collection of 123,400 prints was acquired by Colbert for Louis XIV in 1667 for 30,400 livres. The abbé readily assisted Faithorne with the use of any print he desired to copy, and after spending several months in that capital working under Robert Nanteuil he obtained, in 1650, permission to return to England, married a sister of Captain Grand, and settled in a house without Temple Bar at the sign of the Drake, against the Palsgrave's Head Tavern. Here Faithorne resided for several years, selling prints executed by him and other masters. About 1680 he quitted the shop and took a house in Printing House Yard, Blackfriars, where he drew many portraits in crayons, including those of Francis le Piper, Colonel John Ayres, Joseph Alleine, John Smith, John Sturt, and John Oliver, surveyor of the works at St. Paul's. He died in May 1691, and was buried on the 13th of that month in St. Anne's, Blackfriars. Thomas Flatman, in a poem in memory of his friend, says:—

> A Faithorne Sculpsit is a charm can save
> From dull oblivion, and a gaping grave.

Faithorne engraved numerous portraits, bookplates, maps, title-pages, &c. Among the former should be specially mentioned those of Elizabeth sitting between Lord Burghley and Sir F. Walsingham. This group is prefixed to 'The Compleat Ambassador. . . . Faythfully collected by the truly Honourable Sir Dudley Diggs, knt.,' London, 1655, fol.; Charles I, nearly to the waist, in oval, in armour (frontispiece to 'A Compleat History of the Life and Raigne of King Charles from his Cradle to his Grave,' by William Sanderson, London, 1658, fol.); Henrietta Maria, to the waist, to the left, with pearls and jewels on her breast; the first state, before the dress was re-engraved, realised at the Sykes's sale in 1824 7*l.* 12*s.* 6*d.* Charles II, nearly to the waist, to the right, in armour, with the following inscription below: 'The Second Charles, Heire of ye Royall Martyr . . .;' the first state realised at the Sykes's sale 31*l.* 10*s.*, and at the Marshall's sale in 1864 48*l.* Catherine of Braganza, in the dress in which she arrived, Sykes's sale, 44*l.* 2*s.* Faithorne's drawing in Indian ink sold at the Bindley sale in 1819 for 10*s.* 6*d.* Prince Rupert, after William Dobson, in oval, almost full face, first state, Sykes's sale, 9*l.* 19*s.* 6*d.* Another portrait of Prince Rupert, after Vandyck, realised at the Sykes's sale 14*l.* 14*s.* Of this portrait there exists a copy, which may be easily distinguished by the absence of some small dots, towards both ends of the shadow of the inner part of the oval, towards the right. Christina, queen of Sweden, in oval, to the left; this is a reversed copy of Robert Nanteuil's print. Robert Bruce, Earl of Aylesbury, in oval, to the right. Mary Alston, Sykes's sale 15*l.* 4*s.* 6*d.*, prefixed to 'The Churches Triumph over Death,' by Edward Reynolds, D.D., London, 1662, 8vo. Elias Ashmole, prefixed to 'Theatrum Chemicum Britannicum . . .' by E. A., London, 1652, 4to. Frances Bridges, daughter of William, fourth lord Chandos, after Vandyck, Bindley's sale, 13*l.* 10*s.* Barbara Villiers, Countess Castlemain, Duchess of Cleveland, to the waist, almost full face, resting her head on her left arm, Corrie's sale, 1863, 36*l.* A magnificent proof of this print, traditionally said to have been presented by Faithorne to Mariette, whose signature appears on the back of the impression, dated 1668, was sold in 1887 at the Roupell sale, and is now in the collection of Mr. Alfred Morrison. Pepys, in his 'Memoirs,' mentions having seen the drawing at Faithorne's house, and speaks of it as the finest thing he had ever seen, adding that he offered to buy it, and that the artist promised to sell it to him when he had finished his plate from it, on which work he was then engaged. Oliver Cromwell, between the pillars, in armour, with sword in right hand, an open book in the other; the first state, before the cross-hatching on the book; it sold at the Ord's sale in 1827 for 42*l.*; in later impression the head of William III has been substituted for that of Cromwell; an impression in this state is in the Pepysian collection at Magdalene College, Cambridge. Thomas, lord Fairfax, after Robert Walker, nearly to the waist, in armour; the first state, before artist's and publisher's address, realised at the Sykes's

sale 13*l.* 10*s.*; there are three copies of this interesting portrait. Sir Bevil Grenville, to the waist, in armour, prefixed to 'Verses by the University of Oxford on the Death of the most Noble and Right Valiant Sir Bevill Grenvill . . .' Oxford, 1684, 8vo. Thomas Killigrew, after William Shephard, seated at a table, with a dog by his side; first state, realised at Durrant's sale, 1856, 14*l.*, prefixed to 'Comedies and Tragedies written by T. K.,' London, 1664, fol.; the original painting is in the possession of Sir J. Buller-East. Sir William Paston, Marshall's sale, 36*l.* 10*s.*; Lady Paston, Marshall's sale, 34*l.*; Margaret Smith, widow of Thomas Cary, and wife of Sir Edward Herbert, after Vandyck, Sykes's sale, 54*l.* 12*s.* Faithorne engraved two large maps, viz. 'An exact Delineation of the Cities of London and Westminster and the Suburbs thereof, together with ye Burrough of Southwark and all ye thoroughfares, highwaies, streetes, lanes, and common allies with in ye same composed by a Scale and ichnographically described by Richard Newcourt of Somerton, in the Countie of Somersett, gentleman.' This exceedingly rare map, of which the only impression known is preserved in the department of prints, Bibliothèque Nationale, Paris, is composed of twelve sheets, which, when placed together, measure 72 inches by 39 inches. In May 1857 Messrs. Evans published a facsimile of it. In 1878 Mr. Stanford of Charing Cross published another facsimile, engraved by George Jarman. The other map is that of Virginia and Maryland, four sheets; when put together measures 36 inches by 31 inches. In the centre, above, are the royal arms of Great Britain; towards the right, below, is a portrait on a pedestal of Augustine Hermann, who was appointed by the Dutch in 1659 ambassador to Maryland. This map, said to be unique, is preserved in the Grenville Library, British Museum. Among the known original drawings and paintings by Faithorne are a portrait of Barbara Villiers, full length, after Sir Peter Lely, the property of the Duke of Buccleuch; exhibited at the Royal Academy in 1879. Portrait of Sir Martin Bowes, a munificent benefactor of the Goldsmiths' Company (Faithorne was a member of this body and served the office of warden, on which occasion he presented the portrait of Bowes); canvas, 48 inches by 38 inches, exhibited at the South Kensington Museum in 1866. Portrait of Sir Orlando Bridgeman (whose portrait Faithorne engraved) in the British Museum; portrait of the artist himself in the collection of Mr. Alfred Morrison; portrait of Francis Glisson when an old man, in the censor's room, Royal College of Physicians, London; portrait of Sir Edmund King, M.D., in water-colour, British Museum; portrait of John Milton, bust, with long flowing hair, white collar, and dark dress; canvas, 23 inches by 18 inches, exhibited at the South Kensington Museum in 1860, the property of Mr. Edmund F. Moore. Another portrait of the poet, in crayons, the property of Mr. William Baker of Bayfordbury Park, Hertford; portrait of John Ray, naturalist, in crayons, British Museum. Faithorne's portrait, painted by Robert Walker, half-length, holding in his right hand an impression of the portrait of 'Sir Thomas Fairfax,' now in the National Portrait Gallery. The following portraits designed by Faithorne have been engraved: Dr. Charles Leigh, engraved by J. Savage; John Seddon, by John Sturt; and John Smith, by Vanderbanc. Faithorne published 'The Art of Graveing and Etching, wherein is exprest the true way of graveing in copper. Allso the manner and method of . . . Callot and Mr. Bosse in their severall ways of etching,' 10 plates, London, 1662, 8vo, dedicated to his master, Sir Robert Peake.

[A Descriptive Catalogue of the Engraved Works of William Faithorne by Louis Fagan, London, 1888, 8vo; Walpole's Anecdotes, iii. 909; Bagford Papers, Harl. MS. 5910, iv. 157, British Museum.] L. F.

FAITHORNE, WILLIAM, the younger (1656–1701 ?), mezzotint engraver, born in London in 1656, was the eldest son of William Faithorne the elder [q. v.] According to Walpole he was negligent, and fell into 'distresses which afflicted his father, and obliged him to work for booksellers;' but Chaloner Smith remarks that this assertion cannot be true, for his father died in 1691, and as the younger man's prints reach far into Queen Anne's reign they could not possibly have been executed before his father's death; moreover his earlier pieces are inscribed 'W. Faithorne, junior,' and it is presumable that when the remainder were published he was 'junior' no longer. The exact year of his death is unknown; he was, it is said, buried in St. Martin's Churchyard, from the house of 'Mr. Will. Copper in Half Moon Street, Covent Garden.' Forty-three plates are known to have been engraved by him. Among these are: Anne of Denmark, when princess; Anne, when queen of England, after Dahl; Charles I; Charles II, after Ehrenstrahl; John Dryden, after Closterman; Prince Eugene, after Pfeffer; Lady Grace Gethin, after Dickson; Sir Richard Haddock, after Closterman; the Impeached Lords, four ovals, on one sheet, with titles under each: William, earl of Portland; Edward, earl of Orford; John, lord Somers; Charles, lord Halifax; John Moore,

after Kneller; Mary, princess of Orange, after Hanneman; Frederick I of Prussia; Frederick, duke of Schomberg, after Dahl; Thomas Shadwell, after Kerseboom; three portraits of William III, after Kneller; James Thynne, and Sophia Dorothea of Zelle, after Kerseboom.

[J. Chaloner Smith's British Mezzotinto Portraits, pt. ii. p. 461; Walpole's Anecdotes of Painting in England, iii. 917; and manuscript notes in the British Museum.] L. F.

FALCONBERG, Lord. [See Nevill, Sir William, *d.* 1463.]

FALCONBERG or **FALCONBRIDGE** the Bastard. [See Breauté, Falkes de, *d.* 1226.]

FALCONBERG or **FALCONBRIDGE**, Bastard of (*d.* 1471). [See Fauconberg, Thomas.]

FALCONBRIDGE, ALEXANDER (*d.* 1792), surgeon, was forced by poverty to practise his profession on board slave ships. He made several voyages to Bonny, Old and New Calabar, and Angola, on the coast of Africa, and thence with the slave cargoes to the West Indies. He forcibly depicted the horrors that he was compelled to witness in his 'Account of the Slave Trade on the Coast of Africa,' 8vo, London, 1788. By that time he held a comfortable situation at home, and two years later he married a Bristol lady. At the instance of Thomas Clarkson [q. v.] he accepted a commission from the St. George's Bay (afterwards the Sierra Leone) Company to carry relief to a number of unfortunate people, both whites and blacks, whom the government had sent to the river Sierra Leone some years before, and who, in consequence of having had some dispute with the natives, were scattered through the country in a deplorable condition. He was also to form a settlement for them. Accompanied by his wife and brother William, Falconbridge left Gravesend in January 1791. After having considerable trouble with the native kings he was enabled to fix on a settlement on the south side of the river Sierra Leone, fifteen miles below Bance Island, and six from Robana, to which he gave the name of Granville Town, in honour of Granville Sharp [q. v.], who had liberally contributed to the support of the intending colonists. He returned home in September 1791, bringing with him numerous samples of country produce and a native prince, son of Naimbana, king of Robana Town. The company rewarded his exertions by appointing him their commercial agent at Sierra Leone, with, as he supposed, the chief direction of affairs. Leaving Falmouth on 19 Dec. 1791, he reached his destination in the following February. On the 28th of that month he took quiet possession of a spot situate on rising ground, fronting the sea, six miles above Cape Sierra Leone, and eighteen miles from Bance Island, and named it Freetown. Before long he found to his mortification that he was superseded in the presidency of the council by Lieutenant John Clarkson, R.N., a brother of Thomas Clarkson, who was bringing with the sanction of government several hundred free blacks from Nova Scotia to people the infant colony. Dissensions among the executive prevented Falconbridge from giving effect to his schemes for extending the company's commerce. In September 1792 the directors thought proper to annul his appointment, and sent out a Mr. Wallis in his place. His dismission came just as he was preparing for a trading voyage to the Gold Coast. By way of finding relief in his misfortunes he kept himself constantly intoxicated, and died on 19 Dec. 1792.

Anna Maria Falconbridge, his widow, who had again accompanied him, stayed in the colony, and a month later found a second husband. After quitting Africa in June 1793 for a voyage to the West Indies in a slaver, she reached England in October. If her statement can be believed, she met with shabby treatment from the directors, who refused to acknowledge Falconbridge's claims, or make her any compensation. She complained that her late husband had been appointed to a post for which he was not in the least fitted in order to secure a sure footing for the emigrants expected from America, and having done the required service was forthwith dismissed on the ground of wanting commercial experience. This lady obtained some notoriety by publishing a 'Narrative of Two Voyages to the River Sierra Leona during the years 1791–2–3, performed by Anna Maria Falconbridge. In a series of Letters. To which is added, a Letter to Henry Thornton, Esq., M.P., Chairman of the Court of Directors of the Sierra Leona Company,' 12mo, London, 1794, in which she defends the slave trade, and treats the memory of her dead husband with contempt. Other editions appeared in 1795 and in 1802.

[Mrs. Falconbridge's Two Voyages, passim; Georgian Era, iii. 468; Watt's Bibl. Brit. i. 354 *k*, 355 *i*; Biog. Dict. of Living Authors (1816), p. 112.] G. G.

FALCONER, ALEXANDER, Lord Falconer of Halkertoun (*d.* 1671), judge, was the eldest son of Sir Alexander Falconer of Halkertoun, by his wife Agnes, eldest daughter of Sir David Carnegie of Colluthie.

On 9 July 1639 he succeeded Lord Woodhall as an ordinary lord of session, and in November 1641 was appointed anew by king and parliament to be judge 'ad vitam aut culpam.' He represented Kincardineshire in the convention 1643–4, and in the parliaments of 1644–5, 1645–7. He was a commissioner for the loan and tax in 1643, and a member of the committee of war for Kincardineshire in 1643, 1644, and 1646, and for Forfarshire in 1648. He was a commissioner for the plantation of kirks in 1644, a commissioner of the exchequer in 1645, a member of the committee of estates in 1645 and 1647, and a colonel for Aberdeenshire in 1648. On 20 Dec. 1647 he was created Lord Falconer of Halkertoun, but on 15 Feb. 1649 he was deprived of his seat in the College of Justice, and 'ordained to lend money for the public use,' on account of his accession to the 'engagement.' He appears, however, as Baron Falconer in the list of Scots nobility in 1650, and was a commissioner of supply for Kincardineshire in 1656 and 1659. He was reappointed to his seat in the College of Justice at the Restoration, and retained it till his death. In 1661 he was a commissioner of excise, and a member of the commission for visiting the university of Aberdeen. He appears as sitting in parliament as Lord Halkertoun till 1669, and died 1 Oct 1671. He married Anne, only daughter of John, ninth lord Lindsay of Byres, by whom he had one son and one daughter.

[Acts Scots Parl.; Books of Sederunt; Brunton and Haig's Senators of Coll. of Justice; Douglas's Peerage, ii. 55.] J. A. H.

FALCONER, SIR DAVID, of Newton (1640–1686), lord president of the court of session, second son of Sir David Falconer of Glenfarquhar, one of the commissaries of Edinburgh, was born in 1640. He studied law 'under the eye of his father,' was admitted advocate 3 July 1661, was appointed one of the commissaries of Edinburgh, and afterwards knighted. He was nominated lord of session 24 May 1676, lord of justiciary 2 March 1678, and president of the court of session 1682. 'He introduced regulations tending to enlarge the attendance of the judges, which do not, however, seem to have received the approbation of their lordships.' He sat for the county of Forfar in the parliament of 1685, was chosen a lord of the articles, and was a member of various parliamentary commissions. Falconer died at Edinburgh 12 Jan. 1686, after a four days' illness. He was buried in the churchyard of Old Greyfriars, where there is a monument to his memory. He was twice married, and had a large family. His third daughter, Catherine, was the mother of David Hume. Falconer collected the decisions of the court of session (November 1681–January 1686) up to the last day he sat in court (Edinburgh, 1701). The publisher of the collection describes him as 'one of the most painful lawyers in his time.'

Falconer's name was appended to a number of official and loyal addresses to Charles II and the Duke of York. Most of them are preserved among the Lauderdale papers.

[Foster's Collectanea Genealogica; Members of Parliament (Scotland), p. 132; Brunton and Haig's Senators of the College of Justice, p. 405, where the date of death is given as 15 Dec. 1685; Anderson's Scottish Nation, ii. 188; Addit. MSS. 23138 ff. 5, 743, 23244 ff. 33, 35, 37, 39, 28558 f. 34.] F. W-T.

FALCONER, EDMUND (1814–1879), an actor and dramatist whose real name was EDMUND O'ROURKE, was born in Dublin in 1814, and entered the theatrical profession at a very early age, playing utility parts for many years in the country. In 1850 he undertook the leading business in the Worcester circuit, and his last provincial engagement was in the autumn of 1854 at the Adelphi Theatre, Liverpool, where he acted Hamlet and Three-fingered Jack on the same night. He was introduced to the London public as a writer by his drama called 'The Cagot, or Heart for Heart,' brought out at the Lyceum Theatre under Charles Dillon's management, 6 Dec. 1856, with much success. His next piece was 'A Husband for an Hour,' produced at the Haymarket 1 June 1857. On 26 Aug. 1858, in conjunction with Mr. Webster, he opened the Lyceum, and put on the stage his own comedy, 'Extremes,' which he followed up with another piece, 'Francesca,' on 31 March 1859, and in April gave up the theatre. For the Princess's Theatre, London, he wrote 'The Master Passion,' first played on 2 Nov. 1859. In Boucicault's drama, 'The Colleen Bawn,' produced at the Adelphi 18 July 1860, Falconer undertook the character of Danny Man, which he continued to perform throughout the original run of the piece, a period of 231 nights. In 1861 he again became manager of the Lyceum, and brought out on 19 Aug. his comedy, 'Woman, or Love against the World.' His greatest hit was, however, made by his Irish drama, 'Peep o' Day,' first acted in London 9 Nov. 1861, which enjoyed an uninterrupted career until December 1862. This piece, founded on Banim's novels, 'John Doe' and 'The Nolans,' was originally played at the Adelphi, Liverpool, under the title of 'The Green Hills.' To the Haymarket he contributed two comedies, 'Family Wills' and 'Does he

love me?' in both of which Miss Amy Sedgwick played the heroines. At the Princess's he supplied Charles A. Fechter with the English version of 'Ruy Blas;' and the songs of Balfe's operas, 'The Rose of Castile' and 'Satanella,' and the entire libretto of Alfred Mellon's opera, 'Victorine,' were from his pen. He made 13,000*l.* at the Lyceum, and in 1862, with Frederick Balsir Chatterton, became joint lessee of Drury Lane Theatre, for which he wrote and produced 'Bonnie Dundee,' 23 Feb. 1863; 'Nature's above Art,' 12 Sept.; 'Night and Morning,' 9 Jan. 1864; and 'Love's Ordeal, or the Old and New Régime,' 3 May 1865. In addition he wrote 'The O'Flahertys' and 'Galway-go-bragh,' a dramatisation of Lever's 'Charles O'Malley,' in which he himself acted Mickey Free. He attempted to popularise the national drama by the production of 'Macbeth,' 'Cymbeline,' 'Romeo and Juliet,' 'As you like it,' 'King John,' 'Henry the Fourth,' 'Comus,' and 'Manfred;' but although he employed all the best talent of the day the public did not sufficiently patronise the house, and in 1866, having lost all his money, he retired on 26 Sept., leaving Chatterton sole lessee of Drury Lane. On 19 Nov. 1866 he, however, opened Her Majesty's Theatre with his own five-act drama, 'Oonagh, or the Lovers of Lisnamona,' but this piece was a complete failure, and the season suddenly terminated on 30 Nov. He then went to America, and made his appearance at the Olympic Theatre, New York, on 29 April 1867, in his own drama of 'Night and Morning.' He remained in America about three years, where he produced three new dramas and an adaptation of one of Ouida's novels, which he called 'Firefly.' During his absence his piece, 'A Wife well won,' was brought out at the Haymarket Theatre, London. After his return he successfully introduced at the Princess's 'Eileen Oge,' an alteration of his drama 'Innisfallen,' more popularly called 'Killarney,' and another drama called 'Gra-ma-chree.' He died at his residence, 28 Keppel Street, Russell Square, London, on 29 Sept. 1879, and was buried in Kensal Green cemetery. As a delineator of Irish character he will be long remembered, and some of his dramas will continue to be acted while the sentimental view of the Irish peasant remains a cherished idea with so many persons. His first marriage was dissolved; he married secondly a daughter of John Neville, the widow of Mr. Weston, the actor. She died 3 June 1864. He married, thirdly, an American lady, who survived him. Many of Falconer's dramas and librettos have been printed, and he was also the author of 'Murmurings in the May and Summer of Manhood,' 'O'Ruark's Bride,' and 'Man's Mission,' poems, 1865, and of another volume of poems entitled 'Musings.'

[Illustrated Sporting and Dramatic News, 4 Dec. 1875, pp. 233–4; Pascoe's Dramatic List, 1879, pp. 116–20; Stirling's Old Drury Lane, 1881, i. 273–4; Era Almanack, 1868, p. 21; Era, 5 Oct. 1879, p. 6.] G. C. B.

FALCONER, FORBES (1805–1853), Persian scholar, born at Aberdeen, 10 Sept. 1805, was the second and only surviving son of Gilbert Falconer of Braeside, Fifeshire. He was educated at the grammar school and at Marischal College, where he obtained prizes in classical studies. His first publications, which appeared anonymously in local journals, were also classical, consisting of metrical translations from the Greek anthology. He commenced his oriental studies before the age of twenty, by attending the Hebrew classes of Professor Bentley in Aberdeen, and likewise began the private study of Arabic and Persian. Afterwards proceeding to Paris he attended, during nearly five years, the courses of De Sacy, De Chézy, and, for Hindustani, of Garcin de Tassy. After short visits to several German universities, Falconer returned to this country, and settled in London as a teacher of oriental languages, and occupied for a short time the professorship of oriental languages in University College, London. He is perhaps best known in the present day for his works on the 'Būstān,' from which he published in 1839 a volume of selections, very neatly lithographed from his own transcript. In the 'Asiatic Journal,' a useful periodical now defunct, he published a translation of part of the same poem, as well as selections from several of the Sufi poets, and a critical study of the 'Sindibād Nāmah.' For the Society for the Publication of Oriental Texts Falconer edited two important poems of Jāmi, the 'Tuhfat-ul-Ahrār' and 'Salāmān u Absāl.' The critical ability of these texts is attested by Francis Johnson in the preface to his edition of Richardson's 'Persian Dictionary.' Falconer's 'Persian Grammar,' which reached a second edition in 1848, is now a somewhat rare book.

Falconer was a member of the Asiatic Societies of London and Paris, and an honorary member of the American Oriental Society. He died in London, 7 Nov. 1853.

[Annual Report of the Royal Asiatic Society for 1853–4, Journal, vol. xv.; J. Th. Zenker's Bibliotheca Orientalis.] C. B.

FALCONER, HUGH (1808–1865), palæontologist and botanist, youngest son of David Falconer, was born at Forres, Elginshire, on 29 Feb. 1808. He was educated

at the Forres grammar school and at the university of Aberdeen, where he graduated M.A. in 1826. He showed great powers of memory for languages, as well as a marked taste for botany and zoology, with a penetrating intellect, genial humour, and a frank, winning disposition. In 1826 he entered as a student of medicine at Edinburgh University, where he graduated M.D. in 1829, and was at once nominated as assistant-surgeon on the Bengal establishment of the East India Company. Being under the required age of twenty-two, he spent the interval in London, assisting Dr. Nathaniel Wallich in the distribution of his great Indian herbarium, and studying geology, and especially Indian fossils, under Mr. Lonsdale at the Geological Society's Museum. Arriving at Calcutta in September 1830, Falconer at once showed his bent by giving an account of some fossil bones from Ava, in the possession of the Asiatic Society of Bengal, which was published in the third volume of 'Gleanings in Science,' an Indian journal edited by Mr. James Prinsep. Early in 1831 Falconer was ordered to Meerut, and in pursuance of some consequent duty happened to pass through Saháranpur, where he met Dr. Royle, superintendent of the botanic garden. Congenial tastes led to Royle securing Falconer as his deputy during leave of absence, and in 1832 the latter succeeded his friend in charge of the botanic garden. The locality was most favourable for all kinds of natural history pursuits, and the proximity of the Siválik hills, as yet little explored, not only led Falconer to the determination of their tertiary age, but also to his discovery of a vast series of remarkable fossil mammals and reptiles. This discovery was a notable result of scientific prevision, for in 1831, when he determined the age of these hills, Falconer had been led to the conclusion 'that the remains of mastodon and other large extinct mammalia would be found either in the gravel or in other deposits occupying the same position in some part of the range.' His friend, Captain (afterwards Sir Proby) Cautley [q.v.], joined him in making extended researches, and from 1832 onwards the 'Journal of the Asiatic Society of Bengal' and 'Asiatic Researches' contained numerous memoirs on their discoveries. By the labours of Falconer, Cautley, and Lieuts. Sir W. E. Baker and Sir H. Durand [q. v.], a vertebrate fossil fauna was brought to light, unexampled for extent and richness in any region then known. It included the earliest discovered fossil quadrumana, many species of mastodon and elephant, several species of rhinoceros, new subgenera of hippopotamus, the colossal ruminant sivatherium, species of ostrich, crocodiles, the enormous tortoise colossochelys, and numerous fishes. The task of preserving and determining these fossils, far from museums and books, was most difficult, and in order to obtain material for comparison Falconer, with rare energy, prepared skeletons of the living animals around him. Such work was not long in obtaining recognition in England, and in 1837 the Geological Society of London awarded the Wollaston medal, in duplicate, to Falconer and Cautley.

In 1834 a commission was appointed by the Bengal government to report on the fitness of India for the growth of tea, and by Falconer's advice experiments were ordered, and were conducted under his superintendence in sites selected by him. The first tea was manufactured under him, and the produce declared equal to the best China tea. He also made large additions to Indian botany, which were acknowledged by Dr. Royle (*Illustrations of the Botany of the Himalayas*, 1839) in naming a new genus *Falconeria* after his friend. To gain new specimens he travelled much in the rainy season at great risk to his life. In 1837–8 he visited Cashmere, on the occasion of Burnes's second mission to Cabul. In 1838 he crossed the mountains to Iskardoh in Balkistan, and traced the Shiggur branch of the Indus to its source, examining the great glaciers of Arindoh and of the Braldoh valley, and returning to Cashmere by the valley of Astore. In the latter he discovered the assafœtida plant of commerce, which he was the first to describe. During his stay in Cashmere, although interrupted by prolonged illness, Falconer sent to the Saháranpur gardens 650 grafted plants, including all the most valuable fruit trees. In 1840 his health gave way after frequent severe attacks consequent on incessant exposure, and in 1842 he returned to England on sick leave, bringing with him seventy large chests of dried plants and five tons of fossil bones.

From 1843 to 1847 Falconer remained in England, publishing numerous memoirs on the geology and fossils of the Siválik hills, which have been reproduced in his collected works, and also contributing several important botanical papers to the Linnean Society. His botanical collections having partially suffered from damp on the voyage to England, were deposited at the East India House during Falconer's second absence in India, and suffered greatly from neglect. In preparing the 'Flora Indica' (1855), Dr. (now Sir J. D.) Hooker and Dr. Thomson recorded that it was the only herbarium of importance to which they failed to procure access, and they were thus unable to do Falconer full justice as the discoverer of many of the plants they

had described. In 1857 the plants which survived this neglect were deposited at Kew, and since Falconer's death his voluminous botanical notes, with 450 coloured drawings of Indian plants, have been placed in the Kew library. Besides working out his own collections, Falconer gave much time to determining the Indian fossils in the British Museum and the East India House, especially the large collections sent home by Cautley. In response to memorials from the presidents of the chief scientific societies and from the British Association, a government grant of 1,000*l.* was made for preparing for exhibition the Indian fossils in the British Museum, which are still unarranged and embedded in rock, and Falconer was appointed to superintend the work in December 1844. The East India Company gave him employment and pay as if he were still in India, and at his instance a series of coloured casts of the most remarkable Siválik fossils was prepared, and sets were presented to the principal European museums. The publication of a great folio illustrated work, the 'Fauna Antiqua Sivalensis,' edited by Falconer, was commenced in 1846, the plates being drawn by G. H. Ford. Within three years there appeared nine parts of the work, each containing twelve plates of great artistic excellence, 1,123 specimens being figured in them. Besides the Siválik fossils the work illustrates mammalian remains from the Nerbudda valley, the Irrawaddy, and Perim Island. Of the letterpress unfortunately only one part was completed. His work in the British Museum was urgent, and the time remaining did not enable Falconer to complete the immense work of making references in his full and conscientious style. He was compelled to return to India in 1847, in order to avoid losing his commission and his right to a pension, having been appointed successor to Dr. Wallich as superintendent of the Calcutta Botanic Garden and professor of botany in the Calcutta Medical College. To complete here the account of the 'Fauna Antiqua Sivalensis' Falconer found himself unable to continue his part of the work in India, and on his return to England in 1855 he found that many of the unpublished plates had been erased from the stones on which they had been drawn. He set himself to complete the work. Bad health and the extended studies required combined to postpone it till too late. Proof copies of seventeen of the unpublished plates, with outline tracings for the remaining plates, have been deposited in the library of the geological department of the British Museum (Natural History), South Kensington. A description of the plates, both published and unpublished, was compiled after Falconer's death from his notes and memoranda by Dr. Murchison, and inserted in Falconer's 'Palæontological Memoirs,' vol. i., and also published separately in 1868.

In February 1848 Falconer entered upon his new duties at Calcutta. An important part of his work consisted in advising the government of India on all matters relating to the vegetable products of India. In 1850 his valuable report on the teak forests of Tenasserim was published in the 'Selections from the Records of the Bengal Government.' In 1852 he published in the 'Journal of the Agricultural and Horticultural Society of India' a paper 'on the quinine-yielding Cinchonas and their introduction into India,' recommending their trial in Bengal and the Neilghiris. Numerous other botanical papers were contributed by him to the same society. He selected and arranged the botanical exhibits of Bengal for the London Exhibition of 1851. In 1854 he made a catalogue of the fossils in the museum of the Asiatic Society of Bengal, which was published in 1859. Meanwhile he was very successful as a teacher of botany in the medical college.

Falconer retired from the Indian service in the spring of 1855, and on arriving in England at once resumed his palæontological researches, visiting almost every museum in Western Europe, and everywhere making notes on mammalian specimens, principally the proboscidea and rhinoceroses. He utilised his enforced residences in South Europe in the winters of 1858–61 through ill-health in the furtherance of his studies, and in 1862 he communicated to the British Association at Cambridge an account of the newly discovered pigmy fossil elephant of Malta. Researches on the fauna of the ossiferous caves of Gower led him in 1860 to prove that elephas antiquus and rhinoceros hemitœchus were members of the cave fauna of England. In the same year he determined that the Bovey Tracey lignite deposit was of miocene age. In 1861 he gave important evidence before a royal commission on the sanitary condition of India, in which he distinguished carefully between the removable and irremovable causes of disease. In his latter years he spent much time in examining the evidences as to the antiquity of man, which he had been led to anticipate in India in 1844. His examination in 1858 of the flint implements discovered in the valley of the Somme caused him to urge Mr. Prestwich to investigate the subject, which that geologist followed up with most important results. In fact, every current question about fossil mammalia and prehistoric man was investigated and commented upon by Falconer in a patient,

impartial, and candid spirit, and his work was much more extensive than even his published works and papers show. He was always seeking fresh evidence and developing his ideas, many of which he never committed to writing, owing to the great retentiveness of his memory. Having returned hastily from Gibraltar to support the claims of Charles Darwin to the Copley medal of the Royal Society, he suffered much from exposure and fatigue, and in January 1865 he was attacked by acute rheumatism, with disease of the heart and lungs, of which he died in London on 31 July 1865. He was buried at Kensal Green on 4 Feb. following. At the time of his death he was a vice-president of the Royal Society (having been elected F.R.S. in 1845), and foreign secretary of the Geological Society. A Falconer memorial fund amounting to nearly 2,000*l.* was collected, part of which provided a marble bust of him by T. Butler for the Royal Society's rooms, another bust being placed, by a separate subscription, in the museum of the Asiatic Society of Bengal, Calcutta. A Falconer memorial fellowship for medical or natural science graduates of not more than three years' standing was also founded in the university of Edinburgh for the encouragement of the study of palæontology and geology.

His intimate friend, Dr. Charles Murchison [q. v.], arranged his notes and republished his palæontological memoirs in two volumes, 1868, under the title 'Palæontological Memoirs and Notes of the late Hugh Falconer.' These volumes are now among the classics of palæontology. A portrait is prefixed. Dr. Murchison, in summing up his character, speaks of 'his penetrating and discriminating judgment, his originality of observation and depth of thought, his extraordinary memory, his fearlessness of opposition when truth was to be evolved, the scrupulous care with which he awarded to every man his due, and his honest and powerful advocacy of that cause which his strong intellect led him to adopt.' He was 'a staid adviser, a genial companion, and a hearty friend.' A list of his papers is given in the 'Royal Society's Catalogue of Scientific Papers,' vol. ii. 1868.

[Murchison's Biog. Sketch, prefixed to Falconer's Palæontological Memoirs.] G. T. B.

FALCONER, JOHN (*fl.* 1547), merchant, appears to have been the first Englishman who possessed a series of dried plants, a method of study first practised by Luca Ghini of Bologna, who also was the earliest public teacher of botany in Europe, and the originator of botanical gardens. From the few scattered records preserved we learn that he travelled on the continent, and from 1540 or 1541 to 1547 he was living at Ferrara, which he left in the last-named year. He was a fellow-pupil of William Turner, the father of English botany, at Bologna, and is mentioned in Turner's 'Herbal' several times with great respect on account of his attainments. 'Maister Falkonner's Boke' is the earliest mention we have of an herbarium, the indispensable adjunct of the scientific and accurate knowledge of plants.

[Amatus Lusitanus, Enarr. in Dios., Strassburg, 1554; W. Turner's Herbal, 2nd ed. fol. 11 verso; R. Pulteney's Sketches, i. 71, 72; E. H. F. Meyer's Gesch. der Botanik, iv. 240, 270–1.]
B. D. J.

FALCONER or FALKNER, JOHN (1577–1656), jesuit, son of Henry Falconer by Martha Pike, his wife, was born at Lytton, Dorsetshire, on 25 March 1577. His mother belonged to a respectable Cheshire family, and his maternal uncle was Sir Richard Morton. His parents were catholics, and both died while he was an infant. He was brought up by his uncle, John Brook, a merchant, until he was eleven years old, when he was sent to the grammar school of Sherborne, Dorsetshire, for five years. His brother then sent him to Oxford, where he studied for nearly a year in St. Mary's Hall, and for another year in Gloucester Hall. Subsequently he joined the expedition of the Earl of Essex to Spain, and 'after being tossed about by many storms' he returned to London, where he spent two years and a half in the service of Lord Henry Windsor. In 1598 he was reconciled to the catholic church. Going to Rome he was admitted into the English College on 19 May 1600, under the assumed name of Dingley. He was ordained priest 20 Dec. 1603, entered the Society of Jesus 18 Nov. 1604, and three years later was sent upon the English mission. His name occurs in a list of twelve jesuits banished in 1618 (Dodd, *Church Hist.* ii. 393). He was professed of the four vows 22 July 1619. In 1621 he had returned from exile, and was exercising his spiritual functions in London. After serving as a missioner in the Oxford district, he was appointed socius to the master of novices at Watten in 1633, and subsequently confessor at Liège and Ghent. At one period he was penitentiary at St. Peter's, Rome. He was chaplain at Wardour Castle during its siege by Sir Edward Hungerford in 1643, took an active part in its gallant defence by Lady Blanche Arundell [q. v.], and was employed in treating with the enemy for terms of honourable capitulation. He died on 7 July 1656.

His works are: 1. 'The Refutation of the Errors of John Thrusk,' St. Omer, 1618, 4to, under the initials B. D. 2. 'Life of the Blessed Virgin Mary,' St. Omer, 1632, 12mo, also under the initials B. D. 3. 'The Looking-glass of Conscience,' St. Omer, 1632, 18mo, a translation under the initials I. F. 4. An English translation of 'Fasciculus Myrrhæ de Passione Domini,' St. Omer, 1632, under the initials I. F. 5. 'The admirable Life of St. Wenefride' (St. Omer), 1635, 12mo, translated, under the initials I. F., from the Latin of Robert, prior of Shrewsbury. A reprint, for the use of pilgrims to the holy spring, appeared in 1712, 12mo, *sine loco*, under the title of 'The Life and Miracles of St. Wenefride, Virgin, Martyr, and Abbess, Patroness of Wales.' It is said in the preface to this edition that the translation was really made by John Flood, *alias* Alford, *alias* Griffith [see ALFORD, MICHAEL] (cf. OLIVER, *Jesuit Collections*, p. 43). 6. 'Life of St. Catharine of Sweden,' St. Omer, 1635, 18mo, a translation under the initials I. F. 7. 'Life of St. Anne,' manuscript.

[Southwell's Bibl. Scriptorum Soc. Jesu, p. 445; Foley's Records, iii. 522, vi. 215, vii. 242; Oliver's Jesuit Collections, p. 88; Oliver's Catholic Religion in Cornwall, p. 299; Dodd's Church Hist. iii. 105; De Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), vol. i. 1787; Gillow's Bibl. Dict. ii. 23, iii. 59; Cat. of Printed Books in Brit. Mus.] T. C.

FALCONER, RANDLE WILBRAHAM (1816–1881), medical writer, fourth son of Thomas Falconer, M.D. (1772–1839) [q. v.], born in 1816, was for many years one of the leading physicians of Bath, where his grandfather, William Falconer, M.D. (1744–1824) [q. v.], had also practised. He began the study of medicine at Edinburgh in 1835, and graduated there in 1839. At first he settled at Tenby, but in 1847 he moved to Bath, where he continued to practise till his death. He was a man of varied knowledge and accomplishments, fond of archæology and botany, and so much esteemed by his fellow-citizens that they elected him mayor in 1857. In addition to his Edinburgh doctorate, he held the honorary title of doctor from the Queen's University, Ireland, 1879, and that of fellow from the King and Queen's College, Dublin, and was a fellow of the Medico-Chirurgical Society of London. In 1878, when the British Medical Association met at Bath, he was elected president. He died 6 May 1881. As physician to the Bath General or Mineral Water Hospital he bestowed much attention on the curative virtues of the baths, and his work on 'The Baths and Mineral Waters' reached a fifth edition in 1871. Other publications were the following: 'Reports of Cures at the Bath General Hospital,' 1860; 'The Bath Mineral Waters,' &c., 1861; and in the same year he contributed cases to the 'British Medical Journal.'

[Address of the President of the Med.-Chir. Soc.; Medical Directory.] J. D.

FALCONER, THOMAS (1738–1792), classical scholar, son of William Falconer, recorder of Chester, by Elizabeth, daughter of Randle Wilbraham de Townsend, resided for some time at Brasenose College, Oxford, where he matriculated 12 March 1754, but left without taking a degree, and was called to the bar at Lincoln's Inn on 20 June 1760. Being precluded by chronic ill-health from practising at the bar, he lived a life of studious retirement at Chester. He took much interest in antiquities, and in his way was a patron of literature, so that he was called (by Miss Seward) the Mæcenas of Chester. It was to him that in 1771 Foote Gower addressed his lengthy letter entitled 'A Sketch of the Materials for a New History of Cheshire.' He was a friend of John Reinhold Forster, who dedicated to him his translation of Baron Riedesel's 'Travels through Sicily, and that part of Italy formerly called Magna Græcia,' London, 1773, 8vo. He died on 4 Sept. 1792, and was buried in St. Michael's Church, Chester. A monument with a laudatory inscription in St. John's Church, Chester, perpetuates his memory. He never married. Falconer published 'Devotions for the Sacrament of the Lord's Supper, by a Layman,' London, 1786; 2nd ed. 1798, 8vo. He read in 1791 before the Society of Antiquaries a paper in vindication of the accuracy of Pliny's description of the temple of Diana at Ephesus, which was published in 1794 under the title 'Observations on Pliny's account of the Temple of Diana at Ephesus,' in 'Archæologia,' xi. 1–21. A work by him entitled 'Chronological Tables, beginning with the Reign of Solomon and ending with the Death of Alexander the Great,' appeared at Oxford in 1796, 4to. He also left materials for an edition of Strabo, which formed the basis of the edition brought out in 1807 by his nephew, the Rev. Thomas Falconer, M.D. [q. v.] He was also the author of an 'Ode to Sleep,' the date of publication of which is uncertain.

[Thomas Falconer's Bibliography of the Writings of the Falconer Family, with biographical notices; Ormerod's Cheshire, i. 321; Letters of Anna Seward, iii. 167.] J. M. R.

FALCONER, THOMAS, M.D. (1772–1839), classical scholar, son of William Falconer [q. v.], M.D., F.R.S., of Bath, by Henrietta, daughter of Thomas Edmunds of Wors-

borough Hall, Yorkshire, was born on 24 Dec. 1772, and educated at the cathedral school, Chester, the grammar school, Bath, the high school, Manchester, the king's school, Chester, and Corpus Christi College, Oxford. He was a precocious boy, and some of his verses were published in 'Prolusiones Poeticæ,' Chester, 1788. The same year he was elected to a scholarship at Corpus Christi College, Oxford, where he graduated B.A. in 1791, and took the M.A. degree and a fellowship in 1795. After taking holy orders he spent some years at Edinburgh studying medicine. He took his M.B. and M.D. degrees at Oxford in 1822. He never practised medicine, nor, except for a short time as locum tenens, did he do any ordinary clerical duty. He was, however, select preacher before the university of Oxford on several occasions, and he was Bampton lecturer in 1810. A variety of works, of which an exact list is appended, were the fruit of his leisure. He died at Bath on 19 Feb. 1839. Falconer married Frances, daughter of Lieutenant-colonel Robert Raitt, by whom he had issue, besides one son and three daughters who died in his lifetime, four sons who survived him, viz. Thomas [q. v.], William [q. v.], Alexander Pytts, and Randle Wilbraham [q. v.]

Falconer published: 1. 'The Voyage of Hanno, translated and accompanied with the Greek text and dissertations,' Oxford, 1797, 8vo. 2. 'The Resurrection of our Saviour ascertained from an Examination of the Proofs of the Identity of His Character after that Event,' Bath, 1798, 8vo. 3. 'The Tocsin; or an Appeal to Good Sense, by the Rev. L. Dutens,' translated, &c. London, 1798, 8vo. 4. 'Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy,' London, 1799, 8vo. 5. 'St. Luke's Preface to his Gospel examined with reference to Mr. Marsh's hypothesis respecting the origin of the three first Gospels,' Bath, 1802, 8vo. 6. 'A Letter to the Rev. R. Warner respecting his Sermon on War,' Oxford, 1804, 8vo. 7. 'Discourse on the Measure of the Olympic Stadium' (the joint work of himself and his father, appended to the latter's translation of Arrian's 'Periplus'), Oxford, 1805. 8. 'Strabonis Rerum Geographicarum libri xvii., Græce et Latine,' &c., Oxford, 1807, fol. This work was based on materials left by his uncle, Thomas Falconer (1738–1792) [q. v.] The first two books had been seen through the press by Dr. Parsons, bishop of Peterborough, and five more had been edited by Halliwell when, in 1802, Falconer undertook to complete it, which he did in 1807. 9. 'Communication to Dr. Vincent on the Articles of Commerce mentioned in the Digest,' inserted in the appendix to Dr. Vincent's edition of Arrian's 'Periplus,' 1807. 10. 'A Sermon preached before the University of Oxford,' Oxford, 1810, 4to. 11. 'Certain Principles in Evanson's "Dissonance of the four generally received Evangelists," &c. examined in eight discourses delivered before the University of Oxford at the lecture founded by the Rev. J. Bampton,' Oxford, 1811, 8vo. 12. Review of the French translation of Strabo ('Quarterly Review,' May 1811). 13. Two letters to the editor of the 'Gentleman's Magazine' upon the articles in the 'Edinburgh Review' relating to the Oxford 'Strabo,' July 1809 and April 1810 ('Gent. Mag.' 1809, pt. ii. 923, 1810, pt. ii. 227), published separately, Oxford, 1811, 8vo. 14. 'A Sermon upon the Folly and Criminality of attempts to Search into Futurity,' Oxford, 1812, 8vo. 15. 'An Assize Sermon upon Oaths, their Nature, Obligations, and Influence,' Oxford, 1813, 8vo. 16. 'Outlines of a Plan for Building twenty-five Churches and Chapels' (in the 'Pamphleteer,' vol. vi.), 1816, 8vo. 17. 'A Sermon upon the Temptation and Resurrection of our Lord, preached before the University of Oxford,' Oxford, 1817, 8vo. 18. 'The Case of Eusebius examined,' Oxford, 1818, 8vo. 19. A funeral sermon, Oxford, 1821, 8vo. 20. 'The Absurd Hypothesis that Eusebius of Cæsarea, Bishop and Historian, was an Editor or Corrupter of the Holy Scriptures; in a second part of the Case of Eusebius,' Oxford, 1823, 8vo. 21. 'The Cottage Land Worker,' Bath, 1830, 8vo. Falconer also contributed notes on the Psalms to Warner's edition of the Book of Common Prayer. He left in manuscript a translation of Strabo, as to which see FALCONER, WILLIAM (1801–1885).

[Thomas Falconer's Bibliography of the Writings of the Falconer Family, with biographical notices; Gent. Mag., new ser. (1839), pp. 326, 435; Brit. Mus. Cat.] J. M. R.

FALCONER, THOMAS (1805–1882), county court judge, second son of the Rev. Thomas Falconer, M.D., of Bath (1772–1839) [q. v.], by his wife Frances, daughter of Lieutenant-colonel Robert Raitt of the 2nd regiment, a great-grandson of William Falconer, recorder of Chester. He was born on 25 June 1805, and having been admitted a member of Lincoln's Inn on 13 Nov. 1823, was called to the bar on 8 Feb. 1830. Falconer practised as an equity draftsman and conveyancer, and from 1837 to 1840 held the post of revising barrister for the boroughs of Finsbury, Tower Hamlets, and Marylebone. He subsequently spent more than two years in travelling through North America, returning to Eng-

land in December 1842. In 1850 he was appointed by the governor-general and the council of Canada arbitrator on behalf of that province for the purpose of determining the boundaries between Canada and New Brunswick. On 29 July 1851 he was nominated colonial secretary of Western Australia, but resigning this appointment, he was appointed by Lord-chancellor Truro judge of the county courts of Glamorganshire and Breconshire and of the district of Rhayader on 22 Dec. 1851. After sitting on the bench for thirty years he retired in December 1881, and died at Bath on 28 Aug. 1882, in the seventy-eighth year of his age. Falconer was a laborious worker, a staunch liberal, and an energetic opponent of abuses. He was a member of several learned societies, and was a traveller of much experience. He contributed some articles to the 'Westminster Review' and the 'Colonial Magazine,' was the author of several books, and of a very large number of pamphlets.

The following is a list of his more important works: 1. 'The History, Opinions, and Present Legal Position of the English Presbyterians,' published under the direction of the English Presbyterian Association (anon.), London, 1834, 8vo. Some passages of this work were written by other hands. 2. 'Cases of Controverted Elections, determined in Committees of the House of Commons, in the Second Parliament of the Reign of Queen Victoria,' by Thomas Falconer and Edward H. Fitzherbert, London, 1839, 8vo. 3. 'On the Discovery of the Mississippi, and on the South-Western Oregon and North-Western Boundary of the United States, with a translation from the original manuscript of Memoirs, &c., relating to the discovery of the Mississippi,' by Robert Cavelier de la Salle and the Chevalier Henry de Tonty, London, 1844, 12mo. 4. 'The Oregon Question,' London, 1845, 8vo; another edition, New York, 1845; second edition, London, 1845, 8vo. 5. 'On Probate Courts,' London, 1850, 8vo. 6. 'On Surnames and the Rules of Law affecting their Change,' Cardiff, 1862, 12mo, privately printed; second edition, with additions, London, 1862, 8vo. 7. 'Supplement to an Essay on Surnames, and the Rules of Law affecting their Change, with Comments on the Speeches delivered in the House of Commons by Sir G. Grey, Bart., and the Solicitor-General,' London, 1863, 8vo. 8. 'List of County Court Judges;' 'Note on the Abolition of certain Franchise Gaols,' London, 1865, 8vo, privately printed. 9. 'On County Courts, Local Courts of Record, and on the Changes proposed to be made in such Courts in the Second Report of the Judicature Commissioners,' London, 1873, 8vo.

[Falconer's List of County Court Judges, p. 8; Falconer's Bibliography of the Writings of the Falconer Family, pp. 20–30; Debrett's House of Commons and the Judicial Bench, 1881, p. 391; Wilkins's History of Merthyr Tydfil (1867), pp. 353–7; Law Times, lxxiii. 315–16; Merthyr Express, 2 Sept. 1882, p. 6; Illustrated London News, 16 Sept. 1882, where a portrait of Falconer will be found; Lincoln's Inn Registers; Brit. Mus. Cat.] G. F. R. B.

FALCONER, WILLIAM (1732–1769), poet, was born 11 Feb. 1732 (CARRUTHERS). His father was a poor barber in Edinburgh. A brother and sister were deaf and dumb; the sister was living in the Royal Infirmary in Edinburgh in 1801. Falconer appears to have had an early taste for literature, which was checked by a 'freezing blast of adversity' (see description of 'Arion' in *Shipwreck*, canto 1). He joined a merchant ship at Leith. He was afterwards servant, according to Currie (*Burns*, 1801, ii. 283), to Archibald Campbell (*fl.* 1767) [q. v.], then purser on a man-of-war, who discovered and encouraged his literary tastes. He became second mate to a ship in the Levant trade, which was wrecked on a voyage from Alexandria to Venice, when only three of the crew were saved. In 1751 he published a poem on the death of Frederick, prince of Wales—which is about as good as the subject requires. He contributed a few poems to the 'Gentleman's Magazine,' and Clarke guesses, on very slight grounds, that he wrote the popular song 'Cease, rude Boreas!' generally attributed to George Alexander Stevens [q. v.] In 1762 he published his chief poem, the 'Shipwreck,' founded on his own experience and dedicated to the Duke of York, then rear-admiral. The duke advised him to enter the royal navy, where there would be opportunities for patronage. He was rated as a midshipman on Sir E. Hawke's ship the Royal George. When the duke sailed with Sir Charles Hardy in November 1762, Falconer celebrated the auspicious event in an ode, according to his friend Hunter, 'composed in a small space between the cable tiers and the ship's side.' The duke is elaborately compared to 'Alcmena's warlike son,' tearing himself from pleasure to seek virtue. The Royal George was paid off on the peace of 1763, and Falconer became purser of the Glory frigate. He soon afterwards married Miss Hicks, daughter of the surgeon of Sheerness yard. The Glory was laid up in ordinary at Chatham, and Commissioner Hanway, brother of Jonas, had the captain's cabin fitted up as a study for the literary purser. Here, in 1764, he wrote the

'Demagogue,' a political satire, attacking Wilkes, Churchill, and Lord Chatham, and showing much loyalty and some power of vituperation. In 1767 he was appointed purser to the Swiftsure. In 1769 he published 'The Universal Marine Dictionary,' a book well spoken of, in which 'retreat' is described as a French manœuvre, 'not properly a term of the British marine.' There were later editions in 1771, 1784, 1815, and 1830. By this time Falconer is said to have been living in poverty in London, though the dates of his appointments seem to imply that he cannot have been long unemployed. Chalmers contradicts upon authority Clarke's statement that he had 'a small pittance for writing in the "Critical Review."' Hamilton, the proprietor of the Review, received him hospitably, but did not employ him as a writer. In 1768 John Murray, the first publisher of the name, was starting in business by the purchase of Sandby's bookselling shop opposite St. Dunstan's Church. He offered a partnership in his enterprise to Falconer in a letter dated 16 Oct. 1768 (in Nichols, *Lit. Anecd.* iii. 729). The offer seems to prove that Falconer was favourably known to publishers. He declined it, apparently in consequence of an offer of the pursership of the Aurora frigate, which was about to take Messrs. Vansittart, Scrafton, and Ford to India as supervisors of the company's affairs. Falconer was promised the secretaryship. He sailed in the Aurora 20 Sept. 1769. After touching at the Cape the ship was lost. Clarke mentions but disbelieves a report that she was burnt by an accident caused by the supervisors' passion for 'hot suppers.' The *à priori* probability of such a catastrophe is small, he thinks, and is certainly not sufficient to command assent in the absence of all direct testimony. Falconer's widow died 20 March 1796, and was buried at Weston, near Bath (*Notes and Queries*, 1st ser. xi. 322). Cadell, the proprietor of the 'Marine Dictionary,' supplied her liberally, even after the 'expiration of the usual period of copyright.'

A third edition of the 'Shipwreck' was prepared by Falconer just before his departure. It contained many alterations, which appear from the preface to have been his own, though Clarke, who thinks them injurious, attributes them to Mallet, who died in 1765. It reached an eleventh edition in 1802, and has since appeared separately and in many collections. Falconer's 'Shipwreck' resembles most of the didactic poems of the time, and is marked by the conventionality common to them all. But it deserves a rather exceptional position from the obvious fidelity with which he has painted from nature; and though his use of technical nautical terms is pushed even to ostentation, the effect of using the language of real life is often excellent, and is in marked contrast to the commonplaces of classical imitation which make other passages vapid and uninteresting. In this respect the poem made some mark, and Falconer had certainly considerable powers of fluent versification.

Clarke describes Falconer as five feet seven inches in height, slight in frame, weather-beaten, and pock-marked. His manners were 'blunt, awkward, and forbidding;' he talked rapidly and incisively; he was cheerful, kindly, and a good comrade, and seems to have been a thorough seaman, with all the characteristics of his profession. His education had been confined to English and a little arithmetic; but he understood French, Spanish, Italian, and 'even German.'

[Lives prefixed to editions of 'Shipwreck:' anonymous in 1803; by James Stanier Clarke [q. v.] in 1804; by Alexander Chalmers in 'English Poets,' vol. xiv., 1810; by R. Carruthers in 1858; and life in David Irving's 'Lives of Scotish [*sic*] Authors,' 1801. Clarke had information from Falconer's friend, Governor Hunter.]

L. S.

FALCONER, WILLIAM, M.D. (1744–1824), miscellaneous writer, was born at Chester on 23 Feb. 1744, the younger of two surviving sons of William Falconer of the Inner Temple, recorder of Chester, by marriage with his second cousin, Elizabeth, daughter of Randle Wilbraham of Townsend, near Nantwich, Cheshire. He studied medicine at Edinburgh, where he took the degree of M.D. in 1766 (*Dissertatio Medica Inauguralis*, 'De Nephritide Vera,' 8vo, Edinburgh, 1766). From Edinburgh he went to Leyden, where he attended the lectures of Gaubius and Albinus, proceeding M.D. there on 28 May 1767 (*Index of Leyden Students*, Index Soc. p. 34). He had been previously admitted an extra-licentiate of the College of Physicians on 12 March 1767. In the same year he was appointed physician to the Chester Infirmary. After attaining to good practice in Chester, Falconer, at the suggestion of Dr. John Fothergill [q. v.], removed to Bath in January 1770, where he was equally successful. On 18 March 1773 he became F.R.S. On 12 May 1784 he was elected physician to the Bath General Hospital, an appointment which he retained until 10 Feb. 1819. He died at his house in the Circus, Bath, on 31 Aug. 1824, and was buried at Weston, near that city. His wife, Henrietta, daughter of Thomas Edmunds of Worsbrough Hall, Yorkshire, had died on 10 Sept. 1803. He left a son, Thomas Falconer, M.D. (1772–1839), who is separately

noticed. His portrait by Daniel was engraved by J. Fittler.

Falconer's attainments as a scholar and a physician were of the highest order. He was intimate with Dr. Parr, who procured from the Cambridge University Press the publication of his 'Miscellaneous Tracts,' 1793, and who wrote of him in his 'Remarks on the Statement of Dr. Combe,' pp. 71–83, as 'a man whose knowledge is various and profound, and whose discriminations upon all topics of literature are ready, vigorous, and comprehensive.' In his will Parr referred to him in most flattering terms. Edmund Burke addressed a letter to Falconer, dated 14 Nov. 1790, thanking him 'for the temperate, judicious, and reasonable paper [on the French revolution] which appeared in the Bath prints some time since.' In 1800 Charles Dunster inscribed to him his 'Considerations on Milton's Early Reading,' besides mentioning him in his lines on Durdham, written in May 1801. Falconer was a frequent contributor to the transactions of various learned societies. His separate writings are as follows: 1. 'An Essay on the Bath Waters in four parts, containing a prefatory Introduction on the Study of Mineral Waters in general,' 12mo, London, 1770; 2nd edit. 1772. This, his first work, was dedicated to Dr. John Fothergill. 2. 'Observations on Dr. Cadogan's Dissertation on the Gout and all Chronic Diseases,' 8vo, London, 1772; 2nd edit., with additions, 8vo, Bath, 1772. 3. 'An Essay on the Bath Waters: on their External Use. In two Parts. I. On Warm Bathing in general. II. On the External Use of the Bath Waters,' 8vo [Bath?], 1774. 4. 'Observations and Experiments on the Poison of Copper,' 8vo, London, 1774. 5. 'An Essay on the Water commonly used in Diet at Bath,' 12mo, London, 1776. 6. 'Experiments and Observations, in three parts—I. On the dissolvent power of water impregnated with fixible air, compared with simple water, relatively to medicinal substances. II. On the dissolvent power of water, impregnated with fixible air, on the Urinary Calculus. III. On the antiseptic power of water impregnated with fixible air,' &c., 8vo, London, 1776. 7. 'Observations on some of the Articles of Diet and Regimen usually recommended to Valetudinarians,' 12mo, London, 1778. 8. 'Remarks on the Influence of Climate, . . . Nature of Food, and Way of Life, on . . . Mankind,' 4to, London, 1781. It was translated into German. 9. 'An Account of the late Epidemic Catarrhal Fever, commonly called the Influenza, as it appeared at Bath in . . . May and June 1782.' 10. 'A Dissertation on the Influence of the Passions upon Disorders of the Body,' 8vo, London, 1788. To this essay was adjudged the first Fothergillian gold medal. Several editions were published, the third in 12mo, 1796. 11. 'An Essay on the Preservation of the Health of Persons employed in Agriculture, and on the Cure of the Diseases incident to that way of Life,' 8vo, Bath, 1789. First printed in the fourth volume of the 'Letters and Papers' of the Bath and West of England Agricultural Society. It was also printed in vol. iv. 430–529 of Dr. Alexander Hunter's 'Georgical Essays,' 8vo, 1803–4. An Italian version was published in London, the third edition in 8vo, 1794. 12. 'A brief Account of the newly discovered Water at Middle Hill, near Box in Wiltshire,' 8vo, 1789. 13. 'An Account of the Efficacy of the Aqua Mephitica Alkalina in Calculous Disorders,' &c., 3rd edit. 8vo, London, 1789; 4th edit., with additions, 8vo, London, 1792; 5th edit. 1798. Translated into Italian, and published at Venice in 1790. 14. 'A Practical Dissertation on the Medicinal Effects of the Bath Waters,' 8vo, Bath, 1790; 2nd edit., with additions, 8vo, Bath, 1798; 3rd edit., with considerable additions respecting the 'Use of the Waters in Hip Cases,' 8vo, Bath, 1807. 15. 'Miscellaneous Tracts and Collections relating to Natural History, selected from the principal writers of antiquity on that subject,' 4to, Cambridge, 1793. 16. 'An Account of the Use, Application, and Success of the Bath Waters in Rheumatic Cases,' 8vo, Bath, 1795. 17. 'Observations respecting the Pulse, intended to point out . . . the indications which it signifies, especially in feverish complaints,' 8vo, London, 1796. Translated into German, 8vo, Leipzig, 1797. 18. 'An Essay on the Plague; also a Sketch of a Plan of Internal Police,' 8vo, London, 1801. 19. 'An Examination of Dr. Heberden's Observations on the Increase and Decrease of different Diseases, and particularly the Plague,' 8vo, Bath, 1802. 20. 'An Account of the Epidemical Catarrhal Fever, commonly called the Influenza, as it appeared at Bath in the Winter and Spring of . . . 1803.' Reprinted at p. 253 of Thompson's 'Annals of Influenza' (Sydenham Soc., 8vo, London, 1852). 21. 'A Remonstrance addressed to the Rev. Richard Warner on the subject of his Fast Sermon' [against war], 8vo, Bath, 1804, published anonymously. 22. 'A Dissertation on the Ischias; or the Diseases of the Hip Joint, commonly called a Hip Case, and on the use of the Bath Waters as a Remedy in this Complaint,' 8vo, London, 1805. To this essay the Medical Society of London awarded its silver medal (*Memoirs of Med. Soc. Lond.* vi. 174). 23. 'Arrian's Voyage round the Euxine Sea, translated

and accompanied with a Geographical Dissertation and Maps. To which are added three Discourses,' &c. [edited by Thomas Falconer, M.D.], 4to, Oxford, 1805. 24. 'Observations on the Words which the Centurion uttered at the Crucifixion of our Lord. By a Layman,' 8vo, Oxford, 1808. 25. 'Dissertation on St. Paul's Voyage from Cæsarea to Puteoli; on the Wind Euroclydon; and on the Apostle's Shipwreck on the Island of Melita. By a Layman,' 8vo, Oxford, 1817. The second edition, with additional notes by his grandson, Thomas Falconer (1805–1882) [q.v.], 8vo, London, 1870, contains a very complete list of Falconer's separate writings, as well as those contributed to serial publications, an enlargement of a list which had appeared in the 'Gentleman's Magazine' for November 1845 (new ser. xxiv. 470–2). Falconer also wrote an 'Appendix' for Dr. Matthew Dobson's 'Medical Commentary on Fixed Air,' 8vo, 1787. His 'Thoughts on the Style and Taste of Gardening among the Ancients,' in the 'Transactions' of the Manchester Literary and Philosophical Society (i. 297), was enlarged and published separately. 'A Table of the Greek Names of Plants' drawn up by him is to be found in v. 552–79 of Dr. Alexander Hunter's 'Georgical Essays,' 8vo, 1803–1804.

[Thomas Falconer's Bibl. and Biog. of the Falconer Family, pp. 9–15, 19; Munk's Coll. of Phys. (1878), ii. 278–80; Gent. Mag. vol. xciv. pt. ii. 374–5; Evans's Cat. of Engraved Portraits, ii. 148.] G. G.

FALCONER, WILLIAM (1801–1885), translator of 'Strabo,' eldest son of the Rev. Thomas Falconer, M.D. (1772–1839) [q. v.], by Frances, only child of Lieutenant-colonel Robert Raitt, was born at Corston, Somersetshire, on 27 Dec. 1801, and baptised there on 21 July 1802. On 10 Dec. 1819 he matriculated from Oriel College, Oxford, and having taken a third class in classics and a first class in mathematics graduated B.A. in 1823, and proceeded M.A. in 1827. He was elected a Petrean fellow of Exeter College on 30 June in that year, and was mathematical examiner in the university in 1832–3, and again in 1836–8. In 1839 he opened the Petrean fellowships at Exeter College to natives of Cheshire by conveying a small incorporeal hereditament to Lord Petre for that purpose. His college presented him, 26 Jan. 1839, to the rectory of Bushey, Hertfordshire, where the tithes had been commuted at 765*l.* exclusive of glebe and tithe of glebe. He died at Bushey rectory 9 Feb. 1885. He married in 1840 Isabella, daughter of J. Robinson, and widow of W. S. Douglas; she died at St. Alessi, near Pistoja, 7 Feb. 1869. Falconer is known as one of the translators of 'The Geography of Strabo,' literally translated, with notes. The first six books by H. C. Hamilton, and the remainder by W. Falconer, with a complete index, appeared in 'Bohn's Classical Library,' 1854–6–7, three volumes. The text of 'Strabo' had been edited in 1807 by his father, and Thomas Falconer, M.D. [q. v.], had also prepared a translation the manuscript of which was used by his son.

[Falconer's Bibliography of the Falconer Family, 1866, pp. 17, 31; Boase's Register of Exeter College, p. 126; Times, 19 Feb. 1885, p. 7.] G. C. B.

FALCONET, PETER [PIERRE ETIENNE] (1741–1791), portrait-painter, born in Paris in 1741, was son of Etienne Maurice Falconet, the eminent sculptor of the famous statue of Peter the Great at St. Petersburg. His first studies were probably in the French Academy, but his father, who was on terms of personal friendship with Sir Joshua Reynolds, sent his son to England to work under that painter's direction. He came to London about 1766, in which year he obtained a premium of twenty guineas for a painting in chiaroscuro; in 1768 he gained another of twenty-six guineas for an historical composition. He was a member of the Incorporated Society of Artists, and contributed to their exhibitions from 1767 to 1773, and occasionally to the Royal Academy, mostly portraits. Falconet is best known in England by a set of portraits of eminent artists, drawn in profile in blacklead, with a slight tint of colour on the cheeks; these were engraved in the dotted manner by D. P. Pariset, and also by B. Reading. They comprise portraits of Sir William Chambers, Francis Cotes, Joshua Kirby, Francis Hayman, Jeremiah Meyer, Ozias Humphry, George Stubbs, Benjamin West, James Paine, the architect, W. W. Ryland, Paul Sandby, Sir Joshua Reynolds (the likeness is attested by Northcote), and others. Many of his other portraits were engraved, among them being Horace Walpole, the Rev. James Granger (frontispiece to his 'Biographical History'), Viscount Nuneham, the Earl and Countess of Marchmont and their son, Lord Polwarth, Hugh, duke of Northumberland, Christian VII of Denmark, all engraved by D. P. Pariset; Elizabeth, countess of Harcourt, Elizabeth, countess of Ancrum, Mrs. Green and her son, and others engraved in mezzotint by Valentine Green; others were engraved by Hibbert, J. Watson, Dixon, Gabriel Smith, and J. F. Bause. There is a small engraving, from a design by Falconet, representing the interior of his father's studio. He also en-

graved himself some designs of F. Boucher. Some time after 1773 Falconet returned to France, and married Marie Anne Collot, his father's assistant, and herself a sculptor of some eminence. He continued to practise painting, and died in 1791. His daughter, Madame Jankowitz, bequeathed a collection of his works to the Museum at Nancy, comprising portraits of himself and family, pictures, drawings, &c., besides some plaster busts by his wife, including one of Falconet himself. Two of the portraits mentioned above, viz. those of Sir W. Chambers and Paul Sandby, are among the drawings in the print room at the British Museum. He decorated a Chinese temple for Lady de Grey at Wrest in Bedfordshire.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Gazette des Beaux-Arts, August 1869; Dodd's manuscript History of English Engravers; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Society of Artists (Anderdon), print room, British Museum; information from the director of the Museum at Nancy.] L. C.

FALDO, JOHN (1633–1690), nonconformist minister, is said to have been educated at Cambridge, and to have been a chaplain in the army, so that he held no benefice when the Act of Uniformity became law. In 1673 he is described as 'a nonconforming minister at Barnet,' but in 1684 was chosen pastor of the congregation at Plasterers' Hall, Addle Street, Aldermanbury, London. Here he remained till his death. In 1673 he published 'Quakerism no Christianity. Clearly and abundantly proved, out of the writings of their Chief Leaders. With a Key, for the understanding *their* sense of their many Usurped, and Unintelligible Words and Phrases, to most Readers.' The book was in three parts, the third being entitled 'An Examination of the First Part of W. Pen's Pamphlet called The Spirit of Truth: with a Rebuke of his Exorbitances.' This was at once answered by Penn in a tract called 'Quakerism a New Nick-Name for Old Christianity, being an Answer to a Book, Entituled, Quakerism No Christianity; subscribed by J. Faldo. In which the Rise, Doctrine and Practice of the Abused Quakers are Truly, Briefly and Fully Declared and Vindicated from the False Charges, Wicked Insinuations and utmost Opposition made by that Adversary. By one of them, and a Sufferer with them in all their Sufferings, William Penn.' The British Museum copy of this tract is dated 1672, apparently a misprint for 1673. Faldo, still in 1673, answered Penn in 'A Vindication of "Quakerism no Christianity,"&c., against the very vain attempts of W. Pen, in his pretended answer: with some remarkable passages out of the Quakers' Church Registry, wherein their near approach to Popery and their bold blasphemy is abundantly manifest;' to which, in 1673 again, Penn replied by 'The Invalidity of John Faldo's Vindication of his Book, &c. In Two Parts. By W. Penn, who Loves not Controversy for Controversy's Sake.' Penn states in this tract that Faldo took up the subject 'disgusted at the coming over of some of his hearers to the way we profess.' On the appearance of 'The Invalidity,' &c., Faldo sent Penn a printed challenge to engage in a public dispute, which Penn refused by letter, observing, 'for thy letter, it is civil, I wish all thy procedure had grated no more: I love, and shall at any time convenient, embrace a sober discussion of principles of religion; for truly I aim at nothing more than truth's triumph, though in my own abasement;' but Faldo was displeased with the answer, and published in 1674 'A Curb to W. Penn's Confidence,' to which Penn retorted with 'William Penn's Return to John Faldo's Reply, called A Curb for William Penn's Confidence, &c., writ in Defence of his Answer to John Faldo's Printed Challenge.' After this Faldo assembled a company of twenty-one learned divines, who subscribed to a commendatory epistle which was issued with a second edition of Faldo's original work, 'Quakerism no Christianity.' This appeared in 1674, and was at once answered by Penn in 'A Just Rebuke to One and Twenty Learned and Reverend Divines (so called). Being an Answer to an Abusive Epistle against the People called Quakers.' The final tract of the controversy was Faldo's answer to this, which appeared in 1675, entitled, 'XXI Divines (whose names are hereunder affixed) cleared of the unjust Criminations of W. Penn in his pretended "Just Rebuke" for their Epistle to a book entituled "Quakerism no Christianity."' Throughout the controversy Faldo is extremely abusive and often coarse, but he shows a more amiable side of his character in a volume published in 1687, called 'A Discourse of the Gospel of Peace, and of the Government of our own Spirits. Being the substance of Divers Sermons, from Ephes. vi. 15 and Prov. xvi. 32.' This is dedicated to Lady Clinton, to whose family Faldo seems to have acted as chaplain. Faldo 'was of the congregational judgment in the latter part of his life, and noted for his moderation.' He died on 7 Feb. 1690, of the stone, and was buried at Bunhill Fields, where there is a Latin inscription upon his tomb. His funeral sermon was preached by the Rev. John Quick, and afterwards published. It asserts that he

did much to heal the breach between presbyterians and independents, but gives no biographical facts except the observation that 'such a pastor as Mr. Faldo is forty years a making.' In 1696 there was published the seventeenth edition of Jeremiah Dyke's 'The Worthy Communicant: or a Treatise showing the due Order of Receiving the Sacrament of the Lord's Supper,' abridged and supplemented by Faldo so as to bring the book 'within the reach of the poor.'

[Wilson's Hist. of the Dissenting Churches, ii. 527; Calamy and Palmer's Nonconformist's Memorial, iii. 513; A Collection of the Works of William Penn, 1726, i. 45; Thomas Clarkson's Memoirs of the Public and Private Life of William Penn, 1849, ch. ix.] R. B.

FALE, THOMAS (*fl.* 1604), mathematician, matriculated as a sizar of Caius College, Cambridge, in November 1578, removed to Corpus Christi College in 1582, went out B.A. in 1582–3, commenced M.A. in 1586, proceeded B.D. in 1597, and in 1604 had a license from the university to practise physic. His only known publication is entitled 'Horologiographia. The Art of Dialling: teaching an easie and perfect way to make all kinds of Dials vpon any plaine Plat howsouer placed: VVith the drawing of the Twelue Signes, and Houres vnequall in them all. Whereunto is annexed the making and vse of other Dials and Instruments, whereby the houre of the day and night is knowe. Of speciall vse and delight not onely for Students of the Arts Mathematicall, but also for diuers Artificers, Architects, Surueyours of buildings, free-Masons, Saylors, and others,' 4to, London, 1593 (other editions appeared in 1626 and 1652). It is dedicated in Latin to all lovers of mathematics in the university of Cambridge. There is also a prefatory letter to 'my louing kinsman,' Thomas Osborne, who had invented the instrument mentioned in the beginning of the book 'for the triall of plats,' dated from London, 3 Jan. 1593. The table of sines which it contains is probably the earliest specimen of a trigonometrical table printed in England.

[Cooper's Athenæ Cantabr. ii. 396; Notes and Queries, 2nd ser. iv. 282.] G. G.

FALKLAND, Viscounts. [See Cary, Sir Henry, first Viscount, *d.* 1633; and Cary, Lucius, second Viscount, 1610?–1643.]

FALKLAND, ELIZABETH, Viscountess. [See under Cary, Sir Henry.]

FALKNER, Sir EVERARD (1684–1758). [See Fawkener.]

FALKNER, JOHN. [See Falconer, John, 1577–1656.]

FALKNER, THOMAS (1707–1784), jesuit missionary, son of Thomas Falkner, apothecary, was born at Manchester on 6 Oct. 1707, and educated at the Manchester grammar school. He studied medicine under Dr. Richard Mead, and, after practising as a surgeon at home, went out as surgeon on board the Assiento, a slave ship, belonging to the South Sea Company. He sailed to the Guinea coast of Africa about 1731, and thence to Buenos Ayres, where he fell dangerously ill. The jesuits there treated him with such hospitality and kindness that he resolved to change his religion, which is said to have been presbyterian, and became a candidate for admission into the Society of Jesus. He was duly received in May 1732, and afterwards spent thirty-eight years as a missionary, at first in Paraguay and Tucuman, and then, from 1740, among the native tribes of South America, between Rio de la Plata and Magellan's Strait, rendering conspicuous service to his order. His skill in medicine and surgery and his knowledge of mechanics aided him materially in his labours. In Paraguay he was looked upon as a Galen. In January 1768, on the expulsion of the jesuits from South America, he returned to England, and for a while stayed with friends in Lancashire and elsewhere. He joined the English province of the Society of Jesus about 1771, and acted as chaplain successively to Robert Berkeley (1713–1804) [q. v.] at Spetchley Park, near Worcester, to the Beringtons at Winsley in Herefordshire, and the Plowdens at Plowden Hall, Shropshire. He died at Plowden Hall on 30 Jan. 1784, aged 77.

He appears to have left the following works in manuscript, but their whereabouts is unrecorded: 1. 'Volumina duo de Anatome corporis humani, quæ plurimi sunt pretii apud artis peritos.' 2. 'Botanical, Mineral, and like Observations on the Products of America,' folio, 4 vols. 3. 'A Treatise on American Distempers cured by American Drugs.' A compilation from his papers, made by William Combe [q. v.], was published at Hereford in 1774 (4to, 144 pages), entitled 'A Description of Patagonia and the adjoining parts of South America, &c.' In the opinion of the Rev. Joseph Berington [q. v.] this work would have been 'an amusing and interesting performance' if Falkner had been allowed to tell his story in his own way, but 'the whole spirit of the original' was extracted by the compiler. It forms, nevertheless, a valuable record of observations in a hitherto comparatively unknown country. A German version

by Ewald was published in 1775, two French translations came out in 1789, and a Spanish one in 1835. Other translations or abridgments have appeared in German and Spanish collections of travels.

Pennant had several conversations with Falkner, and wrote a paper entitled 'Of the Patagonians. Formed from the Relation of Father Falkener, a Jesuit, &c.,' which was printed at the private press of George Allan of Darlington in 1788, and reprinted in the appendix to Pennant's 'Literary Life,' 1793.

[Oliver's Collections S. J. 1845, p. 88; Gillow's Bibl. Dict. of English Catholics, 1886, ii. 224; Foley's Records S. J. iv. 563, v. 855, vii. 243; Hoefer's Nouvelle Biog. Générale, 1856, xxxvii. 60; Mulhall's English in South America, 1878, pp. 79–86; Backer's Bibl. des Écrivains de la Comp. de Jésus, 1853, i. 294; Reuss's Alphabetical Register of Authors, 1791, p. 131; Monthly Rev. 1774, li. 409; The Month, June 1888, p. 220; extracts from Manchester Church registers furnished by Mr. John Owen.]

C. W. S.

FALKNER, WILLIAM, D.D. (*d.* 1682), divine, received his education at Peterhouse, Cambridge, where he graduated B.A. in 1652, M.A. in 1656, and D.D. in 1680. On 23 July 1679 he was collated by the Bishop of Ely to the rectory of Glemsford, Suffolk (*Addit. MS.* 19077, f. 323 *b*). He was also town preacher at the chapel of St. Nicholas, King's Lynn, where he died on 9 April 1682. By his wife Susan, daughter of Thomas Greene, merchant and alderman of Lynn (who died on 30 Aug. 1680), he had several children.

He was a man of extensive learning, and a staunch champion of the church of England. His works are: 1. 'Libertas Ecclesiastica, or a Discourse vindicating the Lawfulness of those things which are chiefly excepted against in the Church of England,' 2nd edit. Lond. 1674, 8vo; 3rd edit. 1677; 4th edit. 1683. 2. 'Christian Loyalty; or a discourse wherein is asserted the just royal authority and eminency which in this Church and Realm of England is yielded to the King. Together with the disclaiming all foreign jurisdiction, and the unlawfulness of subjects taking arms against the King,' London, 1679, 8vo; 2nd edit. 1684. 3. 'A Vindication of the Liturgies, shewing the Lawfulness, Usefulness, and Antiquity of performing the public worship of God by set forms of prayer,' London, 1680, 8vo. This was in reply to John Collinges' 'Reasonable Account why some pious Nonconforming Ministers in England judge it sinful for them to perform their ministerial acts in publick solemn prayer, by the prescribed formes of others.' Collinges published a rejoinder to Falkner's reply in 1681. 4. 'Two Treatises. The first concerning Reproaching and Censure. The second, an Answer to Mr. Serjeant's Sure-footing. To which are annexed three Sermons preached on several occasions, and very useful for these times,' 2 parts, London, 1684, 4to. Prefixed is the author's portrait, engraved by J. Sturt. These posthumous treatises were edited and dedicated to the Archbishop of Canterbury by William Sherlock, who says that to Falkner he owed all the knowledge he possessed.

[Addit. MS. 5869, f. 15; Mackerell's Hist. of King's Lynn, p. 125; Granger's Biog. Hist. of England (1824), v. 49; Sylvester's Life of Baxter, iii. 108; Cat. of Printed Books in Brit. Mus.; Cantabrigienses Graduati (1787), p. 135.] T. C.

FALLE, PHILIP (1656–1742), historian of Jersey, was born in the parish of St. Saviour in Jersey in 1656, of a good yeoman stock. The name occurs in local records as far back as 1331. He was the eldest of four brothers, two of whom were killed in battle, and one, as a reward for service in the navy, was appointed first lieutenant of the Hampton Court. Sent to England at a very early age, he was educated, first at a school kept by a Transylvanian in Great Queen Street, London, and afterwards by one Mr. Dalgarno at Oxford. In the winter of 1669 he was entered at Exeter College, where his tutor was Dr. Marsh, afterwards archbishop of Dublin; and on Marsh becoming principal of Alban Hall, Falle migrated thither, and there graduated M.A. 1676. He was ordained deacon by Ralph Brideoake, bishop of Chichester, in the following year, and priest in 1679 by Dr. Carleton, who had succeeded to the see. In 1781 he was presented by Sir John Lanier, then governor of Jersey, to the living of Trinity parish in that island. The stipend was only some 40*l.* per annum; but Falle had inherited a small estate by the death of his father. He also undertook the care of the garrison, which was then without a chaplain. In 1687 Lord Jermyn, who had succeeded Lanier in the government, took Falle back to England as tutor to his only son; and in that occupation he remained all through the revolution, living for the most part at Rusbrook, Lord Jermyn's country seat, near Bury St. Edmunds. In 1689 he returned to Jersey, and was translated to the charge of his native parish of St. Saviour. Meantime the battle of La Hogue had been fought, and the French navy, no longer able to keep together as against that of England, became dispersed, and highly formidable in cruises and maritime depredations. The States of Jersey, to which Falle belonged *ex officio*, took alarm, and resolved to make a strong personal appeal to William III to bespeak his protec-

tion. Taking with him Mr. Durell, the advocate-general of the island, Falle proceeded (6 Feb. 1693) to wait upon his majesty at Kensington. Aided by Jermyn, and favourably received by the accomplished Dorset, the delegates hastened to point out (in the words of the address, drafted, it is said, by Falle) 'the mischief and danger threatening your realms should the French become masters of this and the adjoining islands.' The commissioners seem to have favourably impressed the sovereign and those departments of the public service before which they were successively permitted to appear. Not content with this, Falle, to strengthen his case with the public, resolved to preface a brief historical work setting forth the past services and future possibilities of Jersey. 'Here then,' he says, 'an honest zeal for my native country suggested the thought of doing something that might place us in a new light, remove prejudices, and rectify misapprehensions. For, though we stood secure of his Majesty's favour and of the good opinion of the court, it seemed very desirable to have the body of the nation come into the same sentiments, and not be unconcerned at what would become of us.' The first 'Account of Jersey' appeared in 1694, in which year the author was appointed chaplain to the king, and in that capacity preached a sermon upon Queen Mary's death (20 Dec. 1694). About the same time Falle edited a history of the campaign of Landen by his friend and colleague the Rev. Mr. Dauvergne, rector of St. Brelade. In January 1700 Falle became a prebendary of Durham. In 1709 he resigned his Jersey rectorship, having been collated to the valuable benefice of Shenley, near Barnet. In 1722 he contributed an account of the Channel Islands to Bishop Gibson's translation of Camden's 'Britannia,' and in 1734 brought out an expanded edition of his 'History of Jersey.' In 1736 he presented to his fellow-islanders his collection of books. Being subsequently augmented by a similar act of liberality on the part of Canon Dumaresq (*d.* 1805), this benefaction has gradually developed into a large library, for which the States have provided a suitable building in the town of St. Helier. The library is free of access, without subscription or other payment. Falle died at Shenley, 7 May 1742, having never married. His principal work is based on materials derived from his friend Poingdestre; but Falle cannot be fairly commended for the use made of the matter which he thus appropriated. His style, indeed, is that of an educated man; but his narrative is at once dull and credulous, nor does he always mention important events, even when he must have known of them from eye-witnesses. Falle published a few sermons, and 'Account of the Isle of Jersey, the greatest of those Islands that are now the only remainder of the English Dominions in France, with a new and accurate map of that Island,' 1694.

[Wood's Athenæ (Bliss), iv. 501; Le Neve's Fasti, iii. 301; Life by E. Durell prefixed to Account of the Isle of Jersey, 1837; communications from H. M. Godfray of Exeter Coll. Oxford, esq., and from the Rev. Henry J. Newcome. Also Douzième Bulletin of the Société Jerséaise, St. Hélier, 1887.] H. G. K.

FALLOWS, FEARON (1789–1831), astronomer, was born at Cockermouth in Cumberland on 4 July 1789. Brought up to his father's trade of weaving, he devoted from childhood every spare moment to study, and a mathematical book was his constant companion at the loom. The Rev. H. A. Hervey, vicar of Bridekirk, to whom his father acted as parish clerk, obtained his appointment as assistant to Mr. Temple, head-master of Plumbland school. After Temple's death in 1808 he was enabled, by the patronage of some gentlemen of fortune, to enter St. John's College, Cambridge, whence he graduated as third wrangler in 1813, Sir J. Herschel [q. v.] being first. He held a mathematical lectureship in Corpus Christi College for two years, and was then elected to a fellowship in St. John's. He proceeded M.A. in 1816.

On 26 Oct. 1820 he was made director of an astronomical observatory, established by a resolution of the commissioners of longitude at the Cape of Good Hope. He sailed on 4 May 1821, accompanied by his newly married wife, the eldest daughter of Mr. Hervey, his former patron. On landing he chose a site within three miles of Cape Town, prepared plans for the future observatory, and began to construct an approximate catalogue of the chief southern stars with the aid of a diminutive transit by Dollond, and an indifferent altazimuth by Ramsden. The results were presented to the Royal Society on 26 Feb. 1824 as 'A Catalogue of nearly all the Principal Fixed Stars between the zenith of Cape Town, Cape of Good Hope, and the South Pole, reduced to the 1st of Jan. 1824' (*Phil. Trans.* cxiv. 457). The collection includes 273 stars, the original observations of which are preserved at Greenwich.

In July 1824 Fallows had to dismiss his assistant, and was left alone until December 1826, when Captain Ronald arrived from England, bringing with him the permanent instruments and the official sanction of his designs for the observatory. The work was now at once begun, Fallows living in a tent on the spot. The instruments were fixed in their places early in 1829. The transit by Dollond

proved satisfactory, but the defects of the mural circle occasioned Fallows bitter disappointment. The departure of Captain Ronald in October 1830 was a severe blow, and but for the devotion of Mrs. Fallows, who qualified herself to act as his assistant, he would have been forced to discontinue his observations. His own health had been shaken by a sunstroke soon after his arrival, and was finally wrecked by a dangerous attack of scarlatina in the middle of 1830. Incurable dropsy set in, but he still struggled to perform his duties, and during the early part of 1831 was carried daily in a blanket from his sick-room to the observatory. Towards the end of March he was removed to Simon's Bay, where he died on 25 July 1831. A slab of black Robben-island stone marks his grave opposite the observatory. He was elected a fellow of the Royal Society in 1823.

Fallows's scientific attainments were made more effective by the zeal, honesty, and clear good sense of his character. Letters still exist at the admiralty in which he urged the payment to his father of a portion of his salary of 600*l*. Several children were born to him at the Cape, but none survived him. He left nearly four thousand observations, which were reduced under the supervision of Sir George Airy, and published at the expense of the admiralty as 'Results of the Observations made by the Rev. Fearon Fallows at the Royal Observatory, Cape of Good Hope, in the years 1829–31.' They form part of the nineteenth volume of the Royal Astronomical Society's 'Memoirs,' and include a catalogue of 425 stars, besides observations on the sun, moon, planets, and the comet of 1830. An account of a curious luminous appearance seen by him on 28 Nov. 1821 in the same dark part of the moon where similar effects had previously been witnessed by others, was laid before the Royal Society on 28 Feb. 1822 (*Phil. Trans.* cxii. 237), and his 'Observations made with the Invariable Pendulum for the purpose of Determining the Compression of the Earth' on 18 Feb. 1830 (*ib.* cxx. 153). The ellipticity deduced was $\frac{1}{288 \cdot 5}$. In the 'Quarterly Journal of Science' he published 'An Account of some Parhelia seen at the Cape of Good Hope' (xvi. 365, 1823), and 'An Easy Method of Comparing the Time indicated by any number of Chronometers with the given Time at a certain Station' (xvii. 315, 1824).

[Monthly Notices, ii. 163; Airy's Historical Introduction to Fallows's Results, Memoirs Roy. Astron. Soc. xix. 1; Proc. Roy. Soc. iii. 82; Gent. Mag. vol. ci. pt. ii. p. 378; André et Rayet's L'Astronomie Pratique, ii. 66; Lonsdale's Worthies of Cumberland, v. 161.] A. M. C.

FALMOUTH, VISCOUNT. [See BOSCAWEN, HUGH, first VISCOUNT, *d.* 1734.]

FALMOUTH, EARL OF. [See BOSCAWEN, EDWARD, 1787–1841, first EARL.]

FANCOURT, SAMUEL (1678–1768), dissenting minister and projector of circulating libraries, is said to have been a native of the west of England. One of 'the four London ministers' of 1719 was his tutor, and another his predecessor at the place from which he removed to Salisbury (Preface to his *Essay concerning Certainty and Infallibility*). This probably indicates that he was trained for the ministry by Benjamin Robinson at Hungerford, and succeeded Jeremiah Smith as pastor at Andover (WALTER WILSON, *History of Dissenting Churches and Meeting-houses in London*, i. 375, iii. 58). From 1718 to 1730 he was minister and tutor in Salisbury. On the occasion of the controversy which arose in consequence of the proceedings at the Salters' Hall conference of London ministers in February 1719, he wrote two tracts on the side of the dogmatists. Some years later he involved himself in a controversy about free-will and predestination, which eventually resulted in his having to leave Salisbury. He went to London and there established what was said, about forty years afterwards, to have been the first circulating library. A library conducted by him, in which the subscription was a guinea per annum, was dissolved at Michaelmas 1745, and he then carried out a new plan. This plan is described in the 'Alphabetical Catalogue of Books and Pamphlets belonging to the Circulating Library in Crane Court' (Fleet Street), 2 vols. 8vo, 1748, which he issued in parts between 1746 and 1748. According to this scheme for 'The Gentlemen and Ladies' Growing and Circulating Library,' any one might become a proprietor by an initial payment of a guinea and a quarterly payment of a shilling. The proprietors were to choose trustees in whom the library was to be vested, Fancourt himself being appointed librarian during good behaviour. Each proprietor was to be allowed to take out one volume and one pamphlet at a time. 'He may keep them a reasonable time according to their bigness; but if they are not wanted by others he may keep them as long as he has a mind.' The library contained two or three thousand bound volumes and about the same number of pamphlets; from a third to a half of the books and pamphlets consisted of theology and ecclesiastical history and controversy, and only about a tenth of it was 'light' literature. The house in Crane Court in

which it was placed was close to the quarters of the Royal Society, and either it or the house next to it was eventually taken by that society for an enlargement of its own library. Dr. Cromwell Mortimer, second secretary to the society, was a persistent enemy of the circulating library till his death in 1752. At some period later than 1755 Fancourt left Crane Court, and, after several changes, moved his library to 'the corner of one of the streets in the Strand,' where his various schemes finally broke down. The library was taken by his creditors, and he retired to Hoxton Square, where he was supported by some of the dissenting ministers, till he died at the age of ninety, on 8 June 1768. In the Crane Court library catalogue he offered for twelve guineas to teach 'any one of a common capacity and diligence' to read, write, and speak Latin with fluency in a year, by giving them five or six hours' tuition a week.

The following is a list of Fancourt's various writings, which are all, except the ninth, enumerated with long titles and extracts in the Crane Court Catalogue (vol. i. pamphlets, pp. 11, 24, 27, 166–70): 1. 'Sermon at the Funeral of Mr. John Terry,' 1720. 2. 'Essay concerning Certainty and Infallibility, or Reflections on "The Nature and Consequences of Enthusiasm,"' 1720. 3. 'Enthusiasm Retorted, or Remarks on Mr. Morgan's Second Letter to the Four London Ministers,' 1722. 4. 'Greatness of the Divine Love,' a sermon. 5. 'Greatness of the Divine Love Vindicated,' 2nd edit. 1727. 6. 'Appendix to the "Greatness &c., Vindicated,"' 1729. 7. 'Essay concerning Liberty, Grace, and Prescience,' 1729. 8. 'Apology, or Letter to a Friend setting forth the occasion, &c., of the Present Controversy' (between Fancourt and Messrs. Bliss and Norman), 2nd edit. 1730. 9. 'What will be must be, or Future contingencies no contingencies, in a Letter to the Rev. John Norman,' Salisbury, 1730. 10. 'Appendix to a Letter to the Rev. Mr. Norman,' 3rd edit. 1732. 11. 'Greatness of the Divine Love further Vindicated in Reply to Mr. Millar's "Principles of the Reformed Churches,"' 1732. 12. 'Free Agency of Accountable Creatures,' 1733. 13. 'Nature and Expediency of the Gospel Revelation and of a Public Ministry,' a sermon with appendices, 1733. 14. 'Union and Zeal among Protestants,' 2nd edit. 1745. 15. 'Seasonable Discourse on a Slavish Fear of Man and a Holy Trust in God, suited to the Alarms and Danger of the Present Time.' 16. 'Nature and Advantage of a Good Education, a Sermon preached in St. Thomas's, for the benefit of the Charity School in Gravel Lane, Southwark,' 1746.

[Gent. Mag. vol. liv. pt. i. pp. 273, 274, ii. 863, iv. 396; Calamy's Life, ii. 428; the date 'New Sarum, March 10, 1730,' at the end of the preface to What will be must be; the Crane Court Catalogue, i. 1, 2, 43, 44; manuscript note of the payment of 1*l.* 1*s.* for a share in 'the circulating library in Crane Court' in August 1755, and 2*s.* 6*d.* 'for quarteridge to January 1756,' written on the fly-leaf of vol. ii. of the London Library copy of the Catalogue; Ann. Reg. vol. xi. pt. i. p. 134; Bodleian Library Cat. of Printed Books.] E. C–N.

FANE, Sir FRANCIS (*d.* 1689?), dramatist, was the eldest son of Sir Francis Fane, K.B., F.R.S., of Fulbeck, Lincolnshire, and Aston, Yorkshire, third, but second surviving, son of Francis Fane, first earl of Westmorland [see under Fane, Sir Thomas], by Elizabeth, widow of John, lord Darcy, and eldest daughter of William West of Firbeck, Yorkshire. Sir Francis Fane the elder died in 1681, and was buried in the chancel of Aston Church, together with his wife, who had died before him (will registered in P. C. C. 91, North). His son was created a K.B. at the coronation of Charles II (Le Neve, *Pedigrees of the Knights*, Harl. Soc. p. 7).

During the latter part of his life he resided on his estate at Henbury, Gloucestershire, where he died (*Probate Act Book, P. C. C.*, 1691). He married Hannah, daughter of John Rushworth [q. v.], by whom he left issue. In his will (P. C. C. 137, Vere), dated 14 Nov. 1689, and proved 15 Sept. 1691, he requests his wife, whom he appoints sole executrix, 'to pay ffourty pounds to the poore of the parish of Olveston, in the county of Gloucester, being in full and more of the ffines at any time leavied by me on the Quakers without a full deduccõn of charges in leavying them, the Informers parte not defraying the Charges.' He is the author of: 1. 'Love in the Dark; or the Man of Business. A Comedy' (in five acts, in prose and verse), acted at the Theatre Royal, 4to, London, 1675 (Genest, *Hist. of the Stage*, i. 173–4). In dedicating the play to the Earl of Rochester, Fane observes: 'I never return from your lordship's most charming and instructive conversation, but I am inspir'd with a new genius and improv'd in all those sciences I ever coveted the knowledge of: I find my self not only a better poet, a better philosopher, but, much more than these, a better Christian, so that, I hope, I shall be oblig'd to your lordship, not only for my reputation in this world, but my future happiness in the next.' 2. A Masque, written at Rochester's request for his alteration of Beaumont and Fletcher's 'Valentinian,' and printed in Tate's 'Poems by several Hands,' 8vo, London, 1685

(p. 17). 3. 'The Sacrifice. A Tragedy' (in five acts, and in verse), 4to, London, 1686; 3rd edition, 1687. It was never acted; the author, as he informs the Earl of Dorset in the dedication, 'having long since devoted himself to a country life, and wanting patience to attend the leisure of the stage.' Fane's plays are not wholly destitute of merit.

[Collins's Peerage (Brydges), iii. 300, 301-2; Baker's Biog. Dram. (Reed and Jones), i. 223-4, ii. 388-9, iii. 28, 236.] G. G.

FANE, Sir HENRY (1778-1840), general, was the eldest son of the Hon. Henry Fane, M.P. for Lyme Regis in Dorsetshire from 1768 to 1796, 'keeper of the king's private roads, gates, and bridges, and conductor or guide of the king's person in all royal progresses,' who was the second son of Thomas, eighth earl of Westmorland. He was born on 26 Nov. 1778, and entered the army as a cornet in the 6th dragoon guards, or carabineers, on 31 May 1792. He was promoted lieutenant into the 55th regiment on 29 Sept. 1792, and captain on 3 April 1793, and he exchanged with that rank into the 4th dragoon guards on 31 Aug. 1793. He served as aide-de-camp to his uncle, the tenth Earl of Westmorland, when viceroy of Ireland, in 1793 and 1794. When Westmorland retired, Fane returned to his regiment, and was promoted major on 24 Aug. 1795, and lieutenant-colonel on 1 Jan. 1797. In the previous year he had succeeded his father as M.P. for Lyme Regis, then a close borough in the possession of the Westmorland family. He received the lieutenant-colonelcy of the 1st or king's dragoon guards on 25 Dec. 1804, and on 1 Jan. 1805 was appointed aide-de-camp to the king with the rank of colonel. Though Fane had up to this time seen no active service, he was nevertheless directed to join the staff of Major-general Sir Arthur Wellesley at Cork in June 1808, with the rank of brigadier-general. When the expedition landed at the mouth of the Mondego, Fane, as the youngest and most active of the English generals, received the command of the light brigade, consisting of the 50th regiment and the light companies of all the other regiments attached to the expedition. He led the advance, and at the battle of Roliça he first maintained the connection of the centre with General Ferguson, and then successfully turned General Laborde's right with his light troops by advancing along a mountain road in conjunction with Ferguson's brigade. This operation determined the French to retreat. At the battle of Vimeiro his brigade, with that of Anstruther, held the village church and churchyard against the first three furious onslaughts of Junot's troops. After the convention of Cintra he was transferred by Sir John Moore to the command of the 2nd infantry brigade in Mackenzie Fraser's division, consisting of the 38th, 82nd, and 79th regiments, and with this brigade he served in Sir John Moore's advance into Spain, in his famous retreat, and in the battle of Corunna. On Fane's return to England he received the thanks of parliament in his place in the House of Commons, where he still sat for Lyme Regis, and he eagerly pressed to be again actively employed. In the spring of 1809 he was again ordered to the Peninsula, with the rank of brigadier-general. He was placed, as an old cavalry officer, in command of one of Sir Arthur Wellesley's three cavalry brigades, consisting of the 3rd dragoon guards and the 4th dragoons. This brigade, as it consisted of heavy cavalry, took no such distinguished part in the battle of Talavera as Anson's light brigade, but it did good service throughout the campaigns of 1809 and 1810. On 25 July 1810 Fane was promoted major-general, and as the second cavalry general in order of seniority he was in 1811 detached from the main army to command the cavalry with Hill's corps in the Alemtejo, which consisted of the 13th light dragoons and four regiments of Portuguese dragoons. With this command he covered Hill's operations, and accompanied his corps to the main army, which it reached in time to be present at the battle of Busaco, where, however, none of the cavalry were engaged. In the subsequent retreat to the lines of Torres Vedras the services of the cavalry under Sir Stapleton Cotton and Henry Fane were most valuable, but the fatigues of this trying campaign were too much for Fane's health, and he was invalided home. He thus missed the important battles of 1812, but in 1813, to the satisfaction of both Lord Wellington and Sir Rowland Hill, Fane rejoined the army in the Peninsula. He was again appointed to the command of all the cavalry attached to Hill's corps, namely, a brigade of British cavalry, consisting of the 3rd dragoon guards, the royals, and the 13th light dragoons, one regiment of Portuguese dragoons, and Bean's troop of royal horse artillery. With this command he headed the advance of the right of the British army from their winter quarters at Frenada, defeated the French general Villatte in a smart cavalry engagement on 26 May, which secured the safe passage of the fords of the Tormes, and was present at the battle of Vittoria. During the winter campaign of 1813-14 the cavalry was hardly employed at all, but when Wellington determined to in-

vade France, Fane once more took his place in front of Hill's corps upon the right of the army. He was engaged in innumerable little skirmishes during the advance, and distinguished himself in the charges of the British cavalry which completed the rout of Soult's army at Orthes. He then once more took his place in front of Hill's column, and was present, though not actively employed, at the final battle of Toulouse. On the conclusion of peace Fane succeeded Sir Stapleton Cotton in command of all the British cavalry upon the continent, which he conducted safely right across France to Calais. During these long and varied campaigns Fane had won the reputation of being the best commander of cavalry in the army, next to Sir Stapleton Cotton. He was made colonel of the 23rd light dragoons on 13 July 1814, from which he was transferred on 3 Aug. to the colonelcy of his old regiment, the 4th royal Irish dragoon guards; he received a gold cross with one clasp for the battles of Vimeiro, Corunna, Talavera, Vittoria, and Orthes, in which he had been actively engaged; he received the thanks of parliament in his place in the House of Commons; he was made one of the first K.C.B.'s on the extension of the order of the Bath, and he was appointed inspector-general of cavalry for Great Britain. In 1815 he prepared the cavalry regiments which were employed at the battle of Waterloo, though he was not himself present in that campaign. In 1816 he was appointed to a special command in the midland counties to put down riots. In 1817 he was made a local lieutenant-general for the continent, and appointed to command all the cavalry and horse artillery in the army of occupation in France, a post which he held until the complete evacuation of that country in 1818. In that year he resigned his seat in the House of Commons, and retired to Fulbeck in Lincolnshire, a country seat which he had inherited on his father's death in 1802. He lived in retirement for some years, but was promoted in due course to be lieutenant-general on 12 Aug. 1819, made a G.C.B. in 1825, and appointed colonel of the 1st or king's dragoon guards, a colonelcy which ranks next to those of the regiments forming the brigade of household cavalry, on 24 Feb. 1827. In 1829 the Duke of Wellington induced Fane to leave his retirement and to accept the important office of master-general of the ordnance, and he again entered the House of Commons as M.P. for Sandwich. He went out of office when the reform cabinet of Earl Grey was formed, but continued on intimate terms with the Duke of Wellington, who appointed him commander-in-chief in India during his short tenure of office in 1835. Lord Melbourne's cabinet confirmed the appointment, and Fane took over the command-in-chief from Lord William Bentinck in September 1835, when he found India in a state of profound peace. Fane personally inspected every station in his command in 1836, and an interesting account of this tour of inspection, and of his interview with Ranjít Singh, the famous ruler of the Punjab, was published by his nephew and aide-de-camp, Henry Edward Fane. Towards the end of his period of command there were signs of war upon the north-west frontier, and in 1838 Fane got ready an army to proceed to the relief of Herat, which was then besieged by the Persians, and Lord Auckland and his advisers then began to mature the plans which brought about the first Afghan war. Fane entirely disapproved of this policy, and resigned his office, but the authorities at home took the unusual course of refusing to accept this resignation in January 1839, on the ground that they could find no general competent to succeed him. On Fane, therefore, devolved the final preparations for the Afghan war, and in 1839 he directed the operations, which led to the acquiescence of the Mírs of Sind in the proposed violation of their territory for the purpose of the invasion of Afghanistan. His health was by this time completely undermined, and on his reiterated demand to resign, Major-general Sir Jasper Nicholls, the commander-in-chief in Madras, was appointed to succeed him. He then handed over the command of the expeditionary army against Afghanistan to Major-general Sir John Keane, the commander-in-chief in Bombay, and prepared to leave India. He left that country in the last stage of weakness, and he died at sea on board the Malabar off St. Michael's in the Azores, at the comparatively early age of sixty-one, on 24 March 1840.

[Army Lists; Royal Military Calendar; Napier's Peninsular War; Five Years in India, by Henry Edward Fane, 1843.] H. M. S.

FANE, JOHN, seventh EARL OF WESTMORLAND (1682?–1762), third son of Vere Fane, the fourth earl, educated at Oxford, followed a military life in his youth, and was made captain of horse in March 1708–9. He distinguished himself under the Duke of Marlborough, and became lieutenant-colonel in 1710, colonel of the 37th regiment of foot 1715, captain and colonel of the first troop of grenadier guards 1717, and captain and colonel of the first troop of horse guards in 1733. On 4 Oct. 1733 he was created a peer of Ireland, with the title of Lord Catherlough, baron

of Catherlough. He was elected to parliament for Hythe in Kent in 1708, but at the next election (1710) was declared 'not duly elected.' In 1715, on the death of his brother, Mildmay, he was chosen knight of the shire of Kent. He was elected to parliament in 1726–7, and again in 1727, for Buckingham. He succeeded to the earldom of Westmorland in 1736. In the following year he was appointed lord-lieutenant of the county of Northampton, and warden of the east bailiwick in Rockingham Forest, but resigned his command of the horse guards. In 1737, having been declared brigadier-general, he was made major-general, and in 1739 lieutenant-general of the forces of the kingdom. Soon after his succession to the earldom he retired to his seat, Mereworth Castle in Kent, and gave himself up to the improvement of his property, rebuilding the castle after plans by Palladio (H. WALPOLE, *Letters*, Cunningham, iii. 303). In 1754 he was appointed lord high steward, and in 1758 chancellor, of the university of Oxford, his installation being conducted with unusual magnificence. He married Mary, only daughter and heiress of Lord Henry Cavendish, but died without issue 26 Aug. 1762, over the age of eighty.

He was succeeded as eighth earl by Thomas Fane, great-grandson of Sir Francis, and great-great-grandson of Francis, first earl [see under FANE, SIR THOMAS]. The eighth earl died in 1771, and was succeeded as ninth earl by his son JOHN FANE (1728–1774). He was born 5 May 1728, was educated at Westminster, became M.P. for Lyme Regis in 1762 and 1761. He married (1) in 1758 Augusta, daughter of Lord Montague Bertie (she died in 1776), and (2) in 1767 Lady Susan, daughter of Cosmo George Gordon, third duke of Gordon. He died 26 April 1774.

[Hasted's Kent, ii. 267; Collins's Peerage (1812), iii. 296; H. Walpole's Letters, Cunningham, index; Gent. Mag. xxxii. 391; Doyle's Official Baronage, iii. 641 (where date of baptism is given as March 1785); Nichols's Lit. Anecd. ix. 242.] R. B.

FANE, JOHN, tenth EARL OF WESTMORLAND (1759–1841), eldest son of John Fane, ninth earl, was born 1 June 1759, and educated at the Charterhouse and Emmanuel College, Cambridge, where Mr. Bennet, afterwards bishop of Cloyne, was his tutor; he proceeded M.A. in 1778. He succeeded to the earldom at the age of fifteen. While at Cambridge he formed a friendship with William Pitt, which continued through life. In October 1789 he accepted the office of joint paymaster-general, and was sworn a member of the privy council. In the following January he was appointed lord-lieutenant of Ireland, which office he held till January 1795. He was opposed to the emancipation of the catholics, and was recalled in consequence of the determination of Pitt to grant in some measure the catholic demands; but was at once offered the post of master of the horse, which he retained till 1798, when he became lord privy seal. He remained in this office for nearly thirty years, except for a few months in 1806–7, when a whig ministry was in power, and finally resigned it in 1827, when the Earl of Liverpool's administration came to an end. He was elected knight of the Garter in 1793. He filled the post of recorder of Lyme Regis and of lord-lieutenant of Northamptonshire, and was for a short time master of the buckhounds to George IV. For many years before his death he retired from politics, and during the last year or two of his life was quite blind. He died in his eighty-third year on 15 Dec. 1841 (RAIKES, *Diary*, under 16 Dec. 1841). The earl was twice married. His first wife was Sarah Anne, only daughter and heiress of Robert Child, the London banker. He eloped with Miss Child in May 1782, and succeeded in reaching Scotland, where the marriage took place. The bulk of Mr. Child's property was left to the eldest daughter by this marriage, Lady Sarah Sophia Fane, who married the Earl of Jersey. Lady Westmorland died in 1793, having borne six children, and in 1800 the earl married his second wife, Jane, daughter and coheiress of Mr. R. H. Saunders, M.D. By her he had three sons and one daughter. His second wife and six of his children survived him.

[Gent. Mag. new ser. xvii. 207; Public Characters of 1803–4, p. 413 (signed T. L. H.); Times, 17 Dec. 1841, p. 5; Stanhope's Life of Pitt, 1862, ii. 42, 276, 292, 383; Doyle's Official Baronage, iii. 644.] R. B.

FANE, JOHN, eleventh EARL OF WESTMORLAND (1784–1859), only son of John Fane, tenth earl of Westmorland [q. v.], was born at 4 Sackville Street, Piccadilly, London, 3 Feb. 1784, and known as Lord Burghersh from that time until 15 Dec. 1841, when he succeeded his father as Earl of Westmorland. He was educated at Harrow, and at Trinity College, Cambridge, where he proceeded M.A. in 1808. He was elected to represent Lyme Regis 18 March 1806, and sat for that borough until March 1816, when he accepted the Chiltern Hundreds. On 30 June 1803 he became a lieutenant in the Northamptonshire regiment of militia, but in the same year joined the 11th foot as an ensign, serving subsequently in the 7th foot, the 23rd foot, the 3rd dragoons, the 91st foot, and the 63rd foot. In 1805 he was

appointed aide-de-camp to Lieutenant-general George Don in the expedition to Hanover, served in Sicily as assistant adjutant-general in 1806–7, and afterwards in Egypt, under General Wauchope, took part in the first storming of Rosetta, and the second attack and siege of that place under Sir W. Stewart. In 1808 he joined the army in Portugal, and was present at the battles of Roliça and Vimeiro. He acted as aide-de-camp to the Duke of Wellington in the following year, and took part in the battle of Talavera. He served with the 3rd dragoon guards in the campaign in Portugal in 1810, including the retreat to Torres Vedras, battle of Busaco, and advance to Santarem. In September 1813 he proceeded to the headquarters of the allied armies under Prince Schwarzenberg in Germany, accredited as military commissioner. He was present during the campaign of 1814 in France, from the taking of Langres until the capture of Paris. He was sent, 14 Aug. 1814, as envoy extraordinary and minister plenipotentiary to Florence, and after serving in the campaign against Naples in 1815, he signed, in conjunction with Field-marshal Bianchai, the convention of Caza Lanza, by which the kingdom of Naples was restored to the Bourbons. Burghersh was named a privy councillor 28 March 1822, and in 1825 went on a special mission to Naples to congratulate Francis I on his accession to the throne of the Two Sicilies. He was gazetted envoy extraordinary to Naples 11 Nov. 1830, but this appointment was revoked. While resident minister at Berlin 1841–51 he acted as mediator between Denmark and Prussia in the Schleswig-Holstein question, and was one of the parties who signed the treaty of peace 2 July 1850. On removing from Berlin to Vienna 27 Jan. 1851, he was unremittingly engaged in the negotiations connected with the Turkish difficulties, and in February 1855, in conjunction with Lord John Russell, took part in the congress of Vienna. In November of the same year he retired from the service on a diplomatic pension, but performed one last duty in the following July by conveying the queen's congratulations to the king of the Belgians on the twenty-fifth anniversary of his accession to the throne. Westmorland became colonel of the 56th regiment 17 Nov. 1842, received the silver war medal with four clasps in 1849, and was promoted to be a general in the army 20 June 1854. The university of Cambridge made him LL.D. in 1814, and the university of Oxford D.C.L. in 1834. He was gazetted G.C.B. 24 June 1846, and was a knight of many foreign orders. As a musician he was not less distinguished than he had been as a soldier and a diplomatist. At an early age he displayed an instinctive passion for music as an amateur performer on the violin, and as he grew older studied the violin and composition under Hague, Zeidler, Mayseder, Platoni, Portogallo, and Bianchi. Perceiving the disadvantages under which his countrymen laboured as compared with the natives of other countries, he proposed in 1822 the formation of an academy of music. This proposal ultimately led to the opening of the Royal Academy of Music 24 March 1823, an institution of which Westmorland was the undisputed founder, and in which he took an active interest throughout the remainder of his life. He was the writer of seven operas, 'Bajazet,' 'Fedra,' 'Il Torneo,' 'L'Eroe di Lancastro,' 'Catarina, ossia L'Assedio di Belgrado,' 'Il Ratto de Proserpina,' and 'Lo Scompiglio Teatrale.' Some of these were played at Florence, and 'Catarina' was publicly rehearsed by the pupils of the Royal Academy in October 1830. He also wrote three cantatas, masses, cathedral services, anthems, hymns, madrigals, canons, canzonets, and airs, which were printed, besides music which he left in manuscript. He died at Apthorpe House, Northamptonshire, 16 Oct. 1859.

So highly was he esteemed in Berlin that, on the news of his death reaching that capital, the principal military bands assembled in the presence of the prince regent and a distinguished company, and performed Beethoven's funeral march, a favourite of Westmorland's, many of whose musical compositions were well known in Berlin. His wife was Priscilla Anne Fane [q. v.]

He was the author of the following works: 1. 'Memoirs of the Early Campaigns of the Duke of Wellington in Portugal and Spain. By an Officer employed in his army' (i.e. John Fane), 1820. 2. 'Il Torneo, dramma posto in musica da Milord Burghersh,' Milan, 1820. 3. 'Il Torneo. The Tournament, a serious Opera, the music composed by Lord Burghersh, Italian and English,' 1838. 4. 'Memoir of the Operations of the Allied Armies under Prince Schwarzenberg and Marshal Blücher,' 1822, 2nd ed. 1822. 5. 'Ragguaglio delle operazioni degli eserciti confederati agli ordini del Principe di Schwarzenberg e del Maresciallo Blücher,' Turin, 1824, second edition, Florence, 1827. 6. 'A Letter to the Speaker of the House of Commons on the claims of the British Roman Catholics,' 1827. 7. 'A Letter to Earl Fortescue on his Speech respecting a Monument to Field-marshal Lord Raglan,' 1858.

[Gent. Mag. November 1859, pp. 533–4; Times, 18 Oct. 1859, p. 7, and 9 Nov. p. 8; Doyle's

Official Baronage, iii. 645, with portrait; Cazalet's Royal Academy of Music (1854), pp. 9–24, with portrait; James D. Brown's Dict. of Musicians (1886), p. 613.] G. C. B.

FANE, JULIAN HENRY CHARLES (1827–1870), diplomatist and poet, fifth son of John Fane, eleventh earl of Westmorland [q. v.], born at Florence 2 or 10 Oct. 1827, was educated at Thames Ditton 1838–1841, when he went to Harrow for a short time. As a fellow-commoner he matriculated from Trinity College, Cambridge, in 1847, and soon became a distinguished member of the society known as the Cambridge Apostles. In 1850 he obtained the chancellor's medal for English verse by his poem on 'The Death of Adelaide, Queen Dowager,' and in the following year he took his M.A. degree. At the age of seventeen he entered the diplomatic service as an unpaid attaché to his father's mission at Berlin. He was afterwards an attaché at Vienna from 1851 to 1853, and there commenced his study of German poetry. To the first number of the 'Saturday Review,' 3 Nov. 1855, p. 13, he contributed an interesting article entitled 'Heinrich Heine, Poet and Humorist.' He set many of Heine's verses to music, and sang many to the music of Hoven (i.e. Vesque Puttlingen), and he played Austrian national airs upon the zither. He possessed a brilliant wit, a keen sense of humour, and an unrivalled gracefulness of manner and expression. At the congress of Paris in 1856 he was attached to Lord Clarendon's special mission, and it was on this occasion that he made the acquaintance of his greatest friend Edward Lytton, now the second earl of Lytton. After the peace he was appointed secretary of legation at St. Petersburg, and remained in Russia until 1858, writing and sending to his government able reports on the trade of that country. He was transferred to Vienna 1 April 1858, and to Paris in 1865 as first secretary acting chargé d'affaires. He remained at Paris until 1867, when he returned to London, and was protocolist to the conferences held there on the affairs of Luxembourg from 7 to 13 May. He returned to Paris to take charge of the embassy between the departure of Lord Cowley and the arrival of Lord Lyons, but ill-health forced him to resign his connection with the diplomatic service 7 June 1868. In 1852 he printed a volume of 'Poems,' which soon reached a second edition, and two years afterwards he brought out 'Poems by Heinrich Heine, translated by Julian Fane.' In 1861, under the pseudonym of 'Neville Temple,' he published, in conjunction with his friend Edward Lytton, who adopted the name of 'Edward Trevor,' a poem entitled 'Tannhäuser, or the Battle of the Bards.' On 29 Sept. 1866 he married Lady Adine Eliza Anne Cowper, third daughter of George, sixth earl Cowper. She was born at 1 Great Stanhope Street, London, 17 March 1843, and died at Wimbledon 20 Oct. 1868. Fane never recovered the shock of the premature death of his wife, and suffered from an affection of his throat, which not only prevented him from swallowing any liquid, but was accompanied by a gradual extinction of his voice for almost a year before his death. He died at 29 Portman Square, London, 19 April 1870.

[Lytton's Julian Fane, a Memoir (1871), with portrait; Jerningham's Reminiscences of an Attaché (1886), pp. 116–20; Times, 21 April 1870, p. 3; Illustrated London News, 30 April 1870, p. 466; Pall Mall Gazette, 20 April 1870, p. 3.] G. C. B.

FANE, MILDMAY, second EARL OF WESTMORLAND (*d.* 1665), eldest son of Francis Fane, first earl [see under FANE, SIR THOMAS], by Mary, heir of Sir Anthony Mildmay of Apthorpe, Northamptonshire, was educated at Emmanuel College, Cambridge. He represented Peterborough in the Short parliament of 1620–1, was created a knight of the Bath at the coronation of Charles I (1 Feb. 1625), sided with the king on the outbreak of the civil war, and was arrested as a delinquent and lodged in the Tower in 1642. He was, however, released on 1 April 1643 on giving his parole to keep his house in Bartholomew Close, and in the following August was granted permission to take horse exercise within five miles of London. He had been fined 2,000*l.*, and his estates had been sequestered. The sequestration, however, was discharged on his taking the covenant (14 Feb. 1643–4), and at the same time he was set at liberty. In 1648 he printed for private circulation a volume of verse entitled 'Otia Sacra,' and another volume by him entitled 'Fugitive Poetry,' consisting chiefly of epigrams, acrostics, and anagrams in English and Latin, suggested by the events of the interregnum, is among the manuscripts preserved at Apthorpe. In 1652 he headed a petition presented by the Northamptonshire landowners to the council of trade urging that steps should be taken to counteract the efforts of the clothworkers to monopolise the wool trade. His submission to the parliament was overlooked at the Restoration, and he was appointed, jointly with the Earl of Bridgewater, lord-lieutenant of Northamptonshire on 11 July 1660. In 1662 a warrant was issued for the payment to him of 50*l.* out of the secret service money. He died on 12 Feb. 1665. He married twice. His first wife was

Grace, daughter of Sir William Thornhurst of Herne, Kent, by whom he had one son, Charles, who succeeded him, and five daughters. She died on 9 April 1640. Shortly afterwards Fane married Mary, second daughter of Horace, lord Vere of Tilbury, widow of Sir Roger Townshend of Raynham, Norfolk, by whom he had a son, Vere Fane, who succeeded his brother Charles as fourth earl, and four daughters.

[Collins's Peerage (Brydges), iii. 295–6; Hist. MSS. Comm. 4th Rep. App. 419; Rep. on Gawdy MSS. 168; Rep. on Westmorland MSS. App. 44; Cal. State Papers, Dom. 1640 p. 18, 1641–3 p. 344, 1651–2 p. 471, 1655 p. 269, 1661–2 p. 431; Whitelocke's Mem. pp. 82, 143; Nicolas's Hist. of Knighthood, iii. xvi; Lords' Journ. v. 443, 686, vi. 185, 253 *b*, 272, 356 *a*, 425 *b*, 427 *a*, 701 *b*, 703 *a*.] J. M. R.

FANE, PRISCILLA ANNE, Countess of Westmorland (1793–1879), fourth child of William Wellesley-Pole, third earl of Mornington, and baron Maryborough, by Katharine Elizabeth, eldest daughter of Admiral the Hon. John Forbes, was born 13 March 1793, and married 26 June 1811 John Fane [q. v.], then Lord Burghersh, who afterwards became eleventh Earl of Westmorland. She was an accomplished linguist and a distinguished artist. When Lady Burghersh she exhibited six figure pieces in the Suffolk Street Exhibition between 1833 and 1841, and afterwards in 1842 and 1857 sent two scriptural subjects to the British Institution. Her picture of Anne, countess of Mornington, surrounded by her three distinguished sons, Richard, marquis of Wellesley, Arthur, duke of Wellington, and Henry, baron Cowley, has been engraved, and is well known. She died at 29 Portman Square, London, 18 Feb. 1879, and was buried at Apthorpe, Northamptonshire, 25 Feb.

[Times, 20 Feb. 1879, p. 5, and 26 Feb. p. 9; Annual Register, 1879, Chronicle, p. 179; Graves's Dict. of Artists, pp. 36, 252; Morning Post, 20 Feb. 1879, p. 5.] G. C. B.

FANE or VANE, Sir RALPH (*d.* 1552), executed for alleged conspiracy, was only son of Henry Fane or Vane of Hadlow, Kent, who was sheriff of Kent in 1508, and grandson of Henry Fane or Vane of Hildenborough, Tunbridge. He distinguished himself at the siege of Boulogne in 1544, when he was knighted; was nominated under Henry VIII's will steward (with Sir William Goring) of 'all my lord of Lincolnes lands,' and, after fighting under the protector Somerset at Musselburgh in 1547, was created a knight-banneret. As a supporter of the protector he shared the favour of Edward VI, and received from him in 1550 a grant of the manors of Penshurst and Lyghe, the forfeited property of Edward Stafford, duke of Buckingham. In October 1551, when the Duke of Northumberland had resolved on the destruction of Somerset and his supporters, Fane was one of those charged with conspiring to murder Northumberland. He was arrested 'in a stable of his man's at Lambeth under the straw,' and sent to the Tower (*Edward VI's Journal*, 16 Oct.) On 27 Jan. 1551–2 he was put on his trial on the treasonable charge of conspiring to kill various privy councillors, and, in spite of his appeals to his past military services and his strong denial of guilt, he was sentenced to death. The king described him at the trial as 'answering like a ruffian' (*ib.* 27 Jan.) A warrant was signed by Edward, 25 Feb., and Fane was hanged the next day on Tower Hill. Of three companions executed at the same time, Sir Miles Partridge was hanged, and the other two, Sir Thomas Arundell and Sir Michael Stanhope, were beheaded. On the scaffold Fane repeated his plea of innocence, and is said to have added: 'My blood shall be the duke's bolster as long as he liveth' (Camden, *Remains*, quoting 'Gallica Relatio,' ed. 1870, pp. 307–8; Heylyn, *Reformation*, 1674, p. 117). Fane's forfeited manor of Penshurst was immediately bestowed on Sir William Sidney, and all the goods and chattels found in Fane's house at Westminster on Sir John Gate, a creature of Northumberland. Strype states that Elizabeth, Lady Fane or Vane, who proved 'a liberal benefactor of God's saints' during the Marian persecution, and often corresponded with Philpot and Bradford, was Fane's widow. She died in Holborn, London, in 1568 (Foxe, *Acts and Monuments*, 1842, vii. 234; Strype, *Eccl. Mem.* vol. iii. pt. i. p. 226).

[Nichols's Literary Remains of Edward VI (Roxburghe Club); Hayward's Life of Edward VI; Hasted's Kent, i. 411, 422; Collins's Peerage, ed. Brydges, iii. 284; Bradford's Works (Parker Soc.), vol. ii.; Philpot's Writings (Parker Soc.); Cal. State Papers, Dom. 1547–80.] S. L. L.

FANE, ROBERT GEORGE CECIL (1796–1864), bankruptcy commissioner, thirteenth and youngest child of the Hon. Henry Fane and Anne, daughter of Edward Buckley Batson, and brother of Sir Henry Fane [q. v.], was born 8 May 1796, and educated at the Charterhouse from 1808 to 1813. He matriculated from Balliol College, Oxford, 22 May 1813, and was afterwards a demy and fellow (1824–35) of Magdalen College, Oxford, where he proceeded B.A. 1817 and M.A. 1819. He was called to the bar at Lincoln's Inn 1 June 1821, and soon enjoyed a considerable practice

as an equity barrister. In 1823 Lord Eldon appointed him one of the five commissioners of the 'Thirteenth List,' and on 2 Dec. 1831 he was nominated by Lord Brougham one of the six commissioners who were to hold office under the new act establishing the court of bankruptcy. In later life his judicial bearing was marked by an eccentricity of manner, but although his decisions were frequently the subject of comment, very few of his judgments were reversed on appeal. He was much interested in railway schemes, and was for some years a director of the Eastern Counties railway. As a member of the Law Amendment Society he was a constant attendant at the weekly meetings in Lancaster Place. Fane was an ardent lover of field sports, and was well known in the Leicester hunts; he was also a patron of the fine arts, and possessed a collection of paintings. He died at the Burdon Hotel, Weymouth, 4 Oct. 1864. He married first, 24 June 1835, Isabella Mary, youngest daughter of Admiral Sir Eliab Harvey, G.C.B.; she died at Rolls Park, Chigwell, 15 Dec. 1838; and secondly, 7 Sept. 1841, Harriet Anne, only daughter of Admiral the Hon. Sir Henry Blackwood, bart.; she died 31 Dec. 1869. By his first wife Fane had no issue. By his second wife he had a son, Cecil Francis William, and two daughters.

Fane was the writer of the following works: 1. 'Letter addressed to the Attorney-General [Sir John Campbell] on his Bill for the Abolition of Imprisonment for Debt,' 1837. 2. 'Bankruptcy Reform, in a series of Letters addressed to Sir R. Peel,' letters i–iii., 1838. 3. 'Bankruptcy Reform,' letters iv–vii., 1838. 4. 'Observations on the proposed Abolition of Imprisonment for Debts on Mesne Process, in a Letter to Sir R. Peel,' 1838. 5. 'Outline of a Plan for Improving the Law of Debtor and Creditor, without Abolishing Imprisonment for Debt,' 1844. 6. 'A Letter to Lord Cottenham on the present position of Her Majesty's Commissioners of the Court of Bankruptcy, and suggesting a more extended use of that Court in matters of Account,' 1846. 7. 'Bankruptcy Reform, in a series of Letters addressed to W. Hawes, Esq.,' letters i–iv., 1848. 8. 'Ministry of Justice; its necessity as an Instrument of Law Reform,' 1848. 9. 'Sketch of an Act to Establish Tenant-Right in conformity to the principles suggested in an article in the "Law Review" for November 1848, signed C. F.,' 1849. 10. 'Tenant-Right, its necessity as a means of promoting good Farming,' No. ii. 1849.

[Times, 6 Oct. 1864, p. 9; Law Times, 15 Oct. 1864, p. 543; Gent. Mag. December 1864, p. 799; Foster's Peerage.] G. C. B.

FANE, Sir THOMAS (*d.* 1589), politician, was the elder of two Thomas Fanes, the sons of George Fane of Badsell, in the parish of Tudeley, Kent, by his wife Joan, daughter of William Waller of Groombridge in the same county. Having engaged in Sir Thomas Wyatt's rebellion of 1554 he was committed prisoner to the Tower, attainted of high treason, and a warrant issued for his execution; but the queen, pitying his youth, pardoned him by a bill addressed to her chancellor, Stephen Gardiner, from St. James's, on 18 March 1554 (Rymer, *Fœdera*, edit. 1704–35, xv. 373). A week later he was restored to his liberty and estate (Stow, *Annales*, edit. 1615, pp. 622, 623). Fane was knighted at Dover Castle 26 Aug. 1573 by Robert Dudley, earl of Leicester, in the presence of Queen Elizabeth. In November 1580 he was appointed a deputy-commissioner within the county of Kent for the increase and breed of horses, and for the keeping of horses and geldings to service (*Cal. State Papers*, Dom. 1547–80, p. 685). When the Armada was expected he did good service in disposing forces along the coast of Kent (*ib.* 1581–90, pp. 478, 501, 502). He died on 13 March (not on 28 Feb. as on his tomb) 1588–9, and was buried at Tudeley, whence his body was afterwards removed to Mereworth, Kent. His will, signed at Badsell on 7 March 1588–9, was not proved until 10 Feb. 1590–1 (registered in P. C. C. 10, Sainberbe). Fane married, first, Elizabeth, daughter of Sir Thomas Colepeper of Bedgebury, Kent, who died childless; and secondly, on 12 Dec. 1574, at Birling, Kent, Lady Mary Neville, sole daughter and heiress of Henry, baron Abergavenny, by whom he had a numerous issue. In her right he became possessed of the castle and manor of Mereworth, Kent. His widow, by letters patent bearing date at Westminster on 25 May 1604, was restored to the name, style, and dignity of Baroness Le Despencer and to the heirs of her body, with the ancient seat, place, and precedency of her ancestors. As far back as 1588 she had claimed the barony of Abergavenny against Edward Neville, the heir male. James I compromised the matter by allotting the barony of Le Despencer to the heir general, and the barony of Abergavenny to the heir male (Collins, *Baronies by Writ*, pp. 61, 136). Papers relating to her case, with copious marginal notes and observations by Lord Burghley, are preserved in the Record Office (*Cal. State Papers*, Dom. 1581–90, pp. 564, 574, 1591–94, p. 404). She died 28 June 1626, aged 72, and was buried with her husband at Mereworth. Their eldest son, Francis Fane, was created K.B. at the coronation of

James I, 15 July 1603, and was advanced to the titles of Baron Burghersh and Earl of Westmorland 29 Dec. 1624. He died 23 March 1628, aged 45.

[Collins's Peerage (Brydges), iii. 290-4; Hasted's Kent (fol.), ii. 265-7, 353.] G. G.

FANELLI, FRANCESCO (*fl.* 1610-1665), statuary, a native of Florence, was celebrated in the reign of Charles I for his highly finished works in metal, which are considered as possessing higher finish, though less bold design, than the works of Hubert Le Soeur [q. v.] It is probable that he may have been among the foreign artists employed by Henry, prince of Wales, at Richmond; in this case he may have wrought the eighteen little Florentine brazen statues which are noted by Vander Doort in his catalogue of Charles I's works of art, and which are stated to have come to his majesty by the decease of Prince Henry. In the same collection are noted 'a little running horse, Cupid sitting on, and another Cupid running by,' and 'a little St. George on horseback, with a dragon by,' both of brass, and by the 'one-eyed Italian Francisco Fanelli.' He was in receipt of an annuity from the king, and enjoyed the title of 'sculptor to the king of Great Britain.' According to Sandrart, Fanelli first obtained the notice of the king from a small figure of Pygmalion wrought in ivory, and subsequently made many vases in ivory and marble, excelling, however, mostly in bronze. He was also patronised by William Cavendish, duke of Newcastle, who had several of his works at Welbeck, including a bust of Charles I, signed and dated 1640. Among other works by him, or ascribed to him, are the statues of Charles I and Henrietta Maria (perhaps really by Le Soeur), presented by Archbishop Laud to St. John's College, Oxford, where they stand in niches in the quadrangle; the monumental bust of Sir Robert Ayton in Westminster Abbey; the bronze bust of Charles I in the church at Hammersmith, and similar busts in the Bodleian Library, Oxford, Windsor Castle, and elsewhere; the bronze fountain at Hampton Court; and in marble the tomb of Lord Cottington in Westminster Abbey, and of Penelope Noel in Campden Church, Gloucestershire. About 1642 he appears to have gone to Paris, and there is no record of his having returned to England. In that year he published a set of engravings, entitled 'Varie Architetture di Francesco Fanelli, Fiorentino, Scultore del Re della Gran Bretagna,' containing twenty plates of fountains, &c.; another edition of this was published in 1661; the engravings have been stated to be by W. Faithorne the elder [q. v.], but the attribution does not appear to rest on better grounds than a casual surmise of Vertue. He published some other similar works, such as 'Fontaines et Jets d'Eau dessinés d'après les plus beaux lieux d'Italie,' and 'Dessins de Grottes.'

[Walpole's Anecd. of Painting, ed. Dallaway and Wornum; Mariette's Abecedario; Redgrave's Dict. of Artists; Guilmard's Les Maîtres Ornemanistes; Vertue's Cat. of King Charles I's Collection; Cal. State Papers, Dom. Ser. (8 May 1635).] L. C.

FANNING, EDMUND (1737-1818), colonial governor, born in Long Island, state of New York, in 1737, was not improbably descended from Edmund Fanning, who, it is said, escaped from Dublin during the Irish massacre of 1641, and after eleven years' wandering found a resting-place in America in that part of New London now called Groton (SAVAGE, *Genealog. Dict. of First Settlers of New England*, ii. 140). He was graduated at Yale in 1757, and afterwards practised as a lawyer in Hillsborough, North Carolina, where he was appointed colonel of militia in 1763, clerk of the superior court in 1765, and was subsequently elected to the legislature. Another office held by him was the recordership of deeds, and to his abuses of this trust and fraudulent charges was mainly owing the rebellion of the regulators in Governor Tryon's administration. Through his malpractices 'nearly all the estates in Orange county were loaded with doubts as to their titles, and new and unnecessary deeds were demanded.' Added to this his zeal in quelling opposition to the severe exactions of the government, and in bringing the leaders of that opposition to the scaffold, rendered him obnoxious to the people. To escape their fury he accompanied his father-in-law, Governor Tryon, to New York in 1771 as his private secretary. When he subsequently applied to the North Carolina legislature, through Governor Martin, the successor of Governor Tryon, for compensation for losses from destruction of his property, his petition met with a unanimous rejection, and the governor was censured for presenting it and thus 'trifling with the dignity of the house.' His services to the crown, however, were not forgotten, and in 1774 he received from the British government the profitable office of surveyor-general. In 1777 he raised and commanded a corps of 460 loyalists, which came to be known as the 'associated refugees' or 'king's American regiment.' During the war he was twice wounded, and in 1779 his property was confiscated. Towards the close of the war he migrated to Nova Scotia,

becoming councillor and lieutenant-governor on 23 Sept. 1783. In 1787 he succeeded Walter Paterson as lieutenant-governor of the island of St. John in the Gulf of St. Lawrence. A charge of tyranny preferred against him while holding this office was dismissed by the privy council on 1 Aug. 1792 (*Report on certain Complaints*, &c.) In 1799 he was chosen lieutenant-governor of Prince Edward Island, an appointment which he retained until succeeded, on 19 May 1804, by J. F. W. Des Barres (*Gent. Mag.* vol. lxxiv. pt. i. p. 475). He was made a colonel in the British army in December 1782, major-general in October 1793, lieutenant-general in June 1799, and general in April 1808. The honorary degree of M.A. was conferred on him by Harvard in 1764, and by King's in 1772; Oxford made him a D.C.L. 6 July 1774, and he received diplomas of LL.D. from both Yale and Dartmouth in 1803. Fanning died in Upper Seymour Street, London, on 28 Feb. 1818. He left a widow and three daughters. His only son, also an officer in the British army, died before him (*Gent. Mag.* vol. lxxxviii. pt. i. p. 469). His portrait by Goddard has been engraved by Reading.

[Appleton's Cyclopædia of American Biography, ii. 406; Georgian Era, ii. 465–6; Caulkins's Hist. of New London, p. 307 *n.*; Onderdonk's Revolutionary Incidents of Suffolk and King's County, p. 172; Onderdonk's Revolutionary Incidents of Queen's County, p. 247; Onderdonk's Queen's County in Olden Times, p. 53; Oxford Graduates (1851), p. 223; Evans's Cat. of Engraved Portraits, i. 119; Royal Kalendars; Army Lists.] G. G.

FANSHAWE, ANNE, Lady (1625–1680). [See under Fanshawe, Sir Richard.]

FANSHAWE, CATHERINE MARIA (1765–1834), poetess, second daughter of John Fanshawe of Shabden in Chipstead, Surrey (*b.* 10 July 1738, *d.* 26 March 1816), who held the position of first clerk of the board of green cloth in the household of George III, by his wife Penelope, daughter and sole representative of John Dredge of Reading (*d.* 17 April 1807), was born at Shabden on 6 July 1765. That estate was sold on the father's death, and the old house has entirely disappeared, but the father and mother lie buried under a tomb in Chipstead churchyard. John, the eldest son, died in 1772, and Robert Charles, the only other boy, in 1789; the sisters, their father's coheiresses, lived together after his death at 15 Berkeley Square, London, and at Midhurst House, Richmond, and belonged to a small set of people 'intimately united by a common love of literature, art, and science which existed in London' in the early part of this century. Miss Fanshawe was endowed with varied accomplishments and with a sympathetic disposition; she was the only one of the three who wrote verses, but all of them were good artists. Their manners, however, were marked by excessive formality, and Catherine was deformed and very delicate. Mrs. Somerville says of the family: 'I visited these ladies, but their manners were so cold and formal that, though I admired their talents, I never became intimate with them;' and Miss Berry, speaking of the poetess, laid 'half her formality . . . upon the family to which she belongs.' She was 'admirable as a letter-writer, as a reader of Shakespeare, and as a designer in almost every style,' is the testimony of Miss Mitford, who adds that her friend's 'drawings and etchings were those of an artist.' Lockhart calls her 'a woman of rare wit and genius in whose society Scott greatly delighted,' and Scott himself says: 'I read Miss Fanshawe's pieces, which are quite beautiful.' She offered to make the Rev. William Harness her heir, but he declined the offer, and she left him her etchings and manuscripts, from the latter of which he compiled her 'Memorials.' Penelope, her elder sister, died in April 1833; Catherine Maria died at Putney Heath, after a long and painful illness, on 17 April 1834, and both of them are commemorated, with their parents and their two brothers, on the tombstone at Chipstead. There is also in Richmond parish church a tablet to the memory of Penelope, who was killed by the fatal influenza of the spring of 1833. Elizabeth Christiana, the younger sister and the last survivor, died at Richmond 25 March 1856, aged 78. The house in Berkeley Square was then sold, and Midhurst House at Richmond was left to her first cousin, the widow of the Hon. Sir Robert Stopford.

Her poems long remained in manuscript or in private collections. In 1793 she returned a poem by Cowper which had been 'lent to her on condition she should neither show it nor take a copy,' and she accompanied it by some 'Stanzas addressed to Lady Hesketh,' which Cowper acknowledged in an answer of eight lines. Several of her pieces were published in Joanna Baillie's 'Collection of Poems' (1823), pp. 65–77, 167–85, and numerous extracts from these are quoted in Miss Mitford's 'Recollections of a Literary Life.' Her best-known poem is the riddle on the letter H, which has been often attributed to Lord Byron, and has been included in at least two editions of his works. It originated in a conversation on the misuse of

that letter when she was stopping with Mr. Hope at Deepdene, Surrey. She wrote it during the night, read the lines to the guests at breakfast next morning, and committed them to Mr. Hope's album, now preserved at Bedgebury, near Cranbrook, Kent. The opening line originally ran,

'Twas in heaven pronounced, and 'twas muttered in hell;

but the accepted reading, and the alteration is generally assigned to James Smith of the 'Rejected Addresses,' now is,

'Twas whispered in heaven, 'twas muttered in hell.

Two lines of a poem by Praed, which appeared in the 'Morning Post,' March 1833, suggested her 'Speech of the Member for Odium,' a poetic squib on Cobbett, who sat for Oldham, which was afterwards printed for private circulation. A few copies of her 'Memorials,' which contained most of her poems and nine photographs from her etchings, were printed by Harness in 1865 for circulation among her friends, and 250 copies of 'The Literary Remains of Catherine Maria Fanshawe. With notes by the late Rev. William Harness,' were issued by Pickering in 1876. A letter and a poem by her are in Miss Berry's 'Journal,' ii. 297–302, and in iii. 526–8 is a poem with the heading 'The Country Cat docketed by Miss Fanshawe;' in 'Murray's Magazine,' i. 6 (1887), is printed an extract from one of her letters, describing a dinner party at Sir Humphry Davy's house, at which Byron and Madame de Staël met. A tombstone in Chipstead churchyard to the memory of a farmer bears some lines written by Miss Fanshawe. Three of her poems are included in Locker's 'Lyra Elegantiarum.'

Two of her sketch-books now belong to the wife of Canon Gregory of St. Paul's Cathedral, daughter of Miss Fanshawe's first cousin, Lady Stopford; one of them contains views of Chipstead rectory, and of the scenery in the Christchurch corner of Hampshire; the second preserves scenes sketched in a trip from Genoa over the Mount Cenis. Mrs. Gregory also owns some large water-colour drawings by Miss Fanshawe, illustrating Shakespeare's 'Seven Ages of Man.' Several of her sketch-books are the property of Mrs. Gregory's sisters, the Misses Stopford of Richmond. Many of them are foreign sketches, depicting tours in Italy, but some delineate English scenery. Miss Fanshawe paid numerous visits to the south of Europe for the benefit of her health.

[Information from Mrs. Gregory and Miss Stopford; Annual Biography and Obituary, xix. 414 (1835); Miss Berry's Journal, ii. 451; L'Estrange's Harness, pp. 99–105; Mrs. Somerville's Recollections, p. 222; Miss Mitford's Recollections, i. 249–65; Lockhart's Scott, v. 287–288; Cowper's Works, vii. 220, x. 83; Manning and Bray's Surrey, ii. 246; Notes and Queries, 1st ser. v. 427, 2nd ser. x. 293–4, 3rd ser. ii. 178, 4th ser. x. 340, 5th ser. ii. 43–4, 6th ser. ix. 209, 7th ser. ii. 390, 457, iii. 33, 73–4, 158; Brayley's Surrey, iv. 304, 307.] W. P. C.

FANSHAWE, Sir HENRY (1569?–1616), remembrancer of the exchequer, born about 1569, was elder son of Thomas Fanshawe [q. v.], by his first wife, Mary, daughter of Antony Bourchier. In November 1586 he became a student of the Inner Temple (*Students of the Inner Temple*, 1571–1625, p. 54). In 1601, on his father's death, he inherited Ware Park, Hertfordshire, a house in Warwick Lane, London, and a part of St. John's Wood, on condition that he should provide lodging with himself for his stepmother Joan and for his sisters and stepsisters until their marriage (see *Fanshawe Wills*, pt. i. pp. 40–3). He also succeeded to his father's office as remembrancer of the exchequer. According to the testimony of his daughter-in-law, Anne, wife of Sir Richard Fanshawe [q. v.], Queen Elizabeth described Henry Fanshawe as 'the best officer of accounts she had, and a person of great integrity.' He was elected M.P. for Westbury, Wiltshire, 1 Nov. 1588, and again in February 1592–3. He sat for Boroughbridge, Yorkshire, in the parliament summoned in the autumn of 1597. On 7 May 1603 he was knighted. Prince Henry was friendly with him, and had the prince lived he would doubtless have become a secretary of state. He was an enthusiastic student of Italian, and devoted much time to the rearing of horses, which he rode to advantage. Lady Fanshawe reports the course of a negotiation between him and the Earl of Exeter as to the sale of a valuable horse 'for a hundred pieces.' 'His retinue was great, and that made him stretch his estate, which was near if not full 4,000*l.* a year, yet when he died he left no debts upon his estate.' Camden is said by Lady Fanshawe to describe Fanshawe's garden at Ware Park as unsurpassed in England for its flowers, physic-herbs, and fruits. He died suddenly, at the age of forty-eight, at Ware, early in March 1615–16, and was buried in the church there 12 March. 'He was,' writes his daughter-in-law, 'as handsome and as fine a gentleman as England then had, a most excellent husband, father, friend, and servant to his prince.'

Fanshawe married Elizabeth, daughter of Thomas Smith or Smythe of Ostenhanger, Kent, by whom he had six sons: Thomas, first

viscount [q.v.], Henry (baptised 21 Sept. 1600), Simon (1604–1680), afterwards Sir Simon, Walter (baptised 1 Sept. 1605), Richard [q.v.], and Michael (baptised 23 June 1611); besides four daughters: Alice, Mary, Joan (baptised 4 Jan. 1606–7), Anne (baptised 6 Aug. 1609). His widow, who was born in 1577, and whose virtues are highly commended by Anne, lady Fanshawe, her daughter-in-law, survived till 1631, being buried at Ware 3 June.

Sir Henry's will (dated 13 Nov. 1613, and proved April 1616) opens with a long profession of attachment to the protestant religion, and appoints his widow, her brother Sir Richard Smith, and his eldest son, Thomas, afterwards first Viscount Fanshawe, executors. Among his property mention is made of pictures in oil, prints, drawings, medals, engraved stones, armour, books, and musical instruments, most of which were to be removed from his London house in Warwick Lane to Ware Park, and there to remain for ever as heirlooms. Lady Fanshawe's will, dated 20 Feb. 1629–30, was proved 2 June 1631.

[Notes Genealogical and Historical of the Fanshawe Family, where Sir Henry's funeral certificate and will are printed at length; Memoir of Anne, Lady Fanshawe, ed. Nicolas (1829); Clutterbuck's Hertfordshire, iii. 294–6; Nichols's Progresses of James I; Cal. State Papers, Dom. 1600–16; Returns of Members of Parliament, i. 425, 431, 436.] S. L. L.

FANSHAWE, Sir RICHARD (1608–1666), diplomatist and author, was the fifth son of Sir Henry Fanshawe [q. v.], of Ware Park, Hertfordshire, by Elizabeth, daughter of Thomas Smith or Smythe, esq. He was born at Ware Park in June 1608, and baptised on the 12th. His father died in 1616, and his education was chiefly directed by his mother. She sent him to the famous school kept by Thomas Farnaby [q. v.] in Cripplegate. In November 1623 he was admitted into Jesus College, Cambridge, as a fellow-commoner, and showed much promise as a classical scholar. Being destined by his mother for the bar, he entered the Inner Temple 22 Jan. 1626. Law proved distasteful to him, and in 1627 he went abroad to acquire foreign languages. At Paris he is said to have been robbed of his slender stock of money by Sherwood, a jesuit, but he stayed there a year, and then proceeded to Madrid. In 1635 Lord Aston, who had been reappointed English ambassador to Spain, learning of Fanshawe's accomplishments as a linguist, selected him to accompany him as secretary. In 1636 he carried despatches from Aston to Secretary Windebank. When Aston left Madrid in 1638, Fanshawe remained as chargé d'affaires till his successor, Sir Arthur Hopton, arrived. About 1640, while seeking fresh employment, his brother Thomas offered to give him the place of king's remembrancer, which had long been in the hands of the family, on condition that he paid 8,000*l.* for it in seven years. The outbreak of the civil war interrupted the arrangement, and Fanshawe, a zealous royalist, joined Charles I at Oxford. There he met Anne Harrison, the daughter of another royalist, and he married her at Wolvercote Church, two miles from Oxford, 18 May 1644. The wedding was attended by Sir Edward Hyde and Sir Geoffrey Palmer, with four members of the lady's family.

Anne (afterwards Lady) Fanshawe (1625–1680) was elder daughter and fourth child of Sir John Harrison of Balls, Hertfordshire, by Margaret, daughter of Robert Fanshawe of Fanshawe Gate. Her mother was her husband's first cousin. She was born in Hart Street, St. Olave's, London, 25 March 1625, and was carefully trained in needlework, French, singing, the lute, the virginals, and dancing. She loved riding, running, and all active pastimes, and was what graver people called 'a hoyting girl.' On 20 July 1640, when she was fifteen, her mother died, in accordance (it was said) with a prophecy made three months after her daughter's birth. The loss gave the girl's thoughts a more serious turn, and much trouble pursued her family. Her father, who held a post in the customs, lent the king a large sum of money in 1641, was imprisoned by order of the parliament in 1642, and was deprived of his property. In 1643 he directed his children to join him at Oxford, where they lodged in a poor baker's house, and suffered all the griefs of poverty. The death of a brother, William, in 1644 aggravated their troubles. When Anne married Richard Fanshawe they had not twenty pounds between them, but the union proved exceptionally happy. If 'fine Mistress Fanshawe,' who about 1644 visited Ralph Kettle, the eccentric president of Trinity, to 'have a frolick,' be identical with Richard Fanshawe's bride, she had not wholly lost the high spirits of her youth at the time of her becoming a wife (Aubrey, *Lives*, ii. 428).

About the date of his marriage Fanshawe was made secretary of war to Prince Charles, and joined his council. In March 1645 he left Oxford for Bristol in the company of his new master. His wife had been confined (22 Feb.) of her first child, Harrison, who died in infancy, but she joined her husband at Bristol on 20 May. The plague drove them in July to Barnstaple, and thence they journeyed with the prince's court to Truro and Penzance. Fanshawe exercised much influence in the

prince's councils, and it was largely owing to him that the party left the mainland (CLARENDON). From Land's End they sailed to the Scilly Isles. During the passage they were robbed of nearly all their property, and suffered fearful privations on disembarking. 'After three weeks and odd days,' they removed to Jersey, where a second child, Anne, was born (7 May? 1646). Hence they went in August to Caen to visit Fanshawe's brother, Thomas. On 30 Aug. Lady Fanshawe left her husband, came to London, and lodged in Fleet Street with Lady Boteler, her sister, whose husband, Sir William, was slain at Cropredy Bridge. A pass which she obtained from 'Colonel Copley, a great parliament man,' enabled her husband 'to come and compound for 300*l.*,' and until October 1647 they lived together very privately in Portugal Row. They both visited Charles I at Hampton Court, and the king gave Fanshawe 'credentials for Spain' and letters for Prince Charles and Queen Henrietta. They went to France again in 1648. In September Sir Richard was ordered to embark in Prince Charles's ship in the Downs, to act as treasurer of the navy under Prince Rupert. He afterwards joined Prince Charles in Holland, while his wife was in England seeking to raise money for their pressing needs.

In November 1648 Sir Richard was in Ireland, helping to rally the royalists. Ormonde sent him to consult with Charles in March 1649, but he returned almost immediately. He took up his residence in Cork at the house of Dean Boyle, where his wife joined him after procuring a little money. Lady Fanshawe was by herself in Cork when Colonel Jeffries seized it in behalf of Cromwell (16 Oct. 1649), but she procured a pass to enable her to meet her husband at Kinsale. Thence they journeyed to Limerick, where they were hospitably received, and Fanshawe was granted the freedom of the city. Elsewhere the Irish nobility (Lord Clancarty, Lady Honor O'Brien, and others) entertained them handsomely; but they witnessed many of the unhappy incidents of Cromwell's devastation. On 9 Feb. 1649–50 Charles issued an order granting Fanshawe and other members of his family an augmentation of arms in consideration of their well-tried loyalty. About the same time he was ordered to proceed to Spain with despatches from Charles petitioning for pecuniary aid. Lady Fanshawe's sojourn in Ireland left her with the impression that the natives were a very loving people to each other, but 'constantly false to all strangers.'

A Dutch ship carried the Fanshawes from Galway to Malaga. On the way they were threatened by a Turkish galley, but they arrived in March and went from Malaga to Madrid, by way of Granada. Reaching the court 13 April 1650, they were kindly received by all the English in Madrid. Hyde and Cottington, who were already there acting as Charles's agents, took a kindly interest in their welfare. Hyde, writing to Nicholas on 4 April, expresses wonder as to how Fanshawe and his family are able to live, seeing their destitution (*Cal. State Papers*, ii. 51). In another letter to Nicholas, Hyde writes (29 Dec. 1650) that Fanshawe is a very honest and discreet man, and designed by the late king for attendance on the Duke of York (*ib.* p. 92). But the Spanish king showed no desire to assist Prince Charles, and the Fanshawes retired to San Sebastian in September. On 2 Sept. 1650 he was granted a baronetcy. They were nearly shipwrecked in crossing to Nantes, but reached Paris in November. After an interview with the queen-mother, Lady Fanshawe went to London, and Sir Richard journeyed, by way of Holland, to Scotland, to act as secretary to Prince Charles. When in Scotland Sir Richard declined to take the covenant, but accompanied his master to the battle of Worcester (3 Sept. 1651), and was taken prisoner. From 13 Sept. till 28 Nov. he was detained at Whitehall. His wife constantly went at four in the morning to talk with him under the window of his prison, and at length procured a certificate of ill-health from Dr. Bate [q. v.], which she herself presented to the council with a petition for his release. Through Cromwell's action Fanshawe was allowed out on bail in 4,000*l.* on 28 Nov., and permitted to visit Bath. In March 1652–3 he accepted Lord Strafford's offer of an asylum at Tankersley Park, Yorkshire. He was forbidden by the parliamentary authorities to go more than five miles from the house.

On 20 July 1654 their daughter Anne, who had been her mother's companion in her wanderings, died at the age of eight, to the great grief of her parents. Saddened by the loss, they obtained permission to remove to Homerton, to the house of Lady Fanshawe's sister. The three following years were spent partly at lodgings in Chancery Lane, London, and partly at the country houses of relatives. On 23 Nov. 1654 Evelyn the diarist, with whom Fanshawe was always intimate, paid them a visit in London. In 1658 Sir Richard and his wife suffered severely from ague, but a visit to Bath in August cured them. On Cromwell's death in October they came to London with Philip, earl of Pembroke. The earl, an old friend, procured Fanshawe's release from his bonds, and requested him to accompany his eldest son to Paris. At Paris Fanshawe saw Clarendon (April 1659), and received orders to wait

on Charles in the winter and undertake the offices of master of requests and secretary of the Latin tongue. Fanshawe sent for his wife, and with great difficulty she managed to leave England under the name of Anne Harrison. In November they met Charles II in Paris, followed him to Flanders, and were with him at the Hague in May 1660, when he was preparing to return to England.

Fanshawe sailed in the king's ship, and took part in all the festivities of the Restoration. He lived in a house in Portugal Row, Lincoln's Inn, known as the 'Pine Apples' (FANSHAWE, p. 5), and prepared to fill the office of master of requests; but Clarendon, according to the ill-supported statement of his wife and biographer, contrived that little work or influence should fall to him. On 11 March 1660–1 he was elected M.P. for Cambridge University. At the coronation (23 April 1661), attired in 'fantastic habits of the time' (EVELYN, ii. 128), he represented the Duke of Normandy, and on 8 May he accompanied the king at the opening of parliament. He was afterwards ordered to carry Charles's portrait to Catherine of Braganza at Lisbon, and on his return (January 1662) was nominated privy councillor of Ireland. When Princess Catherine landed in April following, Fanshawe was among those who received her. On 30 May—nine days after the marriage—the king introduced Lady Fanshawe to his wife, who promised her future favours. On 10 Aug. 1662 Fanshawe was appointed ambassador to Portugal. Evelyn took leave of him on the 5th. He travelled slowly with his wife and children to Plymouth, paying many visits on the way, and on the last day of the month set sail for Lisbon, where they landed on 14 Sept. On 10 Oct. Fanshawe was received by the king of Portugal with every mark of respect. He remained at Lisbon till 23 Aug. 1663, when he and his family left, loaded with presents, receiving to the last very marked attention from the king and his court. On 4 Sept. they landed at Deal, and six days later Sir Richard was graciously received by Charles II at Bath, and was sworn a privy councillor (1 Oct.) Lady Fanshawe was also kindly entertained at court in London by both the queen and the queen-mother.

On 20 Jan. 1663–4 Fanshawe was appointed ambassador to Spain, and on 31 Jan. he and his family sailed from Portsmouth. They anchored off Cadiz on 23 Feb.; stayed there till 19 March; visited Malaga, Seville, Cordova, Toledo, and other places, and were royally entertained at all. On 18 June Fanshawe presented his credentials in great state to Philip IV, king of Spain, at Madrid. Much of their time was spent in visiting objects of interest about Madrid, and they were especially charmed by the Escurial. In December Fanshawe came into collision with the president of Castile as to the right of asylum belonging to the English embassy. One Don Francisco de Ayala had been arrested within the disputed boundaries, and Fanshawe demanded his release. After much dispute Fanshawe appealed to the king, who decided the matter in his favour. Fanshawe and his wife continued to enjoy the lavish hospitality of the court and nobility till 17 Sept. 1665, when Philip IV died. On 8 Oct. they were present at the proclamation of the new infant king, Charles II.

Meanwhile Fanshawe had been engaged in negotiating a treaty between Spain and England, but the negotiations dragged owing to the ill-health of the king of Spain, to differences among his councillors, and to the commercial jealousies of the two nations. At length a draft treaty was prepared by the Spanish council granting favourable terms to English merchants, but it was presented to Fanshawe with the proviso that it should either be confirmed by his sovereign within a fixed period or withdrawn. Fanshawe felt himself justified in accepting the condition, without communicating with his government, and on 17 Dec. he signed the protocol. On 16 Jan. 1665–6 he went to Lisbon at the request of the Spanish ministers to induce Portugal to join in the treaty, but he returned on 8 March with Sir Robert Southwell without effecting his object. On 26 March news arrived at Madrid that Sandwich had been sent as extraordinary ambassador to supersede Fanshawe. Lady Fanshawe bitterly resented her husband's recall, and attributed it to the hostility of Clarendon, whom she cordially disliked. But the flattering terms in which Clarendon always referred to Sir Richard's abilities and services prove her dislike to have been unreasonable. That minister's chief object, she now asserts, was to find a place for Sandwich out of England. Clarendon gives another version of the episode. 'No man,' he admits, 'knew that court [i.e. Madrid] better, or was so well versed in the language,' as Fanshawe, 'who was a gentleman very well known and very well beloved.' But Clarendon points out that Fanshawe's failure to communicate the terms of the proposed treaty to the home government, while pledging it to confirm the articles within a stipulated time, constituted a breach of duty which left the council no course other than the one they adopted. Clarendon's well-known policy of hostility to Spain doubtless made him unwilling to judge leniently the

faults of an ambassador who leaned to an amicable settlement of the Anglo-Spanish relations. A month later Fanshawe and his wife took part in the festivities which celebrated the marriage by proxy of the Infanta Donna Maria with the emperor, and were busy with leave-takings of their numerous friends among the Spanish nobility. On 28 May Lord Sandwich arrived and gave Fanshawe his formal letters of recall. On 5 June Fanshawe entertained his successor, and on the 10th introduced him to the king. Sixteen days later Fanshawe was seized with ague, and on 26 June (16 June O.S.), the ague having developed into an inward fever, he died at his house in the Siete Chimineos. He had made arrangements for returning to England fifteen days later. After the body was embalmed and a funeral sermon preached over it (4 July) by his chaplain, Henry Bagshaw [q.v.], it was sent to Bilbao. The sermon was published in London in 1667, with a dedication to the widow.

The queen-mother offered Lady Fanshawe and her children a residence at Madrid and a pension of thirty thousand ducats a year if they would become Roman catholics; but this offer was politely refused. On 8 July Lady Fanshawe, who never quite recovered the shock of her bereavement, quietly left Madrid after receiving many visits of condolence and gifts from the royal family. Want of money greatly embarrassed her, and she had to sell the queen-mother's gift and her own plate to defray the pressing expenses of travel. She reached Bilbao on 21 July; stayed there till 3 Oct.; arrived at Paris on 30 Oct., and on 12 Nov. landed at the Tower Wharf. On 16 Nov. her husband's body, which had been taken to his house in Lincoln's Inn Fields, was buried in All Hallows Church, Hertford. A week later Lady Fanshawe waited on the king and claimed payment both of her husband's salary, which was 2,000*l.* in arrears, and of a sum of 5,815*l.* spent by him in the public service. Charles II made lavish promises of speedy settlement. Administration was granted her on 2 March 1666–7 of her husband's property, which was devised to her as sole executrix by a nuncupative will made on the day of his death. In spite of offers of aid from Arlington and Lord-treasurer Southampton, she encountered every difficulty in her endeavour to recover her husband's debts from the crown. Finally, in December 1669, she received 5,600*l.*, which left 2,000*l.* unpaid.

In 1667 Lady Fanshawe took a house in Holborn Row, Lincoln's Inn. In 1668 she hired a house and grounds at Harting Sudbury, Hertfordshire, so as to be near her father, who lived two miles off at Balls. But her father died on 28 Sept. 1670. Overwhelmed with sorrow, she abandoned her new residence and for six months was 'sick almost to death.' On recovering she bought a site in St. Mary's Chapel of Ware Church, and removed her husband's body there (18 May 1671), where an elaborate monument was erected with a long Latin inscription. In 1676 she wrote a memoir of her husband for her only surviving son, Richard. She died on 30 Jan. 1679–80, in her fifty-fifth year, and was buried in Ware Church, by her husband. She bequeathed by her will, dated 30 Oct. 1679, her chief property, most of which came to her on her father's death, to her son, Richard, together with Lely's portrait of her husband, Teniers's portrait of herself, her husband's books, manuscripts, writings, sticks, guns, swords, and trimming instruments (FANSHAWE, p. 667). To her daughter Katharine, sole executrix, she left, besides a pecuniary bequest, the works written by herself or her daughters. Two other daughters, Anne and Elizabeth, received 600*l.* apiece. She desired all her children to wear mourning for her for three years, unless they married in the interval. A fourth surviving daughter, Margaret, was not mentioned in the will.

Lady Fanshawe was the mother of six sons and eight daughters, but five sons and four daughters died before her husband (Harrison, 22 Feb.–9 March 1644–5; Henry, 1647–1650; Richard, 1648–1650; Henry, 1657–1658; Richard, *d.* 1663; Anne, 1646–1654, buried in the church of Tankersley; Elizabeth, 1649–1650; Elizabeth, 1650–1656; Mary, 1656–1660, buried in All Saints' Church, Hertford). The surviving son, Richard, the youngest child, born at Madrid on 6 Aug. 1665, succeeded as second baronet, is said to have become both deaf and dumb owing to a fever, died unmarried in Clerkenwell, and was buried at Ware on 12 July 1694. Of the surviving daughters, Katharine, born on 30 July 1652, was alive unmarried in May 1705; Margaret, whom Lady Fanshawe overlooks in her will, born at Tankersley on 8 Oct. 1653, married Vincent Grantham of Goltho, Lincolnshire, before 1676, and was alive in May 1705; Ann, born at Frog Pool, Kent, on 22 Feb. 1654–5, married, after October 1679, one Ryder, by whom she had a daughter, Ann Lawrence, who with her mother was living in May 1705; Elizabeth was born on 22 Feb. 1662. Mrs. Manley, in her scandalous 'New Atalantis,' first issued about 1700, gives unfavourable accounts (iv. 64–100, 7th ed.) of the daughters Margaret and Elizabeth. The former, she declares, was not married to the man who passed as her husband, and who

predeceased her; the latter, after becoming the wife of a government official named Blunt, engaged in a disgraceful intrigue with Lord Somers. Mrs. Manley credits Lady Fanshawe with 'affected learning, eternal tattle, insipid gaiety, and false taste of wit,' and asserts that her impertinent petitions to Charles II covered her with ridicule at court. This is the scorn of a woman of doubtful reputation for one of unblemished character.

Fanshawe's works were as follows: 1. 'The Pastor Fido. The Faithfull Shepheard. A Pastorall. Written in Italian by Baptista Guarini, a knight of Italie, and now newly translated out of the originall,' London, 1647, 4to, with portrait of Guarini. Dedicated to Charles, prince of Wales, with commendatory verses by John (afterwards Sir John) Denham. At the close are two short poems, dated respectively 1645 and 1646, 'presented to his highnesse the Prince of Wales at his going into the West.' A new title-page introduces 'An addition of divers other poems, concluding with a short discourse of the Long Civill Warres of Rome,' London, 1648, with a separate dedication to Prince Charles. The whole volume is continuously paged. The 'addition' includes an ode in sapphics on the proclamation of 1630 commanding the country gentry to reside on their estates; poems (in both Latin and English) on the Escurial and the ship called the Soveraigne of the Seas, built in 1637; Latin poems entitled 'Maius Lucanizans,' in honour of Thomas May [q. v.], translator of Lucan and 'Methodus amandi,' with a translation by Mr. T. C., i.e. Thomas Carew; 'a canto of the Progresse of Learning,' in Spenserian stanzas; a translation in the same metre of Virgil's 'Æneid,' bk. iv.; and 'A Summary discourse of the Civill Warres of Rome, extracted out of the best Latin writers in Prose and Verse.' The poem on the Escurial (in English) was reprinted from Addit. MS. 15228 in the 'Athenæum' (1883), i. 121 (see also pp. 185 and 376). The volume was reissued in 1648 (with frontispiece by T. Cross), 4to; in 1664, 8vo; in 1676, 8vo; and in 1736 (with the original of Guarini), 12mo.

2. 'Selected Parts of Horace, Prince of Lyricks, and of all the Latin poets the fullest fraught with Excellent Morality, concluding with a piece out of Ausonius and another out of Virgil. Now newly put into English,' London, 1652. The Odes, Epodes, Epistles, Satire vi. (to Mæcenas) are translated and the Latin is printed on the opposite page. Ausonius's 'Edyl. xiv.' and his 'Rosæ,' together with Virgil's 'Bull' from 'Georgics iii,' are added in English versions. 3. 'The Lusiad, or Portugal's Historicall Poem, written in the Portugall Language by Luis de Camoens and now newly put into English by Richard Fanshawe, Esq.,' London, 1655. Dedicated to William, earl of Strafford, 'from your lordships Park of Tankersley, May 1, 1655.' 4. 'La Fida Pastora. Comœdia Pastoralis. Autore F. F. Anglo-Britanno,' London, 1658, a translation into Latin verse of Fletcher's 'Faithful Shepherdess.' 'Opuscula' are added, and include most of the Latin verses in Fanshawe's first volume, together with a Latin dedication of No. 5 to the queen of Sweden, dated 22 July 1654. 5. 'Querer por solo querer. To love only for Love sake. A Dramatick Romance (in 3 Acts) represented at Aranquez before the King and Queen of Spain to celebrate the Birthday of that king [Philip IV]. Written in Spanish by Don Antonio [Hurtado] de Mendoza, 1623. Paraphrased in English Anno 1654. Together with the Festivals of Aranwhey [i.e. Aranjuez],' London, 1671. A second title-page, dated 1670, introduces the account of the 'Festivals.' 6. 'Original Letters of his Excellency Sir Richard Fanshawe during his Embassies in Spain and Portugal; which together with divers Letters and answers from the chief ministers of state of England, Spain, and Portugal contain the whole negociations of the treaty of peace between the three crowns,' London, 1702, with portrait engraved by Faithorne. The first of Fanshawe's letters in this volume is dated 24 Feb. 1663–4; the last 22 Feb. 1664–5. Many of Fanshawe's originals are in Harl. MS. 7010. The volume was reissued in 1724 with a second volume, containing letters chiefly of the Earls of Sandwich and Sunderland and Sir William Godolphin, all written after Fanshawe's death.

The fifth piece, like the 'Lusiad,' was composed, we are distinctly told, while Fanshawe was in enforced retirement at Tankersley. Of the value of Fanshawe's 'Lusiad'—his longest work—various opinions have been expressed. Sir Peter Wyche, in his 'Life of Don J. de Castro,' translated from the Portuguese (1664), described it as an 'excellent translation of the Heroique Poem.' The editor of Fanshawe's letters in 1724 asserts that it was published without the translator's consent or knowledge, and before 'he could put his last finishing strokes.' Mickle, who also translated Camoens in 1776, characterised Fanshawe's work as 'unfaithful, harsh, and unpoetical.' Southey was loud in its praises (*Quarterly Review*, April 1822), and Sir Richard Burton (*Camoens: his Life and his Lusiad*, 1881, i. 135–43) points out that, although Fanshawe amplified and expanded his original, and is often rugged and harsh, he

thoroughly understood Portuguese. Of higher literary merit are Fanshawe's renderings of Guarini and Horace and the fourth book of the 'Æneid.' The translations of Horace's Odes deserve to rank among the most successful efforts of the kind. Most of the subtle turns of the original are given with rare felicity, and there is throughout an ease and elegance which prove the translator to be a skilled literary workman. His classical scholarship was also shown to advantage in his translation of Fletcher's 'Faithful Shepherdess' into Latin hexameters and hendecasyllabics. Fanshawe's few surviving original English poems exhibit rare literary faculty, and it is to be regretted that they are so few. Some unpublished poems of Fanshawe are in Brit. Mus. Addit. MS. 15228.

Lady Fanshawe's 'Memoir' of her husband was first printed in 1829 (reissued in 1830) by Sir Harris Nicolas from a somewhat careless transcript made in 1766 by Catherine Colman, stated to be Lady Fanshawe's great-granddaughter. The original, in Lady Fanshawe's handwriting, is still extant, and has never been printed. It belongs to Mr. J. G. Fanshawe. The charming simplicity of Lady Fanshawe's narrative of her adventures under the Commonwealth, and her love and admiration for her husband, give the book a high place in autobiographic literature. But Lady Fanshawe wrote from memory, and her dates are often very conflicting. Horace Walpole saw the manuscript in 1792, and informed the Countess of Ossory that the memoirs were not unentertaining, although they chiefly dwelt on 'private domestic distresses' (WALPOLE, *Letters*, ix. 378–9).

Some fine portraits of Fanshawe and his wife belong to Mr. J. G. Fanshawe. One, attributed to Velasquez, in which Fanshawe is accompanied by a dog, is a magnificent painting; and another of Lady Fanshawe, by Van Somner, is of great value and interest. There are other portraits of both, by and after Lely, and one of Sir Richard was engraved by W. Faithorne. A fine copy of the 'Lusiad,' inscribed 'To my Honble. nephew Sir Thomas Leventhorpe — Ric. Fanshawe, July 23rd 1655,' also belongs to Mr. J. G. Fanshawe.

[Lady Fanshawe's Memoir, ed. Nicolas, 1829; Notes, Genealogical and Historical, of the Fanshawe Family, 1868–72; Clarendon State Papers, Calendars i. ii. iii.; Clarendon's Autobiography, pp. 307, 308; Carte's Orig. Letters (1739); Carte's Ormonde (1851); Evelyn's Diary; Pepys's Diary; Cal. State Papers, Dom.; Nicholas Papers (Camden Soc.); Bagshaw's Sermon preacht in Madrid, 1667; Biog. Brit. ed. Kippis; Macmillan's Mag. December 1888, art. by Mr J. W. Mackail.]

S. L. L.

FANSHAWE, THOMAS (1530?–1601), remembrancer of the exchequer, was the eldest son of John Fanshawe of Fanshawe Gate, Derbyshire, where he was born some time in the reign of Henry VIII, and probably about 1530. He studied at Jesus College, Cambridge, and became a member of the Middle Temple. His uncle, Thomas Fanshawe, took him under his protection, and procured for him the reversion of the appointment of the office of remembrancer of the exchequer, then occupied by the elder Fanshawe. This office was held during five tenures by members of the family. Fanshawe acquired considerable wealth in his office, to which he succeeded on his uncle's death in 1568. Besides Fanshawe Gate, which he let to his brother, he possessed the estates of Ware Park, Hertfordshire, of Jenkins, in Barking, Essex, and others.

He fulfilled the duties of his office with diligence, as we find by various entries in the State Papers of Elizabeth's reign. In 1597 (29 May) he wrote to Lord Burghley that 'by my continually attending the business of my office all the term, I have too much neglected my health and business in the country, and as my presence is urgently required there I have left all things in such a state that the duties may be as well performed without me. I hope I may repair thither and stay until the term. . . . If there shall be any occasion for my attendance, I will speedily return, though to my hindrance both in health and profit.'

Fanshawe sat in the parliament of 1571 for Rye, in succeeding parliaments for Arundel, and in that of 1597 for Much Wenlock, Shropshire. In 1579 he established, in accordance with the will of his uncle, the free grammar school of Dronfield. He died at his house, Warwick Lane, London, 19 Feb. 1601. His 'funerall was worshipfully solemnised,' 19 March, at the parish church of Ware. A portrait is in the possession of his descendant, J. G. Fanshawe, esq., of London, and Parsloes, Essex. Fanshawe married twice: (1) Mary (*d.* 9 June 1578), daughter of Antony Bourchier; and (2) Joan, daughter of Thomas Smith of Ostenhanger, and had issue by both marriages. His elder son by his first marriage, Henry [q. v.], succeeded him as remembrancer. Alice, his eldest daughter by the second marriage, was wife of Sir Christopher Hatton, a relative of the chancellor. Thomas, his eldest son by his second marriage, inherited Jenkins and other estates at Barking, to which he added by purchase from the crown in 1628. He was knighted in 1624, and held the offices of clerk of the crown in the king's bench and surveyor-general of the crown

lands. He died intestate on 17 Dec. 1631. Thomas Fanshawe's widow was buried at Ware on 30 May 1622.

Fanshawe wrote: 1. 'The Practice of the Exchequer Court, with its severall Offices and Officers. Being a short narration of the power and duty of each single person in his severall place. Written at the request of the Lord Buckhurst, sometime Lord Treasurer of England,' 1658 (there is at Oxford a manuscript of this or a similar treatise by Fanshawe, *Catal. MSS. Angl.* (Coll. Oxon.), ii. 226). 2. 'An Answer to Articles concerning the Lord Treasurer's Office' (fragment in *Lansd. MS.* 253, art. 33).

[Cooper's Athenæ Cantabrigienses, ii. 295–6, and authorities there referred to; Notes Genealogical and Historical on the Fanshawe Family, 5 parts, 1868–72, where Thomas Fanshawe's will is printed, pp. 38–44; Memoir of Lady Fanshawe, new ed. 1830; Clarke's Bibliotheca Legum (1819), p. 256; various references in Cal. of State Papers of the Reign of Elizabeth; Members of Parliament, pt. i. p. 434; Willis's Notitia Parliamentaria, vol. iii.; Addit. MS. 24459, ff. 168–203; Fanshawe Papers, MS. Miscell. Queen's Rem. Excheq. P. R. O.; Clutterbuck's Hertfordshire, iii. 295.] F. W–r.

FANSHAWE, Sir THOMAS, first Viscount Fanshawe of Dromore (1596–1665), was eldest son of Sir Henry Fanshawe [q. v.], and brother of Sir Richard [q. v.] He succeeded on the death of his father in 1616 to the office of remembrancer of the exchequer; and was made a knight of the Bath at the coronation of Charles I, 2 Feb. 1625–6. He was elected M.P. for Hertford on 17 May 1624 and 13 May 1625; for Lancaster on 19 Jan. 1625–6 and 10 March 1627–8; and for Hertford (for which he had been returned in Charles I's third parliament, although he sat for Lancaster) on 26 Oct. 1640. He was commissioner of array for the king in 1641; fought at Edgehill, and had his property sequestrated by the parliament. He was 'disabled to sit' in parliament in 1645. Orders for the sale of Fanshawe's goods were issued by the parliament on 29 June 1643 (*Commons' Journal*, iii. 149), and on 1 Jan. 1643–4 a committee was appointed to examine a report that Sir William Litton had concealed part of Fanshawe's property (*ib.* p. 355). He ultimately compounded for the recovery of some of his estates for 1,310*l.* (Dring, *Catalogue*), but he was practically ruined. He was with Prince Charles in Jersey in April 1646, and in August his brother Richard visited him at Caen, where he lay ill. In 1661 he was elected M.P. for Hertfordshire; was created Viscount Fanshawe of Dromore in the Irish peerage on 5 Sept. 1661; and died intestate at his town house in Hatton Garden, and was buried at Ware on 30 March 1665. His sister-in-law, Anne, lady Fanshawe (wife of Sir Richard), gives him a high character, but credits him with a hasty temper. He married, first, Anna, daughter of Giles Allington; and, secondly, Elizabeth, fourth daughter of Sir William Cokayne [q. v.] By his second wife, who died early in 1668, he had three daughters and four sons. By his first wife only a daughter, Ann (1628–1714).

Thomas Fanshawe, second Viscount Fanshawe (1639–1674), was baptised at Ware on 17 June 1639; proceeded M.A. at Trinity College, Cambridge; was elected M.P. for Lancaster in the Long parliament, but 'was disabled to sit' early in 1646; was created K.B. at Charles II's coronation; succeeded to his father's heavily encumbered estates and to his office of remembrancer in 1665. He sold Ware to Sir Thomas Byde in 1668, after his mother's death, for 26,000*l.* He sat in parliament as M.P. for Hertford from 1661 till his death in 1674. His will is dated 9 May, and he was buried at Ware ten days later. A portrait belongs to Mr. J. G. Fanshawe. His first wife—'a very great fortune and most excellent woman'—was Catherine, daughter of Knighton Ferrers of Bedfordbury, Hertfordshire, who died without issue, and was buried at Ware on 13 June 1660. By his second wife, Sarah, daughter of Sir John Evelyn of West Dean, Wiltshire, and widow of Sir John Wray, he had Evelyn, third viscount (1669–1687), and three daughters. His widow remarried George Sanderson, viscount Castleton (17 Feb. 1675), and died in 1717. Evelyn, the third viscount, who died at Aleppo on 10 Oct. 1689, aged 19, and was buried at Ware on 24 Feb. 1687–8, was succeeded in the viscounty by his father's brother Charles, who died unmarried in Suffolk Street, Westminster, on 28 March 1710. The fifth and last viscount was Simon, brother of the fourth viscount, who died unmarried on 23 Oct. 1716. Pepys ridicules in 1668 the impecuniousness of the second viscount's brothers (*Diary*, ii. 383).

[Notes, Genealogical and Historical, of the Fanshawe Family, 1868–72; Lady Fanshawe's Memoir, 1829; Clarendon State Papers; Cal. State Papers, Dom.; Official Lists of Members of Parliament.] S. L. L.

FARADAY, MICHAEL (1791–1867), natural philosopher, was the son of James Faraday. In the parish register of Clapham, Yorkshire, between 1708 and 1730, 'Richard ffaraday,' stonemason, tiler, and 'separatist,' recorded the birth of ten children. Robert Faraday, son or nephew of this man, mar-

ried Elizabeth Dean, the owner of a small but pleasant residence, called Clapham Wood Hall. He had by her ten children, one of whom, James, born 8 May 1761, was the father of Michael Faraday. The published letters of Faraday's father and mother display intelligence and great religious earnestness. John Glas, followed by his son-in-law, John Sandeman, had seceded from the presbyterians, and most of Faraday's relatives, as subsequently himself, were members of the Sandemanian congregation. Faraday's father, James, married, in 1786, Margaret Hastwell, a farmer's daughter, and moved soon afterwards to Newington in Surrey.

Michael Faraday was born at Newington Butts, 22 Sept. 1791. He died at Hampton Court—not in the palace, but in a small house on the Green placed at his disposal by her majesty—25 Aug. 1867. This act of royal kindness obviously delighted him, and indeed nothing could have been more delicate and considerate than the manner in which the house was offered him. It was understood to have been done at the instance and under the direction of the prince consort, though his name never appeared in the correspondence. Physically, Faraday was below the middle size, well set, active, and with extraordinary animation of countenance. His head from forehead to back was so long that he had usually to bespeak his hats. In youth his hair was brown, curling naturally; later in life it approached to white, and was always parted in the centre. His voice was pleasant, and his laugh hearty. His christian name, 'Michael,' his wonderful vivacity, and his mastery of the Irish 'brogue,' gave countenance to a tradition that a portion of his blood was drawn from Ireland. In a journal entry written at Interlaaken on 2 Aug. 1841 he thus refers to his father: 'Clout-nail-making goes on here rather considerably, and is a very neat and pretty operation to observe. I love a smith's shop and anything relating to smithery. My father was a smith.'

The fact of Faraday's father being one of a family of ten children placed him at a disadvantage in beginning the battle of life. He had to be content with humble quarters, and to accept the help of his children. From Newington James Faraday removed to Jacob's Well Mews, Charles Street, Manchester Square; and afterwards to No. 18 Weymouth Street, Portland Place, where he died in 1810. Not far from Jacob's Well Mews was a bookbinder and stationer's shop, kept by a worthy man named Riebau. Michael Faraday began life as Riebau's errand-boy. After a year's trial, being then thirteen, he was bound apprentice to Riebau. The boy's conduct had been so exemplary that he was taken without fee. This was in 1804. Riebau's establishment was in Blandford Street, Manchester Square. When, many years ago, the present writer visited the place in Faraday's company, it was still a stationer's shop, the lady behind the counter mentioning incidentally the tradition that one of her predecessors had been the master of 'Sir Charles Faraday.' At Riebau's, Faraday lived for eight years, working as a bookbinder. He subsequently worked with one De La Roche, a man so passionate and austere, that although he promised to leave to Faraday all that he possessed, his sensitive journeyman could not be prevailed upon to remain with him. A warm friendship had sprung up between Faraday and two intelligent young men, named Huxtable and Abbott. Brisk notes and letters passed between him and them, and his letters to Abbott have been happily preserved. He heard lectures from Mr. Tatum on natural philosophy at 52 Dorset Street, Fleet Street, the cost being a shilling a lecture. He read much, and was specially indebted to Mrs. Marcet's 'Conversations in Chemistry.' Mr. Dance, a member of the Royal Institution, was a customer of Riebau's, and Faraday had impressed him so favourably, that he gave the youth tickets for the last four lectures delivered by Davy in the Royal Institution. Their dates were 29 Feb., 14 March, 8 and 10 April 1812. He took notes of these lectures, wrote them fairly and fully out afterwards in a quarto volume, and sent them to Davy, asking to be enabled to quit trade, which he thought vicious and selfish, and to devote himself to science. In a most considerate note Davy replied to the young man on 24 Dec. 1812. One night, when undressing in Weymouth Street, he was startled by a loud knock, and found Davy's carriage before the door. Davy's servant handed him a note, as a result of which he called next morning at the Royal Institution, and was engaged by Davy at a weekly wage of 25*s*. He soon began to help in the lectures; joined the City Philosophical Society, gathered together a little mutual improvement society of his own at the Royal Institution, and lectured on chemistry at the City Philosophical Society. He was daily in the laboratory assisting Davy in his experiments, some of which were dangerous. Both he and his master were wounded more than once by explosions of chloride of nitrogen, which had previously destroyed one of Dulong's eyes. Meanwhile he carried on a brisk and pleasant correspondence with his friend Abbott. The youth observed and reflected on all he saw. He writes sensibly and well about lecturing and lectures, notes

what interested the audience, and what failed to interest them. 'A lecturer,' he says, 'should appear easy and collected, undaunted and unconcerned. His thoughts about him, and his mind clear and free for the contemplation and description of his subject. His whole behaviour should evince respect for his audience, and he should in no case forget that he is in their presence.' After laying down the canons of lecturing in this fashion, he obviously feels lifted by the dignity of the lecturer's work. 'Then, and then only,' he exclaims, 'shall we do justice to the subject, please the audience, and satisfy our honour—the honour of a philosopher.' With this 'honour of a philosopher' Faraday was impregnated. By it his whole life was informed and ennobled.

In the autumn of 1813 Davy and his wife went abroad, and Faraday went with them as an amanuensis. Davy had no valet, and it was understood that Faraday was to lend him some aid in this direction. He quitted London on Wednesday, 13 Oct. 1813, and accompanied Davy to France, Switzerland, Italy, and the Tyrol, keeping a journal, from which, in his 'Life and Letters of Faraday,' copious extracts have been made by Dr. Bence Jones. He described the experiments conducted by Davy with the eminent men whom he visited. One of the most interesting of these was the combustion of a diamond in oxygen in the Academy del Cimento, by means of the great lens of the Grand Duke of Tuscany. His letters to his mother are full of affection. At Rome they found Morrichini vainly seeking to magnetise a needle by the solar rays. They visited Naples and Vesuvius, which was in active eruption. On Friday, 17 June 1814, Faraday 'saw M. Volta, who came to Sir H. Davy, a hale, elderly man, bearing the red ribbon, and very free in conversation.' In July he was at Geneva, from which city he writes very fully to his mother and his friends. Some very charming passages occur in his letters to Abbott. Speaking of the ills and trials of life he compares them to 'clouds, which intervened between me and the sun of prosperity, but which I found were refreshing, reserving to me that tone and vigour of mind which prosperity alone would enervate and ultimately destroy.' Such were the materials out of which the great natural philosopher was formed.

During his stay at Geneva, Davy was the guest of his friend De La Rive, father of the celebrated electrician, and grandfather of the present worthy proprietor of the beautiful country residence at Présinge. Host and guest were sportsmen, and they frequently went out shooting. On these occasions Faraday loaded Davy's gun, and for a time he had his meals with the servants. From nature Faraday had received the warp and woof of a gentleman, and this, added to his bright intelligence, soon led De La Rive to the discovery that he was Davy's laboratory assistant, not his servant. Somewhat shocked at the discovery, De La Rive proposed that Faraday should dine with the family, instead of with the domestics. To this Lady Davy demurred, and De La Rive met the case by sending Faraday's meals to his own room. Davy appears to have treated Faraday with every consideration. He sometimes brushed his own clothes to relieve his assistant of the duty, but Lady Davy was of a different temper. She treated Faraday as a menial, and his fiery spirit so chafed under this treatment, that he was frequently on the point of returning home. After Faraday's death rumours of his relations to Davy were spread abroad, and among them was the circumstantial anecdote that De La Rive, finding Faraday's company at table objected to, gave the young man a banquet all to himself. The anecdote on the face of it was absurd, for Faraday at the time had done nothing to furnish a reason for such an entertainment. In 1869 the brief and true history of the transaction was drawn up for the present writer by Professor De La Rive. There was no banquet of the kind referred to, but Faraday always entertained a grateful remembrance of the kindness and consideration shown him by the elder De La Rive when he was a mere *garçon de laboratoire*.

In 1815 he returned with Davy to the Royal Institution, and, according to stipulation, was re-engaged by the managers on 15 May of that year. His first contribution to science was an analysis of caustic lime from Tuscany. It was published in the 'Quarterly Journal of Science' for 1816. Various notes and short papers followed during the next two years. In 1818 he experimented on 'Sounding Flames,' correcting and completing, with great acuteness, a previous investigation by the elder De La Rive. Then followed various notes and notices, the 'Quarterly Journal' being the storehouse of all these small communications. In 1820 he sent to the Royal Society a paper 'On Two New Compounds of Chlorine and Carbon, and on a New Compound of Iodine, Carbon, and Hydrogen.' This was the first paper of his that was published in the 'Philosophical Transactions.'

At this time he had made the acquaintance, and won the esteem, of Miss Sarah Barnard. Their friendship ripened into love, which, on his part, was accompanied by more than the usual oscillations of hope and fear. His

passion was so ardent, that she for a time doubted her ability to return it with adequate strength. His utterances at this crisis of his life were marked by the delicacy and considerateness which diffused themselves throughout his entire character. She at length yielded, and they were married on 12 June 1821. An entry in a book containing his diplomas ran thus: 'Amongst these records of events I here insert the date of one which, as a source of honour and happiness, far exceeds all the rest. We were married on 12 June 1821.' At the time of their marriage Miss Barnard was twenty-one, while Faraday was thirty. It is pleasant to record the manner in which Davy received the intelligence of the marriage: 'I hope you will continue quite well, and do much during the summer, and I wish you in your new state all that happiness which I am sure you deserve.' 'A month after his marriage he made his confession of sin and profession of faith before the Sandemanian Church. When his wife asked him why he had not told her what he was about to do, he only replied, "That is between me and my God"' (BENCE JONES, *Life and Letters*).

Œrsted discovered in 1820 that a freely suspended magnetic needle was deflected by a voltaic current, and soon afterwards the penetrative mind of Wollaston conceived the idea of causing the needle to rotate round the current, and the wire carrying the current to rotate round a magnet. Faraday's attention was soon directed to this question, but before touching it he went through the discipline of writing a 'History of the Progress of Electro-Magnetism.' Immediately afterwards he attacked the subject of 'Magnetic Rotations,' and on the morning of Christmas day 1821 he led his young wife into the laboratory, and showed her the revolution of a magnetic needle round an electric current. He had also in the same year made experiments on the vaporisation of mercury at common temperatures, Immediately afterwards, and jointly with Mr. Stoddart, he worked with success on the alloys of steel. A razor made of one of these alloys, and presented to the present writer by Faraday himself, is still in his possession.

We now approach a subject of high importance. In the spring of 1823 Faraday analysed a substance proved by Davy to be the hydrate of chlorine, and which, prior to Davy's experiments, had been regarded as chlorine itself. The paper describing the analysis was looked over by Davy, who suggested on the spot the heating of the hydrate under pressure, in a sealed glass tube. The hydrate fused at a moderate heat, the tube became filled with a yellow gas, and was found to contain an oily liquid. When the end of the tube was broken off an explosion occurred, and the oily matter vanished. Next morning Faraday, writing to Dr. Paris, was able to make the following important communication: 'The oil you noticed yesterday turns out to be liquid chlorine.' Davy, on being informed of what had occurred, immediately applied the method of self-compressing atmospheres to the liquefaction of muriatic gas. Faraday afterwards liquefied chlorine by a compressing syringe, and succeeded in reducing a number of other gases, up to that time deemed permanent, to the liquid condition. He followed up the subject in 1844, and considerably expanded its limits. A sure and certain addition was made to our knowledge of matter by these important experiments. They rendered the conclusion next to certain that all gases are but the vapours of liquids possessing very low boiling points—a conclusion triumphantly vindicated by the liquefaction of atmospheric air, and other refractory gases, in our own day.

The 'Philosophical Transactions' for 1825 contains a paper by Faraday 'On New Compounds of Carbon and Hydrogen.' In it was announced the discovery of benzol, which has been turned to such profitable commercial account as the basis of our splendid aniline dyes. In 1826 he published in the 'Transactions' another paper 'On Sulphonaphthalic Acid,' and afterwards occupied himself with experiments on the limits of vaporisation. In 1822 Sir John Herschel had suggested the use of borate of lead in the manufacture of a highly refractive optical glass. He and Mr. (afterwards Sir James) South had actually succeeded in producing a glass with a refractive index of 1·866. The glass, however, proved too soft for optical purposes. In 1825 a committee, embracing Faraday, Sir John Herschel, and Dollond was formed with a view of pursuing this subject. The experiments were begun at the Falcon Glass Works, but completed in the yard of the Royal Institution. It was at this time that Faraday engaged as assistant Sergeant Anderson of the Royal Artillery, to whose 'care, steadiness, exactitude, and faithfulness in the performance of all that has been committed to his charge,' he avowed his indebtedness. Anderson's sense of duty and obedience was so precise that it was said of him that if the Institution were on fire he would not quench the flame except by Faraday's command. An elaborate paper 'On the Manufacture of Glass for Optical Purposes' formed the material of Faraday's first Bakerian lecture, which was delivered

before the Royal Society at the close of 1829. Three successive sittings of the society were taken up by this lecture. The glass, however, did not turn out to be of important practical use, but it afterwards proved to be the foundation of two of Faraday's greatest discoveries. In 1831 he published a paper 'On a Peculiar Class of Optical Deceptions,' to which the chromatrope owes its origin. In the same year he made a communication on vibrating surfaces, wherein he explained the gathering up of light powders at the places of most intense vibration, while heavy powders like sand, as beautifully shown by Chladni, arrange themselves along the nodal lines.

Faraday had now reached the threshold of a career of discovery unparalleled in the history of pure experimental science. Towards the end of 1831 he discovered and subdued the domain of magneto-electricity. The inductive action of an electrified body on an adjacent unelectrified body was familiar to him; and he thought that something similar —he knew not what—ought to occur when a wire carrying an electric current was brought near another wire carrying no current. He went thus to work. Two wires overspun with silk were wound side by side over the same wooden cylinder. The two ends of one of the wires were connected with a voltaic battery, and the two ends of the other with a galvanometer. Faraday was never satisfied until he had applied the greatest force at his command, and in the present instance a battery power varying from 10 to 120 cells was called into play. But no matter how powerful he made his currents in the one wire, the other wire remained absolutely quiescent, while the electricity was flowing through its neighbour. The attention of the keen-eyed experimenter was, however, soon excited by a small motion of his galvanometer needle which occurred at the moment the current from the battery first started through its wire. After this first slight impulse the needle came to rest; but on interrupting the battery circuit another feeble motion was observed, opposite in direction to the former one. This result, and many others of a similar kind, led him to the 'conclusion that the battery current through the one wire did in reality induce a similar current through the other, but that it continued for an instant only, and partook more of the nature of the electric wave from a common Leyden jar, than of the current from a voltaic battery.' The momentary currents thus generated as if by a kind of kick, or reaction, he called 'induced currents.'

Faraday next showed that the mere approach of a wire forming a closed curve to another wire through which a current was flowing, aroused in the former an induced current. The withdrawal of the wire also excited a current in the opposite direction. These currents existed only during the time of approach and withdrawal, and vanished when the motion ceased. Prior to these experiments magnetism had been evoked by electricity. He now aimed at exciting electricity by magnetism. Round a welded iron ring he wound two coils of insulated copper wire, the coils occupying opposite halves of the ring. The ring, with its two coils, is represented in Foley's admirable statue as held in Faraday's hand. Through one of the two coils he sent a voltaic current, which powerfully magnetised the iron. During the moment of magnetisation a pulse was sent through the other coil strong enough to whirl round the needle of the galvanometer four or five times in succession. On interrupting the circuit a whirl of the needle in the opposite direction was observed. It was only during the moments of magnetisation and demagnetisation that these effects were produced. From his welded ring he passed on to straight bars of iron, and obtained with them the effects produced by his ring.

At that time the 'magnetism of rotation' excited universal attention. A non-magnetic metallic disk placed beneath a magnetic needle and set in rotation drew the needle after it. On reversing the motion of the disk the needle first stopped and then turned backwards, following the new rotation. Arago was the discoverer of this action, but he ventured on no explanation of it. Its solution was reserved for Faraday. The disk being a conductor of electricity, he clearly saw that his newly discovered induced currents must be excited in it by the adjacent needle. He forthwith established the existence of these currents, proving their direction to be such as must, in accordance with the laws of Œrsted, produce the observed rotation.

The well-known arrangement of iron filings round a magnet profoundly impressed Faraday from the first. By 'action at a distance,' coupled with the law of inverse squares, the position of these filings had been previously explained. Faraday never made himself at home with this idea, but visualised a something round the magnet which gave the filings their position. This conception, which he used for a long time as a mere 'representative idea,' fearing to commit himself to physical theory, lay at the root of his experiments. He called the lines along which the iron filings ranged themselves 'lines of force,' and he

showed how by cutting these lines, whether they belonged to an artificial magnet or to the earth, induced currents were generated. Causing, for example, a copper disk to spin across the earth's lines of force, he produced such currents, and described with precision the positions of the disk wherein no current could be produced by its motion. He played with the earth as with a magnetic toy. Placing an iron bar within a helix, he lifted the bar into the direction of the dipping needle. An induced current was instantly roused in the helix. On reversing the bar, a current in the opposite direction declared itself. Holding the helix in the line of dip, the introduction and withdrawal of an unmagnetised bar of iron produced currents in opposite directions. Barlow and Christie had experimented on iron shells and iron disks, but Faraday, with a brass globe and a copper disk, obtained all their effects. They had their eye upon the metal as capable of magnetism: he had his eye upon it as a conductor of electricity. His speculations and experiments on the possible action of the earth when water, whether tidal or fluvial, flowed over its surface, are deeply interesting. The following avowal and prediction, made in 1831, breathe the very spirit of the true investigator: 'I have rather been desirous of discovering new facts and new relations dependent on magneto-electric induction, than of exalting the force of those already obtained, being assured that the latter would find their full development hereafter.' The electric lighting of the present day is surely a splendid fulfilment of this prediction.

Every well-known experimenter is sure to be flooded with proposals and suggestions from outsiders. Crowds of such proposals came to Faraday, but one of them only, he declared, bore the slightest fruit. A young man named William Jenkin had observed a shock and spark of a peculiar character on the interruption of a voltaic current passing through a circuit containing a helix. He was anxious to follow the subject up, but his father, knowing that science was but a poor paymaster, dissuaded him from its pursuit. The examination of the facts noticed by Jenkin led Faraday to the discovery of the 'extra current,' his beautiful investigation on this subject being communicated to the Royal Society on 29 Jan. 1835. It bore the title 'On the Influence by Induction of the Electric Current upon itself.'

In 1831 Faraday had tapped new and inexhaustible sources of electricity. Pondering on the whole subject, he asked himself whether these various kinds of electricity were all alike. Are the electricities of the machine, the pile, the gymnotus and torpedo, magneto-electricity, and thermo-electricity, merely different manifestations of one and the same agent? He reviewed the knowledge of the time, turned upon the subject his power as an experimenter, and decided in favour of the 'identity of electricities.' His investigation was read before the Royal Society on 10 and 17 Jan. 1833.

He now aimed at obtaining some knowledge of their relations as to quantity. Moistening bibulous paper with the iodide of potassium he decomposed the iodide by the electricity of the machine, producing a brown spot where the iodine was liberated. He then immersed two thin wires, the one of zinc, the other of platinum, to a depth of five-eighths of an inch in acidulated water. During eight beats of his watch he found that the electricity generated by this minute voltaic arrangement produced the same effect on his galvanometer and on his moistened paper as thirty turns of his large electrical machine. The quantity of water here decomposed was immeasurably small, and still, if applied in the concentrated form which it assumes in the Leyden jar, it would, Faraday averred, be competent to kill a rat, and no man would like to bear it. He next determines the amount of electrical force involved in the decomposition of a single grain of water. He is almost afraid to mention it, finding it equal to 800,000 discharges, not of the conductor, not of a single Leyden jar, but of the large Leyden battery of the Royal Institution. If concentrated in a single discharge, this amount of electricity would produce a great flash of lightning, while the chemical action of a single grain of water on four grains of zinc would yield a quantity of electricity equal to that of a powerful thunderstorm.

His next subject was the influence of the state of aggregation upon electric conduction. He found that the selfsame substance conducts, or refuses to conduct, according as it is liquid or solid. The current, for example, which passes through water cannot pass through ice. Oxides, chlorides, iodides, and sulphides were proved to be insulators when solid, and conductors when fused; the passage of the current through the fused mass being always accompanied by decomposition. Whether any trace of electricity could pass through a compound liquid without decomposing it was a disputed point. Faraday leaned to the idea that a small quantity might do so. Other investigators, foremost among whom was the celebrated De La Rive, contended that no trace of electricity can pass through a liquid compound without producing its equivalent decomposition. Faraday's paper on this 'New Law of

Electric 'Conduction' was read before the Royal Society on 23 May 1833. On 20 June he communicated a paper on electro-chemical decomposition, in which he combated the notion of an attractive force exerted by the poles immersed in the decomposing cell. He wishes obviously to get rid of the idea of a current, substituting for it that of 'an axis of power, having contrary forces exactly equal in amount in opposite directions.' This definition could have yielded him but little help; it, however, left him free from the trammels of a definite symbol. He now glances at a subject of collateral interest. The power of spongy platinum to provoke the combination of oxygen and hydrogen was discovered by Döbereiner in 1823, and applied in the construction of his philosophic lamp. Dulong and Thénard proved afterwards that a well-cleansed platinum wire could be raised to incandescence by its action on a jet of cold hydrogen. Faraday found this power of provoking combination to be possessed in a striking degree by the positive platinum plate of his decomposing cell. The purification of the platinum by the oxygen discharged against it was the cause of its activity.

'In our conceptions and reasonings regarding the forces of nature we perpetually make use of symbols which, when they possess a high representative value, we dignify with the name of theories. Thus, prompted by certain analogies, we ascribe electrical phenomena to the action of a peculiar fluid, sometimes flowing, sometimes at rest. Such conceptions have their advantages and their disadvantages; they afford peaceful lodging to the intellect for a time, but they also circumscribe it, and by-and-by, when the mind has grown too large for its lodging, it often finds difficulty in breaking down the walls of what has become its prison instead of its home.' These words are quoted because they so chime in with Faraday's views, that when he heard them he could not repress a warm expression of assent. In regard to what may be called the philosophy of the voltaic pile, he was anxious to abolish all terms which tended to pledge him to theory. Aided by Dr. Whewell, he sought to invent a neutral terminology. For the word 'poles,' previously applied to the plates plunged in a decomposition cell, he substituted the word 'electrodes.' The decomposing liquid he called an 'electrolyte,' and the act of decomposition 'electrolysis.' These terms are now of everyday use in science. The term 'anode' for the positive electrode, and 'cathode' for the negative one, are less frequently used, while the terms 'anion' and 'cation,' names given to the respective constituents of the decomposed electrolyte, and the term 'ion,' including both anions and cations, are hardly used at all. Having thus cleared his way, he fixed, as a measure of voltaic electricity, on the quantity of water decomposed by the voltaic current. The correctness of this measure was first established. He sent the same current through a series of cells with electrodes of different sizes—some of them plates of platinum, others strips, others mere wires—and found the quantity of gas collected to be the same for all the cells. The electro-chemical action was therefore independent of the size of the electrodes. It was also independent of the intensity of the current. Whether the battery was charged with strong acid or weak, whether it consisted of five pairs or of fifty, in short, whatever its force might be, the same current, sent through the series of cells, decomposed the same amount of water in all. Hence the conclusion that electro-chemical decomposition depends solely upon the quantity of electricity which passes through the decomposing cell. On this law Faraday based the construction of his celebrated 'voltameter.' And now he swoops down upon one of his most considerable discoveries. In the same circuit he introduced his voltameter and a cell containing chloride of tin, and measured the decomposition in both cases. The water and the chloride were found to be broken up in proportions expressed by their respective chemical equivalents. The electric force which severed the constituents of the water molecule proved competent, and neither more nor less than competent, to sever the constituents of the molecule of the chloride of tin. The fact was typical. With the electrolysis of water, as measured by his voltameter, he compared the electrolysis of other substances, both singly and in series, and proved beyond doubt that the decompositions of the voltaic battery are as definite in their character as those chemical combinations which gave birth to the atomic theory.

In 1800 Volta discovered the pile, and sent an account of his discovery to Sir Joseph Banks, who lodged it, as a pearl of great price, in the 'Philosophical Transactions.' The source of power in the pile, the force which generated the current and urged it forward, was long a subject of fierce contention. Volta himself supposed it to be excited by the contact of different metals. He established beyond all doubt that electricity is developed by such contact, and he assumed that at the place of contact an electro-motive force came into play which severed the two electricities, pouring the positive over one

metal, and the negative over the other. Volta knew nothing of the chemical actions of the pile. The decomposition of water was first noticed by Nicholson and Carlisle. The study of its phenomena soon introduced the idea that chemical action, and not the mere contact of different metals, was the true source of voltaic power. Faraday plunged with ardour into this controversy. He saw chemical effects going hand in hand with electrical effects, the one being strictly proportional to the other. He produced currents without metallic contact; he discovered liquids which, though competent to transmit the feeblest currents, were absolutely powerless when chemically inactive. This investigation was communicated to the Royal Society, 17 April 1834. But, despite the cogency of the facts and the conclusiveness of the logic, the supporters of the contact theory remained long immovable. With our present views of the interaction and convertibility of natural forces such a position is hardly conceivable. The astounding consequences of Volta's assumption and of the views of his followers were laid bare by Dr. Roget as early as 1829. His words deserve to be kept in perpetual remembrance. 'If,' he says, 'there could exist a power having the property ascribed to it by the hypothesis, namely that of giving continual impulse to a fluid in one constant direction, without being exhausted by its own action, it would differ essentially from all the known powers in nature. All the powers and sources of motion with the operation of which we are acquainted, when producing these peculiar effects, are expended in the same proportion as those effects are produced; and hence arises the impossibility of obtaining by their agency a perpetual effect, or, in other words, a perpetual motion.'

Faraday's experiments and reasonings on electrolysis compelled him to look into the very heart of his decomposing liquids and to bring their ultimate molecules within his range of vision. He had no doubt that the current was propagated from particle to particle of the electrolyte, and he became more and more impressed with the conviction that ordinary electric induction was also transmitted and sustained by the action of contiguous particles. The idea of action at a distance obviously perplexed and bewildered him, and it may be added that in our own day this idea is retreating more and more; both electric and magnetic actions, like those of light, being held to be transmitted through an all-embracing medium. In relation to this subject, Faraday repeatedly quotes the memorable words of Newton: 'That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance through a vacuum, and without the mediation of anything else, by and through which this action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man who has in philosophical matters a competent faculty of thinking will ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws, but whether this agent be material or immaterial, I have left to the consideration of my readers.' Two great tests were accepted by Faraday as sufficient to prove the existence of a medium: the transmission of power in curved lines, and the consumption of time in transmission. As regards the electric force he thought he had proved that it could act round a corner. His experiments on this subject were not accepted as conclusive, nor were his views clearly expressed. They formed, however, a groundwork for his successors, who are now successfully working in the direction which he pointed out. But if electric induction be transmitted as he supposed, by contiguous particles, is it not probable that the particles of different bodies will exhibit different powers of transmission? He set to work to test this idea, and ended by the discovery of that quality of 'di-electrics' which in submarine cables now plays so important a part, and which retains the name that Faraday gave it. By suitable devices he placed a small metal sphere in the middle of a larger hollow one, leaving a space of somewhat more than half an inch between them. The inside sphere was insulated, the outside one uninsulated. To the former he communicated a measured charge of electricity, which acted by induction upon the concave surface of the larger sphere. Two instruments of this kind, and of the same size and form, were constructed, the inside sphere of each communicating with the external air by an insulated brass stem, ending in a knob. The apparatus was obviously a Leyden jar, having the two spheres as coatings, between which any insulator could be introduced. One of the jars being charged, and its knob caused to touch the knob of the other jar, it was found, when air was the insulator, that the charge was equally divided. Permitting shellac, sulphur, or spermaceti in one of the jars to take the place of the air, it was found that the jar occupied by the 'solid di-electric' took more than half the original charge. The electricity was obviously absorbed by the di-electric. It, moreover, took time to penetrate the latter, from which it gradually returned. This is an effect familiar to experimenters with the Leyden jar. Faraday

figured the particles of the di-electric as polarised, and concluded that electric induction was carried on from particle to particle from the inner sphere to the outer one. To this power of propagation he gave the name 'specific inductive capacity.' He then glanced at conduction in its relation to induction, and generalised thus: 'Can we not, by a gradual chain of association, carry up the discharge from its occurrence in air through spermaceti and water to solutions, and then on to chlorides, oxides, and metals, without any essential change in its character?' The action of the particles of the best conductor differs, according to Faraday, only in degree from that of the particles of the insulator. Particles of copper, for example, are first charged in succession by induction; but they rapidly discharge themselves, and this quick molecular discharge is what we call conduction. It may be stated here that Faraday, in 1838, foresaw that retardation must occur in wires circumstanced like those of submarine cables.

In 1841 his health broke down, and for three years he did nothing, not even 'reading on science.' Memoranda written by Faraday at this time prove that his mind was seriously shaken. He went to Switzerland accompanied by his wife and brother-in-law. His nerves had been shattered, but his muscles were strong. At the table d'hôte he was quite unable to enter into conversation; but outside he was capable of great physical exertion. A journal entry of his made at Interlaaken has been already quoted. Another, which strikingly reveals the religious tone of his mind, may be given here. On 12 Aug. 1841 he stood before the falls of the Giessbach. 'The sun shone brightly, and the rainbows seen from various points were very beautiful. One, at the bottom of a fine but furious fall, was very pleasant—there it remained motionless while the gusts of cloud and spray swept furiously across its place, and were dashed against the rock. It looked like a spirit strong in faith and steadfast in the midst of the storm of passions sweeping across it; and, though it might fade and revive, still it held on to the rock, as in hope, and giving hope.'

As soon as his health permitted, he resumed his work, and in November 1845 announced a discovery which he called 'the magnetisation of light, and the illumination of the lines of electric force.' The title provoked comment at the time, and caused misapprehension. It was soon, however, translated into 'the rotation of the plane of polarisation by magnets and by electric currents.' However it may have been described, this is one of Faraday's most pregnant and beautiful discoveries. He always thought that more lay concealed in it than was admitted by the scientific men of his time, and this thought is even now in process of verification. The discovery was made by means of that heavy glass which had failed to produce the optical effects expected from it. 'A piece of this glass, about 2 inches square, and 0·5 of an inch thick, having flat and polished edges, was placed between the poles (not as yet magnetised by the electric current), so that the polarised ray should pass through its length. The glass acted as air, water, or any other transparent substance would do; and if the eye-piece were previously turned into such a position that the polarised ray was extinguished, then the introduction of the glass made no alteration in this respect. In this state of circumstances the force of the electro-magnet was developed by sending an electric current through its coils, and immediately the image of the lamp flame became visible, and continued so as long as the arrangement continued magnetic. On stopping the electric current, and so causing the magnetic force to cease, the light instantly disappeared. These phenomena could be renewed at pleasure at any instant of time, and upon any occasion, showing a perfect dependence of cause and effect.' Many substances, oil of turpentine and quartz for example, cause the plane of polarisation to rotate without the intervention of magnetism. The difference, however, between Faraday's rotation and the rotation known before his time is profound. If, for example, a polarised beam, after having been caused to rotate by oil of turpentine, could by any means be reflected back through the liquid, the rotation impressed on the direct beam would be exactly neutralised by that impressed on the reflected one. Not so with Faraday's rotation, which was doubled by the act of reflection. With exquisite skill he augmented his effect by multiplying his reflections. When, for example, the rotation impressed on the direct beam was 12°, that acquired by three passages through the glass was 36°, while that derived from five passages was 60°.

Faraday's next great step was the discovery of diamagnetism. Brugmanns, Becquerel, Le Baillif, Saigy, and Seebeck had previously indicated the existence of a repulsive force exerted by a magnet on two or three substances. It is surprising that the observation was not pushed further. Every indication of this kind, however small, roused Faraday's ardour, causing him to expand and multiply it. It was a fragment of his famous heavy glass that revealed to him the fact of

diamagnetic repulsion. Suspended before either pole of an electro-magnet it was repelled when the force was developed. Suspended as a bar between the two poles, it retreated when the magnet was excited, setting its length at right angles to the line joining the poles. A magnetic bar, similarly suspended, always set its length from pole to pole. The first of these positions Faraday called the 'equatorial' position, the second the 'axial' position. In accordance with his usual habit he pushed his experiments on diamagnetism in all possible directions. He subjected bodies of all kinds to the action of his magnet, and found that no known solid or liquid was insensible to magnetic power when it was developed in sufficient strength. Faraday himself was the first to throw out the hypothesis that the deportment of diamagnetic bodies could be explained by assuming in their case a polarity the reverse of that exhibited by magnetic bodies. This hypothesis, however, was but loosely held, and his own experiments failed to furnish any evidence of its truth. The instruments employed by Faraday in his investigations on diamagnetic polarity lacked the necessary delicacy, and failed to show him a quality and character of this new repellent force, in every respect as certain as ordinary magnetic polarity. But though this fundamental quality of the force he had discovered eluded him, his experimental devices during the course of the discussion were of surpassing beauty. His experiments and speculations on the deportment of crystals in the magnetic field, a deportment predicted by Poisson, and discovered experimentally by the illustrious geometrician Plücker, are profoundly interesting and instructive. They throw more light than any others on the character of Faraday's mind and culture. He invented new terms to describe and new forces to explain magne-crystallic phenomena. It is marvellous how true his instincts were, even where his speculations were invalid. Through reasonings often confused, he passed to experimental results which lie at the very core of the question in hand. The explanation of the complex phenomena of magne-crystallic action was rendered impossible to him through his rejection of the doctrine of diamagnetic polarity. Applying this principle to magnetic and diamagnetic crystals the force proper to each is always found acting in 'couples' in the magnetic field, and from the action of such couples the observed phenomena flow as simple mechanical consequences.

Bancalari had established the magnetism of flame. It is an interesting experiment to place a lighted candle between two pointed poles and to split the flame in two by the excitement of the magnet. According to the position of the flame it can be depressed, elevated, or blown aside, by the magnetic force. Faraday repeated Bancalari's experiments, and, passing from flames to gases generally, established their magnetic and diamagnetic powers. He made numerous experiments with oxygen and nitrogen, which, as constituents of the earth's atmosphere, had an importance of their own. Oxygen he found to be strongly magnetic, nitrogen at first feebly diamagnetic but afterwards neutral. As a boy he loved to play with soap-bubbles, and he now applied them to a more serious purpose. The deportment of oxygen in air 'was very impressive, the bubble being pulled inward, or towards the axial line, sharply and suddenly, as if the oxygen were highly magnetic.' A strong vein of metaphysics runs through the speculations of Faraday, but his experiments are always handled with regal power. He thought it important to fix the magnetic zero, to discover if possible a substance neutral to the magnet when excited to its uttermost. A bubble of nitrogen suspended in air was repelled, and a hasty observer might infer that nitrogen was diamagnetic, but Faraday saw that the apparent repulsion might be really due to the attraction of the surrounding atmospheric oxygen. After a series of experiments of the rarest beauty and precision, he came to the conclusion that nitrogen was 'like space itself' —neither magnetic nor diamagnetic.

He next compared the magnetic intensity of oxygen with that of a solution of sulphate of iron, and found that, bulk for bulk, oxygen is equally magnetic with such a solution 'containing seventeen times the weight of the oxygen in crystallised protosulphate of iron, or 3·4 times its weight of metallic iron in that state of combination.' The attraction of a bubble of oxygen at the distance of an inch from the magnetic axis he found to be about equal to the gravitating force of the same bubble. His thoughts now widen so as to embrace the earth's atmosphere and the possible action of its oxygen on the magnetic needle. Two elaborate memoirs on atmospheric magnetism were sent to the Royal Society on 9 Oct. and 19 Nov. 1850. The effect of heat and cold upon the magnetism of the air and the resultant action on the magnetic needle are discussed. Faraday here makes a masterly use of the convergence and divergence of the lines of terrestrial magnetic force. These lines are his guiding light through this most difficult domain. He applied his results to the explanation of the annual and diurnal variation, and also considered irregular varia-

tions, including magnetic storms. Whether in these inquiries Faraday succeeded in establishing the points at which he aimed is more than can be asserted, but that a body so magnetic as oxygen, swathing the earth, and subject to local variations of temperature, diurnal and annual, must influence the manifestations of terrestrial magnetism can hardly be doubted. The air that stands on a square foot of the earth's surface is equivalent in magnetic force to 8,160 pounds of crystallised protosulphate of iron. Such an envelope can hardly be absolutely neutral as regards the deportment of the magnetic needle.

Faraday's speculations on matter and force are in the highest degree curious and interesting. He sought, among other things, to liberate himself from the bondage of the atomic theory, and his views have probably had a serious influence on his chemical successors. Some of these consider, as he did, 'that the words definite proportions, equivalents, primes, &c. . . . express all the facts of what is usually called the atomic theory in chemistry.' Outside chemistry proper, however, domains of philosophy exist where the words quoted by Faraday would have no meaning, and in which the conception of the atom is essential. We cannot, for example, put a definite proportion or an equivalent number as the origin of a train of waves in the luminiferous ether. Here the vibrating atom must be regarded as the real source of the motion. Still Faraday's reasonings are in the highest degree curious and ingenious. Grappling with the notion that matter is made up of molecules separated from each other by intermolecular spaces, he observes that 'space must be taken as the only continuous part of a body so constituted.' He turns to electricity in search of a test for this notion. Consider, he argues, the case of a nonconductor like shellac. Space must here be an insulator, for if it were a conductor it would resemble a 'fine metallic web' penetrating the lac in every direction. But the fact is that it resembles the wax of black sealing wax, which surrounds and insulates the particles of conducting carbon, to which the blackness is due. In the case of shellac, therefore, space is an insulator. But in the case of a conductor we have, as before, space surrounding every atom. If space be an insulator, as proved a moment ago, there can be no transmission of electricity from atom to atom. But there is transmission, hence space is a conductor. Thus he hampers the atomic theory. 'The reasoning ends in a subversion of that theory altogether; for, if space be an insulator, it cannot exist in conducting bodies, and if it be a conductor, it cannot exist in insulating bodies. Any ground of reasoning,' he adds, abandoning his usual temperate caution, 'which tends to such conclusions as these, must in itself be false.' Like Boscovich, Faraday abolished the atom, and put a 'centre of force' in its place.

Another strange speculation is embodied in a letter to Mr. Phillips published in the 'Philosophical Magazine' for May 1846. It is entitled 'Thoughts on Ray Vibrations,' and seems to show that Faraday looked upon what he called the lines of gravitating force as so many fine strings capable of vibration. Along these lines he supposes the undulations of light to be propagated. He concludes that 'this notion, as far as it is admitted, will dispense with the ether,' adding that his view 'endeavours to dismiss the ether, but not the vibration.' There was a vast vagueness, and an immeasurable hopefulness in Faraday's views of matter and force. A strong imagination is required to understand him and to sympathise with him. His views had to him almost the stimulus of a religion, and they urged him to work with expectation and success in regions where a less original, though better trained, man of science would have laid down his tools in despair.

His 'lines of magnetic force' took possession more and more of Faraday's mind. The last three papers of his experimental researches are occupied with this subject. In these papers experiments of exquisite beauty, on wires moving round magnets, are described. At first regarding them as a mere 'representative idea,' he leaned in after years more and more to the notion that the 'lines of force' were connected with a physical substratum. In this connection the title of his last paper is significant: 'On the Physical Character of the Lines of Magnetic Force.' He has been known to hold up a magnet in one of his lectures and, knocking it with his knuckle, to exclaim: 'Not only is the force here, but it is also here, and here, and here,' passing at the same time his hand through the air round the magnet. For the sake of reference Faraday numbered all the paragraphs in his memoirs, the last number being 3299.

Remarkable testimony as to Faraday's power as a lecturer is given by the late Sir Frederick Pollock in his 'Remembrances.' To prepare himself for lecturing he took lessons in elocution; his indebtedness to these was, however, small. His influence as a lecturer consisted less in the logical and lucid arrangement of his materials than in the grace, earnestness, and refinement of his whole demeanour. In his juvenile lectures,

rather than in those addressed to adults, his lucidity was at its best. Except by those well acquainted with his subjects, his Friday evening discourses were sometimes difficult to follow. But he exercised a magic on his hearers which often sent them away persuaded that they knew all about a subject of which they knew but little.

In early days he added to his modest salary from the Royal Institution a supplementary income derived from what he called 'commercial work.' This supplement might have been vast, but just as it showed signs of expansion, Faraday abandoned it. Between 1823 and 1829 his average annual earnings from such sources were 241*l.* Between 1830 and 1839 he made by commercial work an average income of 306*l.* In 1831 his highest figure, 1,090*l.* 4*s.*, was attained. In 1838, on the other hand, it was zero. The fall in Faraday's commercial income synchronised with his discovery of magneto-electricity, when worldly gains became comtemptible in comparison with the rich scientific province which he had subdued. In 1836 he became scientific adviser to the Trinity House. From time to time he gave evidence in the law courts, but such work was not congenial to him. He was too sensitive to bear the browbeating of cross-examining counsel. The late Lord Cardwell was witness to a gentle but crushing reproof once administered by Faraday to a barrister who attempted to bully him. He, however, soon cut himself adrift from such employment, which as just stated was entirely foreign to his taste. In 1835 Sir Robert Peel wished to offer Faraday a pension; but it fell to Lord Melbourne to perform this gracious act. At the outset, however, his lordship did not acquit himself graciously, being unaware of the sensitive independence of the man with whom he had to deal. By the prime minister's desire, Faraday called to see him. The brusqueness of Lord Melbourne did not please Faraday. He seemed to ridicule the idea of pensions, and in reference to them the term 'humbug' was incautiously used. After quitting the minister, Faraday wrote a short and decisive note declining the pension. But after a good deal of effort on the part of common friends, the matter ended in a manner creditable to all parties. Lord Melbourne sent a written apology to Faraday, who enjoyed the pension of 300*l.* to the end of his life.

For the relaxation of his mind, he frequently visited the theatres. His food was simple but generous. At his two o'clock dinner he ate his meat and drank his wine. He began the meal by lifting both hands over the dish before him, and in the tones of a son addressing a father of whose love he was sure, asked a blessing on the food. To those whom he knew to be animated by something higher than mere curiosity, he talked freely of religion; but he never introduced the subject himself. Nearer than anybody known to the writer, he came to the fulfilment of the precept, 'Take no thought for the morrow.' He had absolute confidence that, in case of need, the Lord would provide. A man with such feeling and such faith was naturally heedless of laying by for the future. His faith never wavered; but remained to the end as fresh as when in 1821 he made his 'confession of sin and profession of faith.' In reply to a question from Lady Lovelace, he described himself as belonging to 'a very small and despised sect of Christians, known—if known at all—as Sandemanians; and our hope is founded on the faith as it is in Christ.' He made a strict severance of his religion from his science. Man could not, by reasoning, find out God. He believed in a direct communion between God and the human soul, and these whisperings and monitions of the Divinity were in his view qualitatively different from the data of science.

Faraday was a man of strong emotions. He was generous, charitable, sympathising with human suffering. His five-pound note was ever ready for the meritorious man who had been overtaken by calamity. The tenderness of his nature rendered it difficult for him to refuse the appeal of distress. Still, he knew the evil of indiscriminate almsgiving, and had many times detected imposture; so that he usually distributed his gifts through some charity organisation which assured him that they would be well bestowed.

It has been intimated that in 1841 his health completely broke down. His distress of mind, which was very great, was mainly due to the conviction that his physicians did not understand his condition. Scraps of paper covered with remarks in pencil, shown to the present writer, illustrate his nervous prostration at the time here referred to. The following outburst of discontent is a sample: 'Whereas, according to the declaration of that true man of the world Talleyrand, the true use of language is to conceal the thoughts; this is to declare in the present instance, when I say I am not able to bear much talking, it means really, and without any mistake, or equivocation, or oblique meaning, or implication, or subterfuge, or omission, that I am not able; being at present rather weak in the head, and able to work no more.' Some of his best work was, however, done afterwards. On the resignation of Lord Wrottesley, a deputation waited

upon Faraday, asking him to accept the presidentship of the Royal Society. He declined the honour. Later on he was strongly pressed to accept the presidency of the Royal Institution; but to the great disappointment of one of his most steadfast friends, who was then honorary secretary, the late Dr. Bence Jones, he firmly refused the office. In fact, he, before others, had noticed the failing strength of his brain, and he declined to impose upon it a weight greater than it could bear.

Faraday's intellectual power cannot be traced to definite antecedents; and it is still more difficult to account by inheritance for the extraordinary delicacy of his character. On a memorable occasion, a friend who knew him well described him thus: 'Nature, not education, made Faraday strong and refined. A favourite experiment of his own was representative of himself. He loved to show that water, in crystallising, excluded all foreign ingredients however intimately they might be mixed with it. Out of acids, alkalis, or saline solutions, the crystal came sweet and pure. By some such natural process in the formation of this man, beauty and nobleness coalesced, to the exclusion of everything vulgar and low.' Faraday died on 25 Aug. 1867, and was buried in Highgate cemetery.

[Experimental Researches in Electricity, by Michael Faraday, D.C.L., F.R.S., 3 vols., 1839–1855; Researches in Chemistry and Physics, by Michael Faraday, D.C.L., F.R.S., 1 vol., London, 1859; Life and Letters of Faraday, by Dr. Bence Jones, 2 vols., London, 1870; Quarterly Journal of Science; Proceedings of the Royal Institution; Philosophical Magazine; Faraday as a Discoverer, by John Tyndall, 1 vol., with portrait, 1868, 1870.] J. T–L.

FAREY, JOHN (1766–1826), geologist, was born at Woburn in Bedfordshire in 1766. At the age of sixteen he was sent to school at Halifax in Yorkshire, where he made the acquaintance of Smeaton, and received a good training in mathematics. In 1792 the Duke of Bedford appointed Farey agent for his extensive estates in Bedfordshire, and he took up his residence at Woburn.

After the death of his patron in 1802 Farey removed to London, and established an extensive practice as a consulting surveyor and geologist. He married early in life, and had a large family, of whom his son John [q. v.], born in 1791, attained eminence as a civil engineer. The elder Farey died at his house in Howland Street, London, in 1826. Farey's profession necessitated his visiting most parts of England, and required attentive examination of soils, minerals, and rocks. To these matters Farey applied the new principles of geology of William Smith, the 'father of English geology.' Farey collected minerals and rocks from all the places he visited. He drew up, in addition, a large number of geological sections and maps, intended to illustrate the relative position of the strata throughout Britain. These he desired to publish, but the project was frustrated by his death.

Farey's most important work is his 'Survey of the County of Derby,' including a 'General View of its Agriculture and Minerals,' two vols. 8vo, made for the board of agriculture, and published in 1811–13. He also contributed many articles to 'Rees's Encyclopædia,' including the article on the steam-engine, and also frequently wrote for the 'Monthly Magazine' and the 'Philosophical Magazine.' Altogether Farey wrote sixty scientific papers. The first, 'On the Mensuration of Timber,' appeared in the 'Philosophical Magazine' for 1804, and the last, 'On the Velocity of Sound and on the Encke Planet,' in the same periodical for 1824. The others are principally upon geological subjects, as the 'Geology of Derbyshire,' 'Heights of the Hills of Derbyshire,' &c., with the addition of a few upon music.

[Monthly Mag. 1826; Royal Society's Cat. of Scientific Papers.] W. J. H.

FAREY, JOHN (1791–1851), civil engineer, son of John Farey, geologist [q. v.], was born at Lambeth, Surrey, on 20 March 1791 and educated at Woburn. At the age of fourteen he commenced making drawings for the illustrative plates of 'Rees's' and the 'Edinburgh' encyclopædias, 'Tilloch's Magazine,' Gregory's 'Mechanics' and 'Mechanical Dictionary,' the 'Pantalogia,' and many other scientific works. He edited some of these, and contributed to others. The necessity of accomplishing drawings with accuracy in a limited time led him to invent in 1807 an instrument for making perspective drawings, for which he received a silver medal from the Society of Arts (*Transactions*, xxxii. 71), and in 1813 he made a machine for drawing ellipses, for which the gold medal of the same society was awarded him. In 1819 he went to Russia, where he was engaged as a civil engineer in the construction of ironworks. There he first saw a steam-engine indicator; on his return to England he employed McNaught to make indicators for general use, and thenceforth he was continually requested to use the instrument in disputed cases of the power of steam-engines. He relinquished his professional engagements in 1821 in favour of his brother, Joseph Farey, and embarked

in a lace manufactory in Devonshire, which, however, he gave up in 1823, and in 1825 took the engineering direction of Messrs. Marshall's flax-mills at Leeds; this position he was obliged to relinquish in 1826 in consequence of the failure of his brother's health and the necessity for his return to London, where he resumed his profession of consulting engineer, and from that time was engaged in most of the novel inventions, important trials in litigated patent cases, and scientific investigations of the period. Farey joined the Institution of Civil Engineers as a member in 1826, served several offices in the council, and always took great interest in its welfare. His residence, 67 Great Guilford Street, Russell Square, London, was burnt down in 1850, when considerable portions of his library and documents were injured or destroyed.

His health, which had been failing since the death of his wife, now received an additional shock, and he died of disease of the heart at the Common, Sevenoaks, Kent, on 17 July 1851.

He was the author of 'A Treatise on the Steam Engine, Historical, Practical, and Descriptive,' 1827, vol. i., the only part printed. He also contributed two papers on the 'Force of Steam' to the 'Transactions of the Institution of Civil Engineers' (1836), i. 85–94, 111–16.

[Minutes of Proceedings of Institution of Civil Engineers (1852), xi. 100–2.] G. C. B.

FARGUS, FREDERICK JOHN (1847–1885), novelist under the pseudonym of HUGH CONWAY, born at Bristol on 26 Dec. 1847, was the eldest of three brothers who were the children of Frederick Charles Fargus, a local auctioneer. Their mother, whose maiden name was Elizabeth Marson, died during their boyhood. Frederick was a quiet, contemplative child. His boyish passion for reading novels made him long to be a sailor. His father, who had meant that he should join him in business, reluctantly assented to his wish to be entered, when thirteen years old, as a student on board the school frigate Conway, then stationed on the Mersey. He was quickly advanced from the first to the second class, and in June 1862 won prizes for general proficiency, mathematics, and astronomy. Fargus then wanted to enter the royal navy, but to this his father was opposed, the boy finally resolving to abandon the maritime profession. Placed for a time at a private school in Bristol, he wrote, at the age of seventeen, a burlesque in three acts upon 'Jason, or the Golden Fleece,' and sent it to William Robertson, father of the dramatist, then engaged at the Bristol Theatre. Robertson commissioned Fargus to write a duologue for his daughter Margaret (now Mrs. Kendal) and Mr. Fosbrooke, the comedian; but the company leaving Bristol the order was cancelled.

On quitting school Fargus was articled to Messrs. Williams & Co., a firm of public accountants, in whose office he remained until his father's death, on 14 April 1868, when he succeeded to his father's business. He had written songs while a clerk, many of which were set to music by different composers. The words were given as 'by Hugh Conway,' a name taken in memory of his old school frigate on the Mersey. They were collected in 1879 as 'A Life's Idylls and other Poems.' In the winter of 1881 Fargus contributed to a collection of tales entitled 'Thirteen at Table' his first story, called 'The Daughter of the Stars.' The 'Miscellany' was the earliest of the Christmas annuals published at Bristol by Mr. Arrowsmith. Fargus contributed to 'Blackwood's Magazine' of December 1881 his tale of 'The Secret of the Stradivarius;' in April 1882 'The Bandsman's Story;' and in April 1883 'Fleurette.' In the last-named year he published his romance 'Called Back,' the sale of which was steady from the first. By 16 March 1884 thirty thousand copies, and by 27 June 1887 352,000 had been sold. Immediately upon its appearance it was translated into French, German, Italian, Swedish, Spanish, and Dutch. It was dramatised by its author, in collaboration with Mr. Comyns Carr, and produced at the Prince's (now Prince of Wales's) Theatre in London on 20 May 1884, where it ran with great success for nearly two hundred nights. A banquet in honour of the author was given on 12 June 1884 by the mayor of Bristol. The original agreement as to 'Called Back' was 150*l.* for an edition of ten thousand, with a small royalty afterwards. This was cancelled by mutual consent on the astonishing success of the book. In December 1883 Fargus published 'My First Client' in the 'Bristol Times and Mirror,' and 'Miss Rivers' Revenge' in 'Chambers's Edinburgh Journal.' During the same year he produced a serial fiction called the 'Red Hill Mystery' in the 'Yorkshire Post.' Rechristened 'A Cardinal Sin,' it was afterwards reissued as a three-volume novel. In April 1884 he wrote 'Paul Vargas' in the 'English Illustrated Magazine,' and in May 'Chewton Abbot' in 'Chambers's Edinburgh Journal.' In November 1884 he published 'Dark Days,' which was at once translated into Welsh, as well as into French and German, and dramatised. In 1884 a dozen of his minor tales were collected in 2 vols., under the title of 'Bound Together.' 'The

Bichwa' appeared in the Christmas number of the 'Bristol Times and Mirror,' and 'A Dead Man's Face' in the Christmas number of 'Harper's Magazine.' Early in 1885 he was suddenly ordered abroad by reason of a weakness in the lungs. While in the Riviera in the spring he was attacked by typhoid fever. When convalescent, he caught a chill, and died at Monte Carlo on 15 May 1885. On the 18th of that month he was buried in the cemetery at Nice. An epitaph by Lord Houghton placed over his grave describes him as 'A British writer of fiction of great renown and greater promise, who died prematurely.' A memorial tablet in his honour has been erected by public subscription in Bristol Cathedral.

Until about two years before his death Fargus had been engaged in his business as an auctioneer at Bristol, where he was principally known as a good judge of art, curiosities, china, and bric-à-brac, and as such was employed to value and catalogue the Strawberry Hill collection. Fargus married on 26 Aug. 1871 Amy, the youngest daughter of Alderman Spark, J.P., of Bristol, by whom he had four children, three boys and a girl. Several of his works appeared posthumously. In the summer number of the 'Graphic' for 1885 was his story of 'Cariston's Gift.' In August his most promising novel, entitled 'A Family Affair,' was reprinted in 3 vols. from the 'English Illustrated Magazine.' Another book was published in October, called 'At what Cost,' comprising two other tales, 'The Story of a Sculptor' and 'Capital Wine.' His last Christmas annual, called 'Slings and Arrows,' appeared (1885) in 'Arrowsmith's Bristol Library.' Besides these works Fargus left for publication another three-volume novel called 'Living or Dead' (1886). His latest performance appeared a year afterwards as 'Somebody's Story, by Hugh Conway.' It was written in nine days for the 'Shakespearean Show Book,' in aid of the Chelsea Hospital for Women, the manuscript of it being published in facsimile in twenty-three pages, oblong 8vo, followed by twenty additional pages, giving the text in ordinary type.

[For several of the particulars mentioned in this memoir the writer is indebted to Fargus's widow. Notices appeared in the Times, 16 May 1885, p. 12; Athenæum, 23 May 1885, p. 662; Illustrated London News, 30 May 1885, p. 559, giving both portrait and notice; Annual Register for 1885, p. 161. See also the Sketch of the Life of Hugh Conway, prefixed to the 1885 illustrated edition of Called Back, pp. vii–xiii, the frontispiece to which volume is an admirable photograph.] C. K.

FARICIUS (*d.* 1117), abbot of Abingdon, a native of Arezzo in Tuscany, a skilful physician, and a man of letters, was in England in 1078, when he witnessed the translation of the relics of St. Aldhelm [q. v.], and was cellarer of Malmesbury Abbey when, in 1100, he was elected abbot of Abingdon. He owed his election to a vision. The abbey of Abingdon had fallen into decay; cloister, dormitory, and chapter-house were in ruins, the brethren scarcely had bread to eat, and the abbacy was vacant. A young monk had a vision of the Virgin, who bade him tell the prior and convent to elect her chaplain, the cellarer of Malmesbury, as their abbot. They applied to Henry I, and received license to elect Faricius, who was either already, or soon afterwards, the king's physician. He was consecrated on 1 Nov. by Robert, bishop of Lincoln, and the next year was received with much rejoicing by the brethren of his new house. It is said that as Archbishop Anselm was then in exile, Faricius laid his pastoral staff on the high altar. Anselm, however, returned to England on 23 Sept. 1100, and did not leave it again until 1103, so the story no doubt belongs to the period of the archbishop's second absence, and shows that Faricius belonged to the strict ecclesiastical party. He was learned and industrious, courteous in manners, and eloquent, though his foreign tongue was some disadvantage to him (*Gesta Pontificum*, p. 331). Moreover he was a man of quick understanding and great ability, and seems in all points to have been a good specimen of the scientific churchman of southern Europe. The restoration of the conventual buildings was his first care, and he further rebuilt a large part of the church, probably the whole of the eastern end, the transepts, and the central tower, placing his new building to the south of St. Æthelwold's church (*Chronicon de Abingdon*, ii. 286; LELAND, *Itinerary*, ii. 13). He enriched the abbey by obtaining grants of land and by costly gifts of various kinds, caused several books, both of divinity and medicine, to be copied for the library, was liberal and kind to the monks, and raised their number from twenty-eight to eighty. The payments he received for his work as a physician enabled him to do all this, for many of the chief persons in the kingdom sought his advice. When Queen Matilda was expecting her first child the king sent her to stay in the immediate neighbourhood of Abingdon, and placed her under the care of Faricius and another Italian physician named Grimbald or Grimaldi, his intimate friend. The abbot interested the queen in the rebuilding of the church, and obtained through her intercession

a grant from the king of the island of Andresey and all the buildings upon it. Another grant which he received for attending Geoffrey, son of Aubrey de Vere, was the parish church of Kensington along with certain lands there. When, after the see of Canterbury had remained vacant for five years, Henry held a council at Windsor on 26 April 1114 in order to fix on a successor to Anselm, he was anxious to procure the election of Faricius, in whom he placed entire confidence, and the monks of Christ Church, who were summoned to the council, were highly pleased at the prospect (EADMER). The suffragan bishops, however, opposed the scheme, for they were afraid that Faricius as an Italian and a strict churchman would involve the church in fresh disputes. This feeling was not expressed openly, but the Bishops of Lincoln and Salisbury alleged that it would be unseemly that a physician who attended women should be made archbishop. The king gave up the point, and Ralph, bishop of Rochester, was elected. The historian of Abingdon seems to have been mistaken in asserting that Faricius was elected to the archbishopric. Faricius died at Abingdon on 23 Feb. 1115 (*Chron. de Abingdon*, ii. 290), or, more correctly, 1117 (*ib.* p. 158; *A.-S. Chron.*) On the 2nd of that month, it is said, he fell sick after eating some food prepared by one of the brethren, and at once declared that he should die. He wrote a 'Life of St. Aldhelm,' which is criticised by William of Malmesbury in his 'Life' of the saint. His work is without doubt the anonymous 'Life' in the contemporary Cotton MS. Faustina, B. iv., which is printed in the Bollandists' 'Acta SS.' May vi. 84, and by Dr. Giles in his edition of Aldhelm's works. He is also said to have written letters and a work proving that infants dying without baptism cannot be saved (BALE; TANNER). His anniversary was kept with much solemnity at Abingdon, and in one place in the 'De Obedientiariis Abbendoniæ' he is styled saint.

[Chron. de Abingdon, ii. passim (Rolls Ser.); William of Malmesbury, Gesta Pontificum, pp. 126, 192, 330-2; Eadmer's Historia Novorum, lib. v. col. 489; Leland's Itinerary, ed. 1711, ii. 13.]
W. H.

FARINDON, ANTHONY (1598–1658), royalist divine, was born at Sonning, Berkshire. The parish register records the baptism on 24 Dec. 1598 of 'Antony Farndon, son of Thomas Farndon.' The name is also spelled Faringdon, Farringdon, Farington, and Farrington. He was admitted a scholar of Trinity College, Oxford, on 9 June 1612. He graduated B.A. on 26 June 1616, was admitted a fellow in 1617, and graduated M.A. on 28 March 1620. Later in the same year he joined with fifty-two other masters of arts, including Sheldon and Heylyn, in a petition to Prideaux, the vice-chancellor, asking that they should not be compelled 'to sit like boys, bareheaded, in the convocation house.' The petition was granted on 20 Dec. On 17 Dec. 1629 he graduated B.D. Ireton, who was admitted as a gentleman-commoner of Trinity College in 1626, was put under discipline by Farindon for some act of insubordination, and the tutor is said to have remarked that Ireton 'would prove either the best or the worst instrument that ever this kingdome bred' (LLOYD).

In 1634 Farindon was presented by John Bancroft, D.D. [q. v.], bishop of Oxford, to the vicarage of Bray, Berkshire, worth 120*l.* a year; and in 1639, through the interest of Laud, he obtained in addition the post of divinity lecturer in the Chapel Royal at Windsor. Here he acquired the friendship of John Hales of Eton.

Of both these preferments he was dispossessed during the civil war. It is said that Ireton, immediately after the second battle of Newbury (27 Oct. 1644), quartered himself on Farindon, and plundered his vicarage out of revenge for the college grievance. Farindon appears to have been superseded by one Brice, afterwards of Henley, Oxfordshire, and Brice, in 1649, by Hezekiah Woodward, an independent in favour with Cromwell. What became of Farindon between 1644 and 1647 does not appear. He seems to have left his wife and children in the parish of Bray; the legal fifths, which were to go to their maintenance, were withheld by Woodward, and the family were 'ready to starve.' Hales, though himself in straits, and obliged to sell part of his library, assisted them with considerable sums. In 1647, through the influence of Sir John Robinson, a kinsman of Laud, Farindon was chosen minister of St. Mary Magdalene, Milk Street. Branston says that 'in a short time the congregation so increased that it was very difficult to get a place.' The Milk Street church was known as 'the scholars' church,' and Farindon had Hammond and Sanderson among his auditors. He complied with the existing restrictions by not using the Book of Common Prayer, but this did not save him from the effect of the harsh measures which pursued the sequestered clergy. He is said to have been turned out of his London charge in 1651 or 1652, but this is inconsistent with the date (12 Dec. 1654) of his funeral sermon for Sir George Whitmore. It may be gathered from Walker's statements that he held his position till the

taking effect (1 Jan. 1656) of Cromwell's declaration (24 Nov. 1655), which forbade sequestered clergy to preach in public. On the two Sundays preceding his departure a clerical friend preached for him, when the parishioners made collections at the church doors, and presented him with 400*l.*

He returned to the country, and was in the daily habit of paying a visit to Hales, then reduced to a 'mean lodging' at Eton, where in May he died. On learning his friend's circumstances, Farindon said: 'I have at present money to command, and to-morrow will pay you fifty pounds in part of the many sums I and my poor wife have received of you in our great necessities, and will pay you more, suddenly, as you shall want it.' Hales, though nearly at his last shilling of ready money, refused to take a penny from Farindon. It was to Farindon that Hales gave directions for his simple funeral.

Farindon died in the country on 9 Oct. 1658; it is not certain whether he had been allowed to resume his London ministry; he was buried at the church in Milk Street. His will, which is dated 6 Oct., mentions his sons Anthony and Charles, and four daughters.

Farindon's reputation rests upon a hundred and thirty sermons, of which thirty-one were published by himself, in a volume dedicated to Robinson, his patron, the remainder by his executors, John Millington and John Powney (son of an old servant of Hales). At the university he had been 'a noted preacher' (WALKER), and his discourses, though more remarkable for force of style than polish of manner, will always be valued for their grasp of learning and strength of thought. Jackson very happily says of Farindon's use of ancient authors, that he 'employs them only as his servants, not as his masters.' His breadth of treatment shows the influence of Hales, and without disparagement to his orthodoxy he may be ranked with the more cautious of the latitude men.

His works are: 1. 'XXX. Sermons,' &c., 1657, fol. (some copies are dated MDCXLVII., the British Museum copy has MDCLVII.; the dedication is dated 20 April 1657; in reality there are thirty-one sermons). 2. 'Forty Sermons,' &c. 1663, fol. (edited by Anthony Scattergood for the executors). These two volumes were reprinted in 1672, fol.; but the reprint differs both in number of sermons (having eight additional) and in their arrangement. 3. 'Fifty Sermons,' &c. 1674, fol. (Jackson thinks the sermon on Ps. li. 12 not genuine). There is a complete edition of the sermons, 1849, 8vo, 4 vols.

Farindon at the time of his death was collecting materials for a life of Hales. These papers were sent by Millington, his executor, to Izaak Walton, who placed them at the disposal of William Fulman [q. v.] The paper containing Farindon's account of his last visits to Hales (quoted above) came on Fulman's death into the hands of Archdeacon Davies of Sapperton, Gloucestershire, who communicated it to Walker. Chalmers, in his life of Hales, made some use of Farindon's materials, as digested by Fulman.

[Wood's Athenæ Oxon. (Bliss), iii. 457 (also under 'Woodward' and 'Ireton'); Fasti, i. 365, 393, 452; Lloyd's Memoires, 1678, p. 543; Walker's Sufferings, 1714, ii. 94, 96, 240; Chalmers's Gen. Biog. Dict., 1814, xvii. 41 (art. 'Hales'); Life, by T. Jackson, prefixed to 1849 edition of the sermons; autobiography of Sir John Branston in Ecclesiastic, October 1853, as quoted by Stoughton, Church of the Commonwealth, 1867, pp. 299, 300; extract from baptismal register of Sonning, per Archdeacon Pott.]

A. G.

FARINGDON (*alias* COOK), HUGH (*d.* 1539), was subchamberlain of the Benedictine abbey of Reading at the death of Abbot Thomas Worcester in July 1520, and was elected to supply the vacancy. The election was confirmed on 26 Sept., and a few days after Henry VIII visited the newly elected abbot and was hospitably entertained. He was probably of obscure birth, and a native of Faringdon, Berkshire. He was, however, a friend of Arthur Plantagenet, lord Lisle, the natural son of Edward IV, and received his stepson, James Basset, to be educated in the abbey school under his eye. His relations with the king, as far as recorded, were of the usual courteous character for a man in his position. New-year's gifts were exchanged, and when the king was hunting in the neighbourhood the abbot sent him presents of fish (Kennet trout probably) and hunting knives; and while the king was searching everywhere in England and on the continent for authorities to support his views on matrimonial law, Faringdon sent him a catalogue of the abbey library, and subsequently the books which he thought would serve his purpose. He took his share of the public work expected of a mitred abbot. He sat in parliament from 1523 to 1539, and in the former year was one of the triers of petitions from Gascony and the parts beyond the sea. He was present also in the House of Lords at the passing of the act for the suppression of the greater monasteries in 1539. In November 1529 he attended convocation personally and not by proxy, as was usual at that time. In the following summer he appended his signature, with other spiritual and temporal lords, to the letter to the pope pointing out the

evils likely to result from delaying the divorce desired by the king, and again in 1536 he signed the articles of faith passed by convocation at the king's desire, which virtually acknowledge the royal supremacy. In his county he was justice of the peace, and also, in 1527, one of the commissioners appointed to take stock of all the corn in barns and stacks and see that it was put upon the market, the scarcity which was seriously felt that year being supposed to be due to forestalling, regrating, and engrossing. On Thomas Cromwell coming into power, Faringdon, like other abbots, thought it advisable to gain his favour, and, according to a common practice, paid him an annual pension of twenty marks. In 1535 the abbot, it is said, intended to have resigned in favour of the prior of Leominster, a cell of Reading, but changed his intention in consequence of the passing of the statute of abatement of pensions (26 Hen. VIII, c. 17).

When the commissioners to take the surrender of the monasteries visited Reading Abbey, they reported favourably of the abbot's willingness to conform, but the surrender of the abbey does not happen to be extant, and it is not therefore known whether Faringdon signed it. In 1539 Faringdon was indicted of high treason, being supposed to have assisted the northern rebels with money, and was executed at Reading on 14 Nov.

The chronicler Hall calls him 'a stubborn monk and utterly without learning,' but this may be prejudice. Browne Willis refers to his letters in the 'Register of the University of Oxford,' which, however, were not necessarily composed by him. The specimens of his correspondence preserved in the Public Record Office are but short and in English. He was at all events a patron of learning. Leonard Cox, the master of Reading grammar school, about 1524 dedicated a book on rhetoric to him as to one who 'hathe allwayes tenderly favored the profyte of yonge studentes.' Further, the expression of a correspondent of Lord Lisle's that the abbot 'makes much of James Basset and plieth him to his learning both in Latin and French,' does not convey the impression that he considered the abbot illiterate.

[Cal. State Papers, Hen. VIII, vols. iii. iv. v. vi. vii. viii. ix.; Hall's Chronicle, f. 237 *b*; Wriothesley's Chronicle, i. 108, 109; Stow, p. 576; Browne Willis's Mitred Abbeys, i. 161; Burnet's Reformation, ed. Pocock, i. 3, 380, 381, 417, 428, 566, ii. 286, 315, 575, iii. 259; Leonard Coke's Arte or Crafte of Rhethoryke; Strype's Eccl. Mem. i. i. 211; Man's History of Reading, p. 272; Epist. Tigurinæ, cxlviii. 209; Lords' Journals, i. lxxvi. 59–125; Dugdale's Monasticon, iv. 32; Wright's Suppression of the Monasteries (Camden Soc.), p. 226; Minute Books of Surveyors of Land-Augmentation Office, 313, B. ff. 7, 8; Controlment Roll, 31 Hen. VIII, Mich. term, No. 28 *d*, P.R.O.] C. T. M.

FARINGTON, GEORGE (1752–1788), artist, born at Leigh in Lancashire, his baptism being recorded on 10 Nov. 1752, was fourth son of the Rev. William Farington, vicar of that place, afterwards rector of Warrington. He was for many years a student of the Royal Academy, and obtained the silver medal in 1779, and in 1780 he won the gold medal for the best historical picture, the subject being 'The Caldron Scene from Macbeth.' He had in his early studies been guided by his brother Joseph [q. v.], the landscape-painter, but his preference being decidedly for historical subjects he became a pupil of West. Alderman Boydell gave him many commissions, and for him he made several excellent drawings from the Houghton collection. In 1782 he went to India, practising his art with great success. When making studies for a grand picture of the court of the nabob of Moorshedabad, he contracted a severe illness, and died at that place a few days later in 1788.

[Pilkington's Dict. of Painters; Leigh registers, kindly examined by Rev. J. H. Stanning.] A. N.

FARINGTON, JOHN (1603–1646), Franciscan. [See WOODCOCK.]

FARINGTON, JOSEPH (1747–1821), landscape-painter, son of the Rev. William Farington, vicar of Leigh and rector of Warrington, was born at Leigh in Lancashire on 21 Nov. 1747. He became a pupil of Richard Wilson in 1763, and, like his brother George [q. v.], gained several premiums at the Society of Arts. At the age of twenty-one he joined the Incorporated Society of Artists, and was admitted a student of the Royal Academy at its formation in 1768. He was elected an associate of the Academy in 1783 and full member in 1785, and in later years took an active and influential part in the government of that institution. In recognition of his share in promoting some financial reforms at the Academy the council voted 50*l.* for a piece of plate for him.

Redgrave says that 'in his landscapes he has not shown much poetry or grandeur; his composition is poor; his colouring is better, often possessing power and brilliance; his pencilling is free and firm, but with a tendency to hardness.' He is best known by two collections of engraved views of the English lakes, one containing twenty plates,

published in 1789; the other forty-three plates, issued in 1816, with descriptions by T. Hartwell Horne. He published also 'Views of Cities and Towns in England and Wales' (W. Byrne, 1790, folio); also seventy-six plates illustrating a 'History of the River Thames,' 1794; several plates in 'Britannia Depicta,' 1806; besides other book illustrations. He wrote a memoir of Sir Joshua Reynolds for the fifth edition of that master's 'Literary Works,' 1819. This memoir was compiled, according to Leslie and Taylor (*Life of Reynolds*, 1865), with the object of showing that Sir Joshua was not 'driven from the Academy.'

He married Susan, daughter of Prebendary Hamond of York, but left no issue. He died at his brother's house, Parr's Wood, Didsbury, near Manchester, on 30 Dec. 1821, in consequence of a fall. There is a portrait of him in Dance's 'Collection of Portraits,' 1809–14, and another by Meyer after Sir T. Lawrence.

[Redgrave's Dict. of Artists, 1878, p. 149; Sandby's Hist. of the Royal Academy, 1862, i. 194; Knowles's Fuseli, i. 239; Foster's Lancashire Pedigrees; Gent. Mag. 1822, i. 92; Jupp's Society of Artists of Great Britain, 1871, p. 19.] C. W. S.

FARISH, WILLIAM (1759–1837), Jacksonian professor at Cambridge, born in 1759, was the son of a clergyman at Carlisle. He was educated in the Carlisle grammar school, and entered as a sizar of Magdalene College, Cambridge. He graduated B.A. in 1778, being senior wrangler and first Smith's prizeman; was elected fellow and appointed tutor of his college, and commenced M.A. in 1781. In 1794 he was chosen professor of chemistry, and in his lectures he was the first to introduce the application of that science to the arts and manufactures, and to combine with its study the practical adjuncts of mechanics and engineering. In 1800 he was collated to the church of St. Giles, Cambridge. He became Jacksonian professor of natural and experimental philosophy in 1813, in succession to the Rev. Francis John Hyde Wollaston. In 1820 he took the degree of B.D., and in 1836 he was instituted to the rectory of Little Stonham, Suffolk, where he died on 12 Jan. 1837.

His only publications are: 1. 'A Plan of a Course of Lectures on Arts and Manufactures, more particularly such as relate to Chemistry,' Cambridge, 1796, 8vo, and again 1803 and 1821. 2. 'Report of the Formation of the Cambridge Auxiliary Bible Society,' 1812.

[Addit. MS. 19167, f. 242 *b*; Gent. Mag. new ser. vii. 433; Watt's Bibl. Brit.; Cat. of Printed Books in Brit. Mus.; Graduati Cantabr. (1873), pp. 136, 490, 493; Biog. Dict. of Living Authors, p. 112.] T. C.

FARLEY, CHARLES (1771–1859), actor and dramatist, was born in London in 1771 and entered the theatrical profession at an early age, making his appearance as a page at Covent Garden, London, in 1782. He soon was entrusted with characters of greater prominence, and by his impersonation of Osric in 'Hamlet,' Trip in the 'School for Scandal,' and similar parts rose to notice in the legitimate drama, but was better known as a melodramatic performer and as an efficient stage-manager. He was the instructor of Joseph Grimaldi, to whose Orson, when he made his first appearance in the character, 10 Oct. 1806, he played Valentine. He assisted Thomas Dibdin in the composition of 'Harlequin and Mother Goose, produced at Covent Garden on 26 Dec. 1806, in which piece, played ninety-two nights, Grimaldi made his name famous. From 1806 to 1834 the Covent Garden pantomimes owed much of their success to his inventive mind and diligent superintendence. As a theatrical machinist he was in his time without a rival, and he was the originator of the incidents and tricks introduced into the dramas and pantomimes at this house. His Sanguinback in 'Cherry and Fair Star,' his Grindoff in 'The Miller and his Men,' a piece for which Sir H. R. Bishop wrote charming music, his Robinson Crusoe, and his Timour the Tartar were masterpieces of melodramatic acting. Jeremy, a fop, in 'Love for Love,' and Lord Trinket in the 'Jealous Wife' were also in his list of characters. His acting was in the old-fashioned noisy manner, with much gesture, a style which, however, then suited the taste of the patrons of the stage. He retired from public life in 1834, and died at his residence, 42 Ampthill Square, Hampstead Road, London, on 28 Jan. 1859.

He was the writer of: 1. Air, glees, and choruses in the pantomime called 'Raymond and Agnes, or the Castle of Lindenburgh,' 1797. 2. 'The Magic Oak, a Christmas Pantomime,' 1799. 3. 'Aggression, or the Heroine of Yucatan,' 1805. 4. 'Harlequin and Mother Shipton. Arranged and produced by Mr. Farley,' 1826. 5. 'Henry IV, Part II. Arranged by Mr. Farley, with four additional scenes representing the Coronation in the Abbey,' 1821. He also wrote many other pieces which were not printed.

[Kenrick's British Stage, July 1818, p. 145, with portrait; Era, 6 Feb. 1859, p. 11; Times, 8 Feb. 1859, p. 5; Memoirs of Grimaldi (1846), i. 218, ii. 42; Gilliland's Dramatic Mirror (1808),

ii. 758; Reminiscences of Thomas Dibdin (1827), i. 228, ii. 418; West's Theatrical Characters (1824), with portraits.] G. C. B.

FARLEY, JAMES LEWIS (1823–1885), writer on Eastern affairs, only son of Thomas Farley of Meiltran, county Cavan, was born at Dublin, 9 Sept. 1823. He was destined for the legal profession, and studied at Trinity College. His attention, however, was early directed to Turkey and the East. After the conclusion of the Crimean war and the signing of the peace of Paris in 1856, the Ottoman Bank was formed through the efforts of certain great English capitalists. Farley accepted the post of chief accountant of the branch at Beyrout, which he assisted in successfully establishing. In 1858 he published a work on 'The Massacres in Syria,' warmly defending the cause of the Christians. In 1860 Farley was appointed accountant-general of the state bank of Turkey at Constantinople, which subsequently became merged in the Imperial Ottoman Bank. From this time forward he was a close student of the Turkish empire, and gained a wide knowledge of its people and rulers, as well as of its trade and financial condition. Farley wrote in 1861 an account of 'The Druses and the Maronites.' The following year he issued his work on 'The Resources of Turkey,' which dealt especially with the question of the profitable investment of capital in the Ottoman empire. The writer showed that the extension of British trade throughout the Turkish empire was mainly due to the energy and perseverance of the Greeks. 'Banking in Turkey' appeared in 1863, and 'Turkey; a Sketch of its Rise, Progress, and Present Position,' in 1866. Farley issued a further work on 'Modern Turkey' in 1872, which was followed in 1875 by a brochure on 'The Decline of Turkey Financially and Politically,' in which he warned Turkish bondholders of their impending dangers. Farley had been on intimate personal terms with Fuad and A'ali Pashas, but after their fall he severely condemned the misrule and oppression of their successors. In consequence of the breaking out of the Bulgarian massacres in 1876, Farley published his 'Turks and Christians: a Solution of the Eastern Question,' which attracted much attention. The author suggested reforms which would combine administrative autonomy for the Christian populations with the maintenance of the authority of the sultan. Some of his suggestions were pressed upon the Porte by the great powers, and ultimately adopted. In 1878 Farley published a descriptive and historical work, entitled 'Egypt, Cyprus, and Asiatic Turkey.' On the formation of the new principality of Bulgaria in 1880, he journeyed to Sofia in order to be present at the reception of the newly elected ruler, Prince Alexander I. On his return to England he published a monograph on the principality and its governor, under the title of 'New Bulgaria.' Farley was in Egypt during the sultan's visit in 1863, and at Constantinople on the occasion of the royal and imperial visits to the Turkish capital in 1869. As some recognition of his literary services to the Ottoman empire, he was appointed in March 1870 consul at Bristol for his imperial majesty the sultan, and this post he held until 1884. He wrote a series of 'Letters on Turkey' to a Bristol journal, and made considerable efforts to develope the trade between the port of Bristol and the Levant. Farley was a fellow of the Statistical Society of London, a corresponding member of the Institut Egyptien (founded by Napoleon I at Alexandria), and a privy councillor in the public works department of Bulgaria. His great knowledge of Bulgarian affairs caused him to be frequently referred to at the time the Bulgarian question agitated Europe. Farley died at Bayswater, London, 12 Nov. 1885.

[Men of the Time, 11th ed.; Times, 28 Nov. 1885; Farley's cited works.] G. B. S.

FARMER. [See also FERMOR.]

FARMER, ANTHONY (*fl.* 1687), president-designate of Magdalen College, Oxford, born in 1658, was son of John Farmer of Frowlesworth, Leicestershire. He matriculated at St. John's College, Cambridge, as a pensioner 14 Aug. 1672, aged 14; became a scholar of Trinity College 21 April 1676, and proceeded B.A. 1676–7, and M.A. 1680. He was noted for his riotous life as a student, and on 11 June 1678 received a severe admonition from the master of Trinity College for creating a disturbance in the dancing-school at Cambridge. On leaving the college he received the customary testimonial, and went to Chippenham, Wiltshire, where his father was then living, and taught in the school of a relative, Benjamin Flower, a nonconformist minister, who was without a license. Farmer declared that he assisted Flower while ill for four or five months without pay. On 13 July 1680 Farmer was incorporated M.A. of Oxford, and in September 1683 joined Magdalen Hall. There he quarrelled with the fellows, and the principal, Richard Levett, stated that he was of 'an unpeaceable humour.' Two tutors charged him with deliberately leading a gentleman commoner of the college into immoral courses in London. Finally he was induced to migrate to Magdalen College (13 July 1685).

His name appears in the list of the members of the scientific society established in the newly erected university laboratory in 1682 (Wood, *Life*, ed. Bliss, p. 258). As early as January 1687 Farmer was credited with being a 'papist.' His friends included Humphrey Brent of St. John's and Obadiah Walker of University College, who were avowed converts to Roman catholicism, and he was said to boast that through his pretended agreement with their views he anticipated preferment. Farmer's life did not grow less riotous as he advanced in age. The porter at Magdalen College deposed that he often let Farmer in at late hours and very drunk. Early in April 1687 he was reported to have engaged in a drunken frolic at Abingdon, and to have thrown the town stocks into Madman's Pool. Meanwhile a new distinction was in store for him. On 24 March 1686–7 Henry Clarke, president of Magdalen College, died, and on 5 April 1687 James II sent down his mandate to the college directing the fellows to elect Farmer to the vacant place. This infringement of the fellows' privileges, especially when the character of the king's nominee was known, roused very warm resentment. The visitor, the Bishop of Winchester, wrote that the appointment was directly contrary to the statutes, seeing that Farmer was not, and had never been, a fellow of the college. On 9 April the fellows petitioned the king to allow them to exercise their full rights, and denounced Farmer as 'in several respects uncapable.' On 15 April the fellows elected John Hough, and on 7 May Dr. Aldworth, the vice-president, drew up a list of 'reasons against Mr. Farmer,' in which he was declared to be 'a person of no good fame,' and 'a stranger wholly unacquainted and unexperienced in the affairs of the college.' These 'reasons' were expanded on 27 June 1687 into a long list of serious charges, which were placed with proofs before the high court of commission meeting at Oxford to inquire into the contumacy of the fellows. Farmer prepared a written reply, 1 July, denying many of the charges and palliating others. On 29 July he was summoned before Lord-chancellor Jeffreys, the presiding commissioner, who decided that the charges were true, and that 'the court looked upon him as a very bad man.' On 14 Aug. a royal mandate directed the fellows to elect as their president Samuel Parker, bishop of Oxford. Nothing further is known of Farmer.

[Dr. Bloxam's Magdalen Coll. and James II (Oxf. Hist. Soc.), p. 12 note and passim; Cartwright's Diary (Camd. Soc.); An Impartial Relation of the whole Proceedings against St. Mary Magdalen Colledge in Oxon. in 1687, 1688; see also Charnock, Robert; Fairfax, Henry; Parker, Samuel.] S. L. L.

FARMER, GEORGE (1732–1779), captain in the navy, born in 1732, was son of John Farmer, of a Northamptonshire family settled at Youghal in Ireland, a collateral branch of the Fermors, the earls of Pomfret, extinct in 1867. He went to sea at an early age in the merchant service, and afterwards, entering the navy, served as a midshipman of the Dreadnought with Captain Maurice Suckling [q. v.] in the West Indies, and in the Achilles, on the home station, with the Hon. Samuel Barrington [q. v.] In May 1759 he was promoted to be lieutenant of the Aurora frigate, in which he served till January 1761 on the home station. He was then placed on half-pay, and settled for the time in Norwich, where he had been previously employed on the impress service, and where he now married. In 1766 he is said to have given valuable assistance in suppressing a dangerous riot there, and to have been promoted to the rank of commander in May 1768, in consequence of the representations of the local magistrates. He had, however, no active employment till September 1769, when he was appointed to the Swift sloop. In her he went out to the Falkland Islands, where, on his arrival in the following March, he found that the Spaniards, having established themselves at Port Solidad, had sent to Port Egmont, peremptorily ordering the English to quit the settlement. As there was no English force to resist any aggression, the senior officer, Captain Hunt, determined to go to England with the news, leaving Farmer in command. A few days later the Swift sailed for a cruise round the islands; but in a violent gale was blown over to the coast of Patagonia, and in attempting to go into Port Desire struck on a rock, and was utterly lost. The crew escaped to the shore, but being entirely destitute Farmer despatched the cutter to Port Egmont with orders to the only remaining ship, the Favourite, to come to their relief. On 16 April they arrived safely at Port Egmont. On 4 June a Spanish frigate anchored in the harbour; she was presently followed by four others, and the commandant wrote to Farmer that, having with him fourteen hundred troops and a train of artillery, he was in a position to compel the English to quit, if they hesitated any longer. Farmer replied that he should defend himself to the best of his power; but resistance against such an overwhelming force could be nothing more than complimentary, and accordingly when the Spaniards landed, Farmer, after firing his guns, capitulated on terms, an inventory of the stores being taken, and the English per-

mitted to return to their own country in the Favourite. After arriving in September, Farmer, on being acquitted of all blame for the loss of the Swift, was appointed to the Tamar sloop, and a few months later, January 1771, was promoted to post rank.

In August 1773 he was appointed to the Seahorse frigate, and sailed for the East Indies, having among his petty officers Thomas Troubridge, a master's mate, and Horatio Nelson, a midshipman. On returning to England after an uneventful commission, Farmer was appointed in March 1778 to the Quebec frigate of thirty-two guns, in which he was employed during the year in convoy service in the North Sea. In 1779 he was stationed chiefly at Guernsey as a guard for the Channel Islands, and to gain intelligence. It was thus that as early as 18 June he sent over news that the French fleet had sailed from Brest, that the Spanish fleet had sailed from Cadiz, and that there were at Havre great preparations for an invading force. On 6 July he wrote that he had driven on shore and destroyed a convoy of forty-nine small vessels, with a 20-gun frigate and several armed vessels; but that the Quebec herself had struck heavily on the rocks, and he had been obliged to throw his guns overboard. This necessitated his going to Portsmouth for repairs, and when these were finished, as there were no 12-pounders to replace the lost guns, he had to be supplied with 9-pounders, which were taken from another frigate not ready for sea. With this reduced armament, off Ushant, on 6 Oct., the Quebec met the French 18-pounder frigate Surveillante of 40 guns and nearly double the number of men. A sharp action ensued; after about three hours and a half both ships were dismasted; but the Quebec's sails falling over the guns caught fire, and the frigate was speedily in a blaze. There was little wind and a great swell; the Surveillante, completely disabled, was at some little distance; the Rambler cutter was to leeward, and also dismasted; and the French cutter Expédition, which had been engaged with the Rambler, had sought safety in flight. It was thus impossible to help the burning frigate, which after some four or five hours blew up. Sixty-six only out of about 195 that were on board were picked up by the boats of the Surveillante, of the Rambler, and of a Russian vessel that came on the scene; the rest, including Captain Farmer, perished. Farmer had been previously wounded, and his conduct both in the action and during the fire was so highly spoken of that, at the special request of the board of admiralty, a baronetcy was conferred on his eldest son, then a lad of seventeen years of age; a pension of 200*l.* a year to his widow, Rebecca, the daughter of Captain William Fleming of the royal navy; and of 25*l.* per annum to each of eight children, and a ninth not yet born (*Admiralty Minute*, 15 Oct. 1779), in order, as the board wrote, to 'excite an emulation in other officers to distinguish themselves in the same manner, and render Captain Farmer's fate rather to be envied than pitied, as it would give them reason to hope that if they should lose their lives with the same degree of stubborn gallantry, it would appear to posterity that their services had met with the approbation of their sovereign.' His portrait by Charles Grignion is now in the possession of Mr. Henry Taylor of Curzon Park, Chester (*Notes and Queries*, 7th ser. iv. 273).

[Official letters and other documents in the Public Record Office; Beatson's Nav. and Mil. Mem. iv. 561, and vi. 2–16; Gent. Mag. 1779, xlix. 480, 562; Hibernian Mag. 1779, p. 601; Burke's Baronetage; information communicated by Major-general W. R. Farmar.] J. K. L.

FARMER, HUGH (1714–1787), independent minister and theological writer, younger son of William and Mary Farmer, was born on 20 Jan. 1714 at the Isle Gate farm in a hamlet called the Isle, within the parish of St. Chad, Shrewsbury. His mother was a daughter of Hugh Owen of Bronycludwr, Merionethshire, one of the nonconformists of 1662. Farmer was at school at Llanegryn, Merionethshire, and under Charles Owen, D.D., at Warrington. In 1731 he entered Doddridge's academy at Northampton. His paper of religious experience, on seeking admission to the communion in Doddridge's church, has been preserved. To his tutor's preaching and his reading of the sermons of Joseph Boyse [q. v.] he attributes his permanent religious impressions. On leaving the academy (1736) he became assistant to David Some of Market Harborough (*d.* May 1737).

Early in 1737 he took charge of a struggling cause at Walthamstow, founded by Samuel Slater, ejected from St. James's, Bury St. Edmunds. He seems at first to have lodged in London, but was soon (between 14 Feb. and 14 July) received into the family of William Snell, a chancery solicitor, and great friend of Doddridge. Farmer's 'general acceptance' at once led to a 'great increase' in the congregation. In July, Doddridge, who had been asked to find a minister for the independent congregation at Taunton, applied to Farmer, who declined the overture. He explains that he was not Calvinistic enough for Taunton, the liberal element in the congregation having seceded with Thomas Amory, D.D. (1701–1774) [q.v.]

At Walthamstow the most considerable dissenter was William Coward (*d.* 1738) [q. v.], a man of benevolence and wealth, who in extreme old age developed some eccentricities. Doddridge, who was anxious to secure from Coward a benefaction for his academy, learned from Farmer that the old man was cooling towards moderate theologians, and merely civil to himself, but had engaged him 'to preach for him next winter.' This is the basis of Kippis's statement that Farmer was Coward's chaplain. There may be some foundation for the 'pleasant story' that one evening, when Coward's house was closed, according to rule, at six o'clock, Farmer was shut out; but the story, as told by Kippis, requires some adjustment. Humphreys tells it somewhat differently. Both make it the occasion of Farmer's introduction to the Snells, but this is incorrect.

In 1740 a new meeting-house was built for Farmer on a piece of ground given by Snell. Farmer's preaching drew a rather distinguished congregation; Kippis remembered seeing 'between thirty and forty coaches' in attendance at the meeting-house door. He continued to reside with the Snells as a permanent guest, and spent most of his professional income (never large) in books. In 1759 his congregation relieved him of some duties by appointing as afternoon preacher Ebenezer Radcliffe, who remained his colleague till 1777. Thomas Belsham [q. v.] was invited to succeed him, but declined.

The first use which Farmer made of his leisure was to prepare his treatise on the temptation (preface dated 23 June 1761). Immediately afterwards he accepted the post of afternoon preacher at Salters' Hall, vacated by the promotion of Francis Spilsbury to the pastorate; this was a presbyterian congregation, but Farmer never ceased to be an independent. Except that of James Fordyce [q. v.] of Monkwell Street, his auditory was the largest afternoon congregation among the presbyterians of London. In 1762 he was elected a trustee of Dr. Williams's foundations, a rare honour for an independent; he was also elected a trustee of the Coward trust. About the same time he was chosen one of the preachers at the 'merchants' lecture' on Tuesday mornings at Salters' Hall.

Farmer's pulpit power depended upon the instructiveness of his expositions of scripture, and the excellence and freshness of his delivery. 'Never raise a difficulty without being able to solve it' was his frequent advice to young preachers. He censured the rashness of Priestley's publications. Strongly conservative in his religious feelings, he was keenly alive to the thorny places of doctrinal systems, and avoided them. Kippis observes that 'there was a swell in his language that looked as if he was rising to a greater degree of orthodoxy in expression than some persons might approve; but it never came to that point.' The nearest approach to a definition of his own position is given in his recommendation, 'Sell all your commentators and buy Grotius.' Here he echoes the remark which he had heard in Doddridge's classroom, but without Doddridge's qualification.

Farmer's disquisitions have the merits of considerable learning, great acuteness, and a plain and vigorous style. He exercised a decisive influence on the current of opinion in liberal dissent. He is the champion of the divine sovereignty, both as excluding from the physical world the operation of any other invisible agents, and as authorising the production of 'new phænomena' which remove 'the inconveniences of governing by fixed and general laws.' Farmer maintains that the proof of the divinity of a doctrine is the fact that its enunciation has been followed by a miracle. Farmer's positions were eagerly adopted by the rationalising section of dissenters; but in the long run his strong assertions of the fixity of natural law overcame his argument for miracle, and his disciples soon denied the existence of invisible agents, whose operation he had banished from the phenomenal world.

Farmer resigned his Sunday lectureship at Salters' Hall in 1772; he delivered the charge at the ordination of Thomas Tayler at Carter Lane in 1778, but declined to print it; he resigned the merchants' lectureship in 1780. At the same time he resigned the pastorate at Walthamstow, but continued to preach in the morning until a successor was appointed. In 1782 he resigned his place on the Coward trust, but was re-elected later. His health was failing, and he usually wintered at Bath. He overcame two severe attacks of stone, but in 1785 was threatened with blindness (his father had been blind for six years before his death). An operation restored to him the use of his eyes, and his last days were devoted to study. He died on 5 Feb. 1787, and was buried in the parish churchyard at Walthamstow, in the same grave with his friend Snell.

No portrait of Farmer was ever taken; he is described as tall, spare, and dark-complexioned, with small, near-sighted eyes, and a prominent nose and chin, which gave him a nutcracker face when he lost his teeth. In conversation he was brilliant and vivacious, apt in paying compliments, and highly sensitive. He never married. His elder brother, John, a strict Calvinist and a good

scholar, became (30 Dec. 1730) assistant to Richard Rawlin at Fetter Lane, and afterwards (28 March 1739) colleague with Edward Bentley at Coggeshall, Essex; he published a volume of sermons (1756), and succeeded Priestley at Needham Market, Suffolk (1758). Latterly he became deranged; his brother, with whom he was not on good terms, secretly provided for his wants.

Farmer published: 1. 'The Duty of Thanksgiving,' &c. 1746, 8vo (a sermon, 9 Oct., on the victory at Culloden). 2. 'An Inquiry into the Nature and Design of Christ's Temptation,' &c., 1761, 8vo. This went through three editions in Farmer's lifetime; the fourth (1805) was edited by Jeremiah Joyce [q. v.]; a fifth appeared in 1822, 12mo. John Mason of Cheshunt claimed Farmer's theory as his own, but Farmer had no difficulty in showing (in his 2nd edit. 1764) a radical distinction between them. 3. 'A Dissertation on Miracles,' &c., 1771, 8vo; 2nd edit. 1804, 12mo, edited by Joyce; 3rd edit. 1810, 12mo. A German translation appeared at Berlin, 1777, 8vo. 4. 'An Examination of the late Mr. Le Moine's Treatise on Miracles,' 1772, 8vo (occasioned by a series of attacks in the 'London Magazine,' charging him with plagiarising from Abraham Le Moine). 5. 'An Essay on the Demoniacs,' &c., 1775, 8vo; 2nd edit. 1779, 8vo; 3rd edit. 1805, 12mo, edited by Joyce, with No. 2; 4th edit. (called the third), 1818, 12mo. A German translation appeared at Berlin, 1776, 8vo. 6. 'Letters to the Rev. Dr. Worthington,' &c., 1778, 8vo (in reply to 'An Impartial Inquiry into the case of the Gospel Demoniacs,' 1777, 8vo, by Richard Worthington, M.D.) 7. 'The General Prevalence of the Worship of Human Spirits in the Antient Heathen Nations,' &c., 1783, 8vo. Posthumously (with the 'Memoirs,' 1804, 8vo) were printed: 8. 'A Reply' to John Fell (1735–1797) [q. v.], on the subject of No. 7, and nine extracts from 'An Essay on the Case of Balaam,' from a transcript made by Michael Dodson [q. v.] Farmer's will enjoined his executors, on pain of losing their legacies, to burn all his manuscripts; he had nearly completed a volume on the demonology of the ancients. He supplied Palmer with some additional particulars of Hugh Owen for the 'Nonconformist's Memorial' (1775). Six of his letters to Isaac Toms of Hadleigh, Suffolk, are printed with the 'Memoirs.'

[Funeral Sermon, by Urwick, 1787 (preached 18 Feb., gives 5 Feb. as the date of his death; Kippis corrects it to 6 Feb. from the probate of his will, but Belsham's Diary also gives 5 Feb.); Biogr. Brit. (Kippis), 1793, v. 664 sq.; Palmer's Nonconformist's Memorial, 1803, iii. 492 sq.; Memoirs, 1804, anonymous, but by Samuel Palmer, and acknowledged as his in Orton's Letters to Diss. Ministers, 1806, ii. 244; Wilson's Diss. Churches, 1808, i. 104, ii. 60, iii. 457; Monthly Repository, 1809, p. 708, 1815, p. 686, 1818, p. 561; Humphrey's Corresp. of P. Doddridge, 1830, iii. 231, 251, 297 sq., iv. 77, 463; Rutt's Mem. of Priestley, 1831, i. 334; Williams's Mem. of Belsham, 1833, pp. 128 sq., 239, 337; Davids's Evang. Nonconf. in Essex, 1863, pp. 364, 628; Hunt's Rel. Thought in Engl. 1873, iii. 249 sq.; Browne's Hist. Congr. Norf. and Suff. 1877, p. 501; Rees's Hist. Prot. Nonconf. in Wales, 1883, p. 281 sq.; Jeremy's Presb. Fund, 1885, pp. 138, 153 sq.; extract from 'A Register for Births of the Dessenters' at St. Chad's, Shrewsbury, per the Rev. C. R. Durham.] A. G.

FARMER, JOHN (*fl.* 1591–1601), composer, was a favourite of Edward Vere, seventeenth earl of Oxford, 'a great favourer of poets (being one himself) and musitians' (Wood, *MS. Notes* in Bodleian). To this nobleman he dedicated the two works which he published on his own responsibility. The first of these is a treatise, now exceedingly rare, entitled 'Divers and sundrie waies of two parts in one, to the number of fortie, uppon one playn song,' &c. It was printed by Thomas Este [see East, Thomas] in 1591, and consists of what we should now call a series of examples in two-part counterpoint of different orders. The book seems to have attained considerable success, although its fame must have been speedily eclipsed on the appearance of Morley's 'Introduction' six years afterwards; for East gave Farmer an important share in the work of harmonising the psalm-tunes for his 'Whole Book of Psalms,' published 1592. The thirteen canticles, hymns, &c., which are there prefixed to the psalms proper are all set by Farmer, as well as five of the psalm-tunes themselves. In 1599 appeared 'The First Set of English Madrigals, to foure Voyces, newly composed by Iohn Farmer, Practitioner in the art of Musicque. Printed at London in Little Saint Helens by William Barley, the assigne of Thomas Morley, and are to be solde at his shoppe in Gratious Streete, Anno Dom. 1599.' The part-books contain sixteen madrigals in four parts and one in eight, and the author in his preface to the reader claims to have 'fitly linkt' his 'Musicke to number,' a characteristic which, according to him, had been up to that time confined to Italian composers. This claim Dr. Burney considered that he failed to establish, and certainly, to judge from the madrigal by which he is best known, his feeling for accentuation cannot have been very strong. In Charles Butler's 'Principles of Musik,' 1636, Farmer is spoken of as the 'author of

the Sixteen Madrigals in four and the Seventeen in twice four parts,' a statement which has led Dr. Rimbault to the conclusion that a second set were at least composed (Biographical Notices prefixed to the Musical Antiquarian Society's edition of *The Whole Book of Psalms*, 1844). It will be evident, however, that 'the Seventeen' stands for 'the seventeenth,' and that the set is that above described. Farmer's best-known composition is the madrigal 'Faire Nimphs, I heard one telling,' contributed to 'The Triumphs of Oriana' in 1601 [see EAST, THOMAS]. The Fitzwilliam Museum at Cambridge contains two madrigals, not included in the collection of 1599, in Immyns's handwriting, 'You pretty flowers,' and 'Thyrsis, thy absence,' both for four voices, besides copies of some of the other compositions. The British Museum has a complete set of the madrigals of 1599, and a manuscript score of the sixteen madrigals in four parts (Addit. MS. 29996), in the last of which, 'Take time while time doth last,' occurs an amusing direction for singing the tenor part, which 'is made only to Fright & dismaye the singer; By driving od Chrotchets (*sic*) through sembrifes, brifes, and longs,' &c. A cantus part of two of the madrigals is contained in Addit. MS. 29382, and the Music School and Christ Church collections at Oxford contain compositions by him.

[Grove's Dict. i. 507; Burney's Hist. iii. 234; Hawkins's Hist. (1853), p. 515; Mus. Antiq. Soc. publications, 1844; Cat. of Fitzwilliam Museum; compositions by Farmer above mentioned.]

J. A. F. M.

FARMER, RICHARD, D.D. (1735–1797), master of Emmanuel College, Cambridge, the descendant of a family long seated at Ratcliffe Culey, a hamlet in the parish of Sheepy, Leicestershire, was born at Leicester on 28 Aug. 1735. He was the second son of Richard Farmer, a rich maltster, by his wife Hannah, daughter of John Knibb. He was educated under the Rev. Gerrard Andrewes, in the free grammar school at Leicester, and about 1753 entered as a pensioner at Emmanuel College, Cambridge, where he graduated B.A. in 1757, and was a 'senior optime.' He successfully contested with Wanley Sawbridge for the silver cup given at Emmanuel College to the best graduate of that year. In 1760 he commenced M.A., and succeeded the Rev. Mr. Bickham as classical tutor of his college. For many years, while tutor, he served the curacy of Swavesey, a village about eight miles from Cambridge. Gunning relates that Farmer used to ride over to Swavesey on Sundays, and as soon as the services had been performed galloped back to college about six o'clock. After tea he put a night-cap on his head and dozed until it was time to attend the evening meeting in the parlour, where, under the soothing influence of a pipe, many an hour was whiled away in university or literary talk. At this time he formed an intimacy with Sir Thomas Hatton, bart., of Long Stanton, Cambridgeshire, and for some time aspired to the hand of his eldest daughter. The marriage was postponed on account of Farmer's want of means, and when after many years this objection was removed, he found on mature reflection that his habits of life were too deeply rooted to be changed with any chance of perfect happiness to either party. Such is George Dyer's version of the story; but Cole says: 'Dr. Coleman told me, 3 May 1782, that he had it from sufficient authority, that Sir Thomas Hatton had refused his eldest daughter to Dr. Farmer, but upon what foundation he knew not. The lady is 27 or 28, and Dr. Farmer about 47 or 48. It will probably be a great mortification to both, as to every one it seemed that their regard for each other was reciprocal. Dr. Farmer's preferment is equal to 800*l.* per annum; and I guess the lady's fortune, there being six daughters and two sons, not very great' (*Addit. MS.* 5869, f. 87 *b*).

On 19 May 1763 Farmer was elected a fellow of the Society of Antiquaries of London. In 1765 he was junior proctor of the university. He had already formed an extensive library and had acquired by his intimate acquaintance with English literature, especially the early dramatists, a considerable reputation as a scholar and an antiquary. When Dr. Johnson visited Cambridge in 1765 he had a 'joyous meeting' with Farmer at Emmanuel. A graphic account of the interview written by an eye-witness, B. N. Turner, of Denton, Lincolnshire, will be found in the 'New Monthly Magazine' for December 1818 (x. 388). The two scholars afterwards maintained a friendly correspondence on literary topics. Thus on one occasion Johnson requested Farmer to help Steevens in forming a catalogue of translations which Shakespeare might have seen, and on another he himself asked for information from the university registers respecting several Cambridge graduates noticed in the 'Lives of the Poets.'

On 15 May 1766 Farmer issued from the university press proposals for printing the history of Leicester, written by Thomas Staveley, barrister-at-law, formerly of Peterhouse, Cambridge. He eventually abandoned this design, and returned the money which had been received from the subscribers to the projected work. Staveley's collections,

together with those of the Rev. Samuel Carte, several original manuscripts, and some engraved plates, he presented to John Nichols, the historian of Leicestershire, who made use of them in the compilation of his great work (NICHOLS, *Leicestershire*, pref.; *Gent. Mag.* lxv. 185). Farmer found more congenial employment in the study of Shakespeare and his commentators. In 1767 he brought out the first edition of his only published work, an 'Essay on the Learning of Shakspeare' (Cambridge, 8vo), addressed to his friend and schoolfellow, Joseph Cradock of Gumley. A second edition of this valuable performance was called for the same year, in which there are 'large additions.' A third edition was printed at London in 1789, without any additions except a note at the end, accounting for his finally abandoning the intended publication of the antiquities of Leicester. A fourth edition appeared at London in 1821, 8vo. The essay is also given at large in Steevens's edition of Shakespeare 1793, in Reed's edition 1803, in Harris's edition 1812, and in Boswell's 'Variorum,' 1821. In this masterly little essay Farmer demonstrated that Shakespeare's knowledge of classical history was obtained at second hand through the medium of translations.

In 1767 he took the degree of B.D., and on 8 July 1769 Dr. Terrick, bishop of London, appointed him one of the preachers at the Chapel Royal, Whitehall. When in London he usually resided at the house of Dr. Anthony Askew [q. v.], the eminent physician, in Queen Square, Bloomsbury. In 1775, on the death of Dr. Richardson, he was chosen master of Emmanuel College, Henry Hubbard, the senior fellow, having declined the post on account of age and infirmities. He now took the degree of D.D., and was very soon succeeded in the tutorship by Dr. William Bennet, afterwards bishop of Cloyne. He served the office of vice-chancellor of the university in 1775–6, and again in 1787–8. During his first term of office the university voted an address to the king, in support of the American policy of the government. One member of the *Caput* refused to give up the key of the place containing the university seal, whereupon Farmer is said to have forced open the door with a sledge-hammer—an exploit which his democratic biographers allege to have been the cause of all his subsequent preferments. On the death of Dr. Barnardiston, master of Corpus Christi College, he was (27 June 1778) unanimously elected principal librarian of the university. In April 1780 he was collated by Bishop Hurd to the prebend of Alrewas, and the chancellorship annexed, founded in the cathedral church of Lichfield. In March 1782 he was installed a canon in the ninth prebend of the church of Canterbury. After enjoying this prebend for several years he resigned it on being preferred by Mr. Pitt to the residentiary prebend of Consumpta-per-Mare in the church of St. Paul, London, on 19 March 1788. The latter years of his life were pretty equally divided between Emmanuel College and the residentiary house in Amen Corner. His residence in London was favourable to his love of literary society, and for many years he was a member of different clubs composed of men of letters, by whom he was much esteemed. Among these societies were the Eumélean Club at Blenheim Tavern, Bond Street, of which Dr. John Ash was president, the Unincreasable Club, Queen's Head, Holborn, of which Isaac Reed was president, and the Literary Club, founded by Dr. Johnson and Sir Joshua Reynolds. Farmer twice declined a bishopric that was offered to him by Mr. Pitt as a reward for the tory principles which he strove to propagate in his college and in the whole university. In 1796 he was admitted *ad eundem* at Oxford.

He died, after a long and painful illness, at the lodge of Emmanuel College, on 8 Sept. 1797, and was buried in the chapel. A monument was erected to his memory in the cloisters, inscribed with a Latin epitaph composed by Dr. Parr.

A portrait of him was engraved by J. Jones from a painting by Romney.

When a young man he wrote some 'Directions for Studying the English History,' which have been printed in the 'European Magazine' for 1791 and in Seward's 'Biographiana;' but his only work of any importance is the 'Essay on the Learning of Shakespeare.' Invincible indolence prevented him from achieving other literary triumphs. He was content to be the hero of a coterie, and to reign supreme in a college combination-room amid the delights of the pipe and the bottle. To his ease or his disappointment in love may be attributed a want of attention to his personal appearance, and to the usual forms of behaviour belonging to his station. In the company of strangers the eccentricity of his appearance caused him sometimes to be taken for a person half crazed. There were three things, it was said, which he loved above all others, namely, old port, old clothes, and old books; and three things which nobody could persuade him to do, namely, to rise in the morning, to go to bed at night, and to settle an account. In his own college he was adored, and in the university he exercised for many years more influence than any other individual. His

friend Isaac Reed remarks that 'as the master of his college he was easy and accessible, cultivating the friendship of the fellows and inferior members by every mark of kindness and attention; and this conduct was rewarded in the manner he most wished, by the harmony which prevailed in the society, and by an entire exemption from those feuds and animosities which too often tore to pieces and disgraced other colleges. In his office of residentiary of St. Paul's, if he was not the first mover, he was certainly the most strenuous advocate for promoting the art of sculpture, by the introduction of statuary into the metropolitan cathedral: and many of the regulations on the subject were suggested by him, and adopted in consequence of his recommendation.'

His library, which was particularly rich in scarce tracts and old English literature, was sold in London in 1798. The catalogue extends to 379 pages, and the separate books number 8,155. The library is supposed to have cost him less than 500*l.* It sold for 2,210*l.*, independently of his pictures.

A scurrilous pamphlet, entitled 'The Battle between Dr. Farmer and Peter Musgrave, the Cambridge Taylor, in Hudibrastic verse,' appeared at London in 1792, 8vo. Several printed books with manuscript notes by Farmer are preserved in the British Museum.

[Memoir by George Dyer in Annual Necrology for 1797–8, p. 390; Nichols's Lit. Anecd. ii. 618; Boswell's Johnson; Bromley's Cat. of Engraved Portraits, p. 360; Cole's MS. 54, pp. 32, 33; Dibdin's Bibliomania (1811), p. 565; European Mag. xxxvii. 116; Evans's Cat. of Engraved Portraits, 3873, 3874; Gent. Mag. vol. lxvii. pt. ii. pp. 545, 805, 888, 1068, vol. lxviii. pt. i. p. 517, pt. ii. p. 720; Georgian Era, iii. 553; Gleig's Supplement to third edition of the Encyclopædia Britannica, i. 641; Le Neve's Fasti (Hardy), i. 58, 586, ii. 382, iii. 611, 630, 702; Literary Memoirs of Living Authors, i. 183; Lowndes's Bibl. Man. (Bohn), pp. 780, 2317; Marshall's Cat. of Five Hundred Celebrated Authors; Notes and Queries, 1st ser. iv. 379, 407, 428, 2nd ser. x. 41; Seward's Biographiana, ii. 578–98; Shuckburgh's Essay on Farmer, printed with the Life of Laurence Chaderton, 1884; Smith's Cat. of Engraved Portraits, p. 55.] T. C.

FARMER, THOMAS (*fl.* 1685), composer, was originally one 'of a company of musitians in London and played in the waytes' (Wood, *MS. Notes*, Bodleian). He took the degree of Mus. B. at Cambridge in 1684, before which time he had contributed songs to Playford's 'Choice Ayres, Songs, and Dialogues' (2nd edit. 1675). One of these is described as 'in the Citizen turn'd Gentleman.' This was the sub-title of Ravenscroft's 'Mammouchi,' produced 1675. 'Apollo's Banquet' contains 'Mr. Farmer's Magot,' for violin. His instrumental compositions are entirely for strings, in three or four parts. He wrote the 'tunes' in 'The Princess of Cleve,' which appear in a set of manuscript parts dated December (16)82, owned by Thomas Fuller (Add. MS. 29283–5). Fuller possessed three other compositions in three parts by him (*ib.* 31429), and various overtures are contained in Add. MS. 24889. He contributed songs to 'The Theater of Musick,' 1685–7, and to D'Urfey's third collection, 1685. In 1686 appeared his own collection of airs in four parts, under the title of 'A Consort of Musick,' containing thirty-three lessons. A 'Second Consort,' containing eleven lessons, appeared in 1690. The date of his death is fixed only by the fact that Purcell wrote an elegy upon him to words by Nahum Tate, published in 'Orpheus Britannicus,' ii. 35, and beginning 'Young Thyrsis' fate ye hills and groves deplore.' This establishes the fact that Farmer died before November 1695, and it may be inferred that he died young. Hawkins says that his house was in Martlet Court, Bow Street, Covent Garden.

[Grove's Dict. i. 507; Imp. Dict. of Univ. Biog., art. 'Farmer;' authorities and compositions as above; Hawkins's Hist. (1853), p. 768.] J. A. F. M.

FARMERY, JOHN, M.D. (*d.* 1590), physician, a native of Lincolnshire, matriculated as a pensioner of King's College, Cambridge, in November 1561 (B.A. 1564–5, M.A. 1568). He seems to have practised medicine in London, as an empiric, with powerful patrons. The College of Physicians was induced to license him on 4 Feb. 1586–7, and admitted him a candidate 22 Feb. following, and fellow 28 Feb. 1588–9, with an injunction to proceed M.D. within two years. In September 1589 he graduated M.D. at Leyden, after receiving letters testimonial from the London college. In 1589 also he was directed by the college to draw up, with Drs. Atslowe, Browne, and Preest, the formulæ of syrups, juleps, and decoctions, for the 'Pharmacopœia.' He died in the spring of 1590. In his will (P. C. C. 23, Drury), dated 15 March and proved 7 April 1590, he described himself as living in 'Alderbert strete' in the parish of St. Mary Aldermanbury, and desired to be buried in his parish church. By his wife, Anne, he had two daughters, Mary and Elizabeth. His widow afterwards married (license dated 26 Feb. 1592–3) Edward Lister, M.D. (*d.* 1620), and was buried in the church of St. Mary Aldermanbury, 11 Dec. 1613. Farmery was a Roman catholic. His friend

Richard Smith, M.D., was 'supraveisor' of his will. He is conjectured (Cooper, *Athenæ Cant.* ii. 98) to have been the author of 'A Methode of Measuringe and Surveyinge of Land; published by J. F., practitioner in physick,' licensed to Thomas Woodcocke 13 Oct. 1589 (Arber, *Registers*, ii. 249). A book, 'Perpetuall and kindelie pronosticacons of the change of tymes, taken out of old and newe aucthors,' 'to be printed in Italian, Frenche, and Englishe,' and licensed to John Wolfe 7 Jan. 1590–1 (*ib.* ii. 269 *b*), has also been attributed to Farmery. Ames (*Typogr. Antiq.* ed. Herbert, p. 1177) wrongly describes the latter work as 'Perpetuall Prognostication of the—Weather—by I. F.' It is very doubtful if Farmery was concerned with it.

[Cooper's Athenæ Cantabrigienses, ii. 98; Munk's Coll. of Phys. i. 96–7, 98, 104; Chester's London Marriage Licenses (Foster), p. 848; information kindly supplied by Mr. Gordon Goodwin.] C. C.

FARNABY, GILES (*fl.* 1598), composer, was of the family of Farnaby of Truro, and is said to have been related to Thomas Farnaby, the schoolmaster [q. v.] He took the degree of Mus.B. at Oxford on 7 July 1592, having at that time studied the faculty of music for twelve years (Wood, *MS. Notes*, Bodleian). He harmonised nine tunes for the 'Whole Book of Psalms' published in this year by Thomas East. Six years afterwards appeared his only published work, 'Canzonets to Foure Voyces, with a Song of eight parts. Compiled by Giles Farnaby, Bachilar of Musicke. London. Printed by Peter Short, dwelling on Bradstreet Hill at the signe of the Star, MDXCVIII.' The set of part books was dedicated to 'the Right Worshipfull Maister Ferdinando Heaburn, Governor of her Maiesties Privie Chamber.' Commendatory verses by Anto. Holborne, John Dowland, R. Alison, and Hu. Holland are prefixed. The first canzonet, 'My lady's collored cheeks,' has been edited by Mr. T. Oliphant, as 'A nosegay of spring flowers,' and No. 20, 'Construe my meaning,' by Mr. W. B. Squire. The latter is especially interesting on account of the boldness of its chromatic treatment. No. 4, 'Daphne on the Rainebowe,' was arranged by the composer for the virginals. It appears, together with forty-seven other compositions for the same instrument, and two settings by Farnaby of works by Robert Johnson, in the book known as 'Queen Elizabeth's Virginal Book' in the Fitzwilliam Museum at Cambridge. The style of the pieces is very florid, resembling that of Bull. Three consecutive pieces are called 'Farnaby's Dream,' 'His Rest,' and 'His Humour.' Four compositions by a son of Giles Farnaby, named Richard, are contained in the same volume. Nothing more is known of his biography. Add. MS. 29427 contains two single parts of an anthem for six voices, 'O my sonne Absolon.'

[Grove's Dict. i. 507, iv. 308–10; Burney's Hist. iii. 112; Wood's Athenæ Oxon., Fasti, ii. 257, MS. Notes in Bodleian.] J. A. F. M.

FARNABY, THOMAS (1575?–1647), schoolmaster and classical scholar, was son of Thomas Farnaby, a London carpenter, by Dorothy, daughter of Thomas Foxcroft of Batley, Yorkshire. His grandfather was at one time mayor of Truro, and his great-grandfather, according to his own account, was an Italian musician. Born about 1575, he matriculated at Merton College, Oxford, on 26 June 1590. He became a postmaster there, and servitor to Thomas French, 'a learned fellow of that house.' Falling under the influence of the jesuits, he abruptly left the university, and studied at a jesuit college in Spain, where he clearly received a very sound classical education. But, dissatisfied with his position, and 'being minded to take a ramble,' he 'went with Sir Fr. Drake and Sir John Hawkins in their last voyage, being in some esteem with the former.' At a later date he fought in the Low Countries, and about 1596 landed in Cornwall in great distress. For a time his poverty 'made him stoop so low as to be an abcdarian, and several were taught their hornbooks by him.' Under the name of Bainrafe—an anagram of Farnabie—he settled at Martock, Somersetshire, and taught in the grammar school there. His capacity as a teacher soon declared itself, and, removing to London, he opened a school in Goldsmiths' Rents, or Goldsmiths' Alley, behind Redcross Street, Cripplegate. His pupils soon numbered three hundred, and were for the most part sons of noblemen and 'other generous youths.' He had boarders as well as day scholars; held his classes in a large 'garden-house;' and joined several houses and gardens together to meet the needs of his establishment. He only had three ushers at work with him. In 1630 William Burton (1609–1657) [q. v.], a well-known antiquary, was one of his assistants. Sir John Bramston the younger [q.v.], with his brothers, Mountfort and Francis, were among his boarders, and Sir John has described the school in his autobiography (Camd. Soc. p. 101). Sir Richard Fanshawe, Alexander Gill, and Henry Birkhead were also Farnaby's pupils. Before 1629 Farnaby's fame as a schoolmaster and classical scholar was known to all the scholars of Europe (cf. *Barlæi Epistolæ*, p. 292), and from 1630 to

1642 he was in repeated correspondence with G. J. Vossius. As early as June 1631 Farnaby had bought a country house at Sevenoaks, and the plague of 1636 (combined with a quarrel with his London landlord) induced him to remove his school there. The school throve, and Farnaby bought much land at Sevenoaks as well as estates at Otford, Kent, and Horsham, Sussex. His reputation as a classical scholar led to a commission from the king to prepare a new Latin grammar to replace the one already in use in the public schools. On 10 July 1641 Farnaby petitioned the House of Lords to secure his grammar, then just completed, the monopoly promised it by Charles I (*Hist. MSS. Comm.* 4th Rep. 866). The civil wars ruined Farnaby. He was reported to have said that he preferred one king to five hundred. In 1643 he was arrested by the parliamentarians near Tunbridge, and was committed to Newgate. He was placed on board ship with a view to his transportation to America, but was ultimately sent to Ely House, Holborn, where he was detained for a year. He was allowed to return to Sevenoaks in 1645, and he died there 12 June 1647, being buried in the chancel of the church.

Farnaby married, first, Susan, daughter of John Pierce of Lancells, Cornwall; and secondly, Anne, daughter of John Howson, bishop of Durham. By his first wife he had (besides a daughter Judith, wife to William Bladwell, a London merchant) a son, John, captain in the king's army, who inherited his father's Horsham property, and died there early in 1673. By his second wife he had, among other children, a son Francis, born about 1630, who inherited the Kippington estate, Sevenoaks, and was a widower on 26 Jan. 1662–3, when he obtained a license to marry Mrs. Judith Nicholl of St. James, Clerkenwell (CHESTER, *Marriage Licenses*, ed. Foster, p. 471).

Farnaby was the chief classical scholar as well as the chief schoolmaster of his time. His editions of the classics, with elaborate Latin notes, were extraordinarily popular throughout the seventeenth century. He edited Juvenal's and Persius's satires (Lond. 1612, dedicated to Henry, prince of Wales, 1620, 1633, 1685 tenth ed.); Seneca's tragedies (Lond. 1613, 1624, 1678 ninth ed., 1713, 1728); Martial's 'Epigrams' (Lond. 1615, Geneva, 1623, Lond. 1624, 1633, 1670, seventh ed.); Lucan's 'Pharsalia' (Lond. 1618, 1624, 1659, seventh ed.); Virgil's works (1634, dedicated to Lord Craven of Hamsted, and 1661); Ovid's 'Metamorphoses' (Lond. 1637, 1650, 1677, 1739); Terence's comedies, ed. Farnaby and Meric Casaubon (Amsterdam, 1651, 1669, 1686, 1728, Saumur, 1671).

Farnaby's other works are: 1. 'Index Rhetoricus Scholis et Institutioni tenerioris ætatis accommodatus,' London, 1625; 2nd ed. 1633; 3rd ed. 1640; 4th ed. 1646; 15th ed. 1767; reissued in 1646 as 'Index Rhetoricus et Oratoricus cum Formulis Oratoriis et Indice Poetico,' and epitomised by T. Stephens in 1660 for Bury St. Edmunds school under the title '*Τροποσχηματολογία*.' 2. 'Phrases Oratoriæ elegantiores et poeticæ,' London, 1628, 8th ed. 3. '*Ἡ τῆς Ἀνθολογίας Ἀνθολογία*, Florilegium Epigrammatum Græcorum eorumque Latino versu a variis redditorum,' London, 1629, 1650, 1671. 4. 'Systema Grammaticum,' London, 1641; the authorised Latin grammar prepared by royal order. 5. 'Phrasiologia Anglo-Latina,' London, 8vo, n.d. 6. 'Tabulæ Græcæ Linguæ,' London, 4to, n.d. 7. 'Syntaxis,' London, 8vo, n.d. A patent dated 6 April 1632 granted Farnaby exclusive rights in all his books for twenty-one years (RYMER, *Fœdera*, xix. 367), and on the back of the title-page of the 1633 edition of the 'Index Rhetoricus' penalties are threatened against any infringement of Farnaby's copyright. In both documents mention is made of editions by Farnaby of Petronius Arbiter's 'Satyricon' and Aristotle's 'Ethics,' but neither is now known. Letters from Vossius to Farnaby appear in Vossius's 'Epistolæ' (Lond. 1690), i. 193, 353, 386. Four of Farnaby's letters to Vossius are printed in Vossius's 'Epistolæ Clarorum Virorum' (1690), pp. 70, 85, 213, 303. Other letters appear in John Borough's 'Impetus Juveniles' (1643), and in Holyday's 'Juvenal.' Farnaby prefixed verses in Greek with an English translation to Coryat's 'Crudities,' and he wrote commendatory lines for Camden's 'Annales.'

Ben Jonson was a friend of Farnaby, and contributed commendatory Latin elegiacs to his edition of Juvenal and Persius. John Owen praises Farnaby's Seneca in his 'Epigrams.' He is highly commended in Dunbar's 'Epigrammata,' 1616, and in Richard Bruch's 'Epigrammatum Hecatontades duæ,' 1627.

[Wood's Athenæ Oxon., ed. Bliss (partly communicated by Farnaby's son Francis), iii. 213–16; Visitation of London, 1633–5 (Harl. Soc.), i. 265; Wood's Fasti, i. 367; Lady Fanshawe's Memoirs, p. 59; P. Cunæi Epistolæ, Leyden, 1725, p. 318; Vossii Epistolæ, Lond. 1690; Professor Mayor also refers in Notes and Queries, 2nd ser. xi. 338, to Wheare's Characteristica, p. 130, and to the same writer's Epistolæ Euclidisticæ, No. 50, p. 77. Early manuscript notes are to be found in one of the 1629 editions of Farnaby's Florilegium at the Bodleian Library, and in the 1633 edition of the Index Rhetoricus at the British Museum.]

S. L. L.

FARNBOROUGH, Lady (1772–1837). [See Long, Amelia.]

FARNBOROUGH, Lord (1751–1838). [See Long, Charles.]

FARNBOROUGH, Lord. [See May, Sir Thomas Erskine, 1815–1886.]

FARNEWORTH, ELLIS (*d.* 1763), translator, was born probably at Bonsall or Bonteshall, Derbyshire, of which place his father, Ellis Farneworth, was rector. He was taught first at Chesterfield school under William Burrow, and afterwards at Eton. He then proceeded to Cambridge, matriculating as a member of Jesus College 17 Dec. 1730. In 1734 he took his degree of B.A., and in 1738 that of M.A. In 1755 he was acting as curate to John Fitzherbert, vicar of Ashbourne, Derbyshire; but on 27 Dec. 1758 he became vicar of Rostherne, Cheshire, by the influence of William Fitzherbert of Tissington, Derbyshire, brother of his former vicar (Ormerod, *Cheshire*, i. 343). In October 1762 he was instituted to the rectory of Carsington, Derbyshire, a preferment he owed to the friendship of the Hon. James Yorke, dean of Lincoln. There he died 25 March 1763.

He published the following translations: 1. 'The Life of Pope Sixtus the Fifth . . . in which is included the state of England, France, Spain, Italy, &c., at that time . . . translated from the Italian of Gregorio Leti, with a preface, prolegomena, notes, and appendix,' fol., London, 1754; another edition, 8vo, Dublin, 1779. 2. 'The History of the Civil Wars of France . . . a new translation from the Italian of Davila (anecdotes relating to the Author, chiefly from the Italian of A. Zeno),' 2 vols. 4to, London, 1758. 3. 'The Works of Nicholas Machiavel . . . newly translated from the originals; illustrated with notes, anecdotes, dissertations, and the life of Machiavel . . . and several new plans on the art of war,' 2 vols. 4to, London, 1762; 2nd edit., corrected, 4 vols. 8vo, London, 1775. To Farneworth was also attributed 'A Short History of the Israelites; with an account of their Manners, Customs, Laws, Polity, and Religion. . . . Translated from the French of Abbé Fleury,' 8vo, London, 1756; but it was only by the kindness of Thomas Bedford [q. v.], second son of Hilkiah Bedford [q. v.], who gave him the translation, in hopes that he might be enabled to raise a few pounds by it, as he was then very poor and the only support of his two sisters. None indeed of his works appear to have been profitable, although his translation of Macchiavelli, which he literally 'hawked round the town, was afterwards in request. On one occasion John Addenbrooke, dean of Lichfield, strongly recommended him to translate Sir John Spelman's 'Life of Alfred' from the Latin into English, and Farneworth was about to begin when Samuel Pegge luckily heard of it, and sent him word that the 'Life of Alfred' was originally written in English and thence translated into Latin. Under the pseudonym of 'Philopyrphagus Ashburniensis' Farneworth contributed a humorous account of Powell, the fire-eater, to the 'Gentleman's Magazine' for February 1755 (xxv. 59–61).

[Nichols's Lit. Anecd. ii. 391–3; Chalmers's Biog. Dict. xiv. 127–8; Watt's Bibl. Brit. i. 357 *i*.] G. G.

FARNHAM, RICHARD (*d.* 1642), fanatic, was a weaver who came from Colchester to Whitechapel about 1636, where he and a fellow-craftsman, John Bull [q. v.], announced that they were prophets inspired with 'the very spirit of God.' They claimed to be 'the two great prophets which should come in the end of the world mentioned in Revelation,' and asserted 'that the plague should not come nigh their dwelling.' Their ravings attracted general attention. In obedience (as he stated) to an obscure scriptural text, Farnham married Elizabeth Addington, whose husband, Thomas, a sailor, was alive at the time, although away from home. By this union Farnham had a large family. In April 1636 he and Bull were arrested on a charge of heresy, and examined on the 16th by the court of high commission. Farnham was committed to Newgate. A pamphlet by 'T. H.' was issued reporting their replies to the interrogations of the commissioners, under the title of 'A True Discourse of the two infamous upstart prophets, Richard Farnham, weaver of Whitechapel, and John Bull, weaver of St. Botolph's, Aldgate,' 1636. Farnham added in an appendix an explicit denial that he claimed to be Christ or Elias, or that he had prophesied a shower of blood, but insisted that he foresaw a long drought, pestilence, and war. On 23 Feb. 1636–7 Farnham was still in Newgate and petitioned Laud for his release. He described himself as 'a prophet of the most High God,' expressed a fear that he had been forgotten by the court of high commission, requested to be brought to trial immediately, and threatened an appeal to the king. On 7 March he wrote a second letter to Laud, demanding permission to return to 'Long Lane, near Whittington's Cat,' where he had resided, although he had now no home, his family was dispersed, and two of his children were 'on the parish.' On 17 March he petitioned the council to protect

him from Laud, who declined to read his letters. Soon afterwards he was taken to Bethlehem Hospital and kept in close confinement. On 26 Jan. 1637–8 the doctors reported to the privy council that he was sane and should have his liberty in the hospital. Meanwhile the husband of Elizabeth Addington—the woman who had feloniously married Farnham—returned home, and charged her with bigamy. She was tried and convicted in August 1638, but was afterwards reprieved, as Farnham was held to be responsible for her crime. The judges, after the gaol delivery at which the woman was indicted, ordered Farnham to be removed from Bethlehem to Bridewell, and there 'to be kept at hard labour.' Late in 1640 he sickened of the plague, and was removed to the house of a friend and disciple named Cortin or Curtain in Rosemary Lane. He died there in January 1641–2. Elizabeth Addington nursed him and reported that, in accordance with his prophecy, he rose from the dead on 8 Jan. 1641–2. Bull died ten days after Farnham, and their followers insisted that they had 'gone in vessels of bulrushes to convert the ten tribes.' Besides the pamphlet mentioned above, two others dealt with Farnham's career: 1. 'A Curb for Sectaries and bold propheciers, by which Richard Farnham the Weaver, Iames Hunt the Farmer, M. Greene the Feltmaker, and all other the like bold Propheciers and Sect Leaders may be bridled,' London, 1641. 2. 'False Prophets Discovered, being a true story of the Lives and Deaths of two weavers, late of Colchester, viz. Richard Farnham and John Bull . . . ,' London, 1641[–2].

[Tracts mentioned above; Cal. State Papers, 1636–7 pp. 459–60, 487–8, 507, 1637–8 pp. 188, 606; Cat. of Prints in Brit. Mus. div. i. pt. i.; and art. Bull, John, *fl.* 1636, supra.] S. L. L.

FARNWORTH, RICHARD (*d.* 1666), quaker, was born in the north of England, and appears to have been a labouring man. In 1651 he attended the quaker yearly meeting at Balby in Yorkshire, where he resided, when he was convinced by the preaching of George Fox, and, joining the Friends, became a minister. For some time he seems to have attached himself to Fox, with whom he visited Swarthmore in 1652. During this year he interrupted a congregation at a church in or near Wakefield, but was permitted to leave without molestation. In 1655 he was put out of a church in Worcester for asking a question of Richard Baxter, who was preaching, and in the same year was imprisoned at Banbury for not raising his hat to the mayor. He was offered his release if he would pay the gaoler's fees, which he refused to do on the ground that his imprisonment was illegal, when he was offered the oath of abjuration, and on his declining to take it was committed to prison for six months. The latter part of his life was spent in ministerial journeys. He died in the parish of St. Thomas Apostle, London, on 29 June 1666, of fever. Sewel says he 'was a man of notable gifts,' and he was certainly one of the most eloquent, patient, and successful of the early quaker ministers. He wrote a very large number of tracts, which enjoyed a wide popularity during his lifetime, but his works have never been collected. The chief are: 1. 'A Discovery of Truth and Falsehood, discovered by the Light of God in the Inward Parts,' &c., 1653. 2. 'The Generall Good, to all People,' &c., 'with God's covenanting with his people,' 1653. 3. 'An Easter Reckoning, or a Free-will Offering,' &c. (part by Thomas Adams), 1653. 4. 'Light Risen out of Darkness Now in these Latter Days,' 1653. 5. 'Truth Cleared of Scandals, or Truth lifting up its Head above Scandals,' &c., 1654. 6. 'The Ranters' Principles,' 1655. 7. 'Witchcraft cast out from the religious seed and Israel of God,' 1655. 8. 'The Brazen serpent lifted up on high,' 1655. 9. 'Antichrist's Man of War, apprehended and encountered withal by a Soulder of the Armie of the Lamb,' &c., 1655. 10. 'The Holy Scriptures from Scandal are cleared,' 1655. 11. 'The Pure Language of the Spirit of Truth.' 12. 'A True Testimony against the Pope's Wages,' &c., 1656. 13. 'Christian Tolleration, or simply and singly to meet upon the Account of Religion, really to Worship,' &c., 1664.

[Sewel's Hist. of the Rise, &c., of the Society of Friends, ed. 1833, i. 119, ii. 338; Besse's Sufferings, i. 564, ii. 60; Wale's Last Testimony of Richard Farnworth, 1667; Fox's Autobiography, ed. 1765, pp. 118, 129, 180; Smith's Cat. of Friends' Books, i. 585–93; Gough's Hist. of the Quakers, i. 285; Tuke's Biographical Memoirs of Society of Friends, vol. ii.] A. C. B.

FARQUHAR, Sir ARTHUR (1772–1843), rear-admiral, a younger son of Robert Farquhar of Newhall, Kincardineshire, entered the navy in 1787 on board the Lowestoft, and, after serving in several other ships, mostly on the home station, and having passed his examination, entered on board an East India Company's ship. He had scarcely, however, arrived in India when news of the war with France led him to enter on board the Hobart sloop, whence he was removed to the flagship, and in April 1798 was promoted to be lieutenant. On his return to England as first lieutenant of the Heroine, he was employed in various ships on the home,

Mediterranean, Baltic, and North Sea stations, until promoted to be commander on 29 April 1802. In January 1804 he was appointed to the Acheron bomb, and on 4 Feb. 1805 being, in company with the Arrow sloop, in charge of convoy, was captured by two large French frigates, after a defence that was rightly pronounced by the court-martial (28 March 1805) to be 'highly meritorious and deserving imitation' [see VINCENT, RICHARD BUDD]. Farquhar was most honourably acquitted, and the president of the court, Sir Richard Bickerton, as he returned his sword, expressed a hope that he might soon be called on to serve in a ship in which he might meet his captor on more equal terms: 'the result of the contest,' he added, 'may be more lucrative to you, but it cannot be more honourable.' A few days later, 8 April, Farquhar was advanced to post rank; he afterwards was presented with a sword, value 100*l.*, by the Patriotic Fund, and by the merchants of Malta with a piece of plate and complimentary letter, 19 Sept. 1808. From 1806 to 1809 he commanded the Ariadne of 20 guns in the Baltic and North Sea, during which time he captured several privateers, French and Danish. From 1809 to 1814 he commanded the Désirée frigate in the North Sea, captured many privateers, gunboats, and armed vessels, and was senior naval officer in the operations in the Weser, the Ems, and the Elbe in 1813, culminating in the capture of Glückstadt on 5 Jan. 1814. For these important services Farquhar was made a knight of the Sword of Sweden, and also of the Hanoverian Guelphic order. In 1815 he was made a C.B., and in September 1817 received the freedom of Aberdeen. From May 1814 to April 1816 he commanded the Liverpool of 40 guns at the Cape of Good Hope, and from 1830 to 1833 the Blanche in the West Indies, with a broad pennant, and for his services there during a revolt of the negroes received a vote of thanks from the House of Assembly of Jamaica, a sword valued at 150*l.*, and a piece of plate from the merchants. On his return home he was knighted. He became a rear-admiral in 1837, but had no further service, and died at his residence in Aberdeenshire on 2 Oct. 1843.

[Marshall's Roy. Nav. Biog. iv. (vol. ii. pt. ii.) 929; Gent. Mag. 1843, vol. cxxii. pt. ii. p. 544.]
J. K. L.

FARQUHAR, GEORGE (1678–1707), dramatist, born at Londonderry in 1678, is said to have been the son of a dean of Armagh, or of a poor clergyman with a living of 150*l.* a year and seven children. There was no dean of Armagh of the name. A John Farquhar was prebendary of Raphoe between 1667 and 1679, and may possibly have been his father. He was educated at Londonderry, and on 17 July 1694 was entered as a sizar in Trinity College, Dublin. The lives are all vague, but he probably preferred the theatre to the lecture-room. A story is told that he was expelled because, on being set to write an exercise upon the miracle of walking on the water, he made a profane jest about 'a man who is born to be hanged.' It is stated by his most authoritative biographer (Thomas Wilkes) that he left college, in 1695, on account of the death of his patron, Bishop Wiseman of Dromore, and became corrector of the press. In any case he took to the Dublin stage and appeared as Othello. He is said to have acted well, though his voice was thin and he suffered from 'stage fright.' While performing Guyomar in Dryden's 'Indian Emperor' he accidentally stabbed a fellow-actor. The man's life was endangered, and Farquhar was so shocked that he gave up acting. Wilkes, whose acquaintance he had made in Dublin, advised him to write a comedy, and gave him ten guineas, with which he went to London, apparently, in 1697 or 1698, in which year Wilkes himself returned to England. His first play, 'Love and a Bottle,' was produced at Drury Lane in 1699 and well received. In 1699, while dining at the Mitre Tavern, in St. James's Market, he heard Anne Oldfield, niece of the hostess, then aged 16, read the 'Scornful Lady' 'behind the bar.' Farquhar's admiration of her performance was reported to Vanbrugh, by whom she was introduced to Rich and engaged as an actress (EGERTON, *Mem. of Anne Oldfield*, p. 77). She was afterwards intimate with Farquhar, and is said to be the 'Penelope' of his letters. In 1700 Farquhar produced the 'Constant Couple.' It is founded upon the 'Adventures of Covent Garden,' in imitation of Scarron's 'City Romance' published in 1699. Leigh Hunt points out that this was written by Farquhar himself, and contains a poem, 'The Lover's Night,' afterwards published in his 'Miscellanies.' The 'Constant Couple' is said to have been acted fifty-three times in London and twenty-three in Dublin. Malone lowers the first number to eighteen or twenty. He adds that Farquhar had three benefits. The great success led to the production of 'Sir Harry Wildair,' a weaker continuation. In 1702 he published 'Love and Business; in a collection of occasionary verse and epistolary prose; not hitherto published. A Discourse likewise upon Comedy, in reference to the English stage.' The same year, according to Wilkes, the Earl of Orrery gave

him a lieutenant's commission. Other accounts place this earlier. He was in Holland, as appears from his letters, in 1700, and, it is generally suggested, on military duty. He was occasionally on service in the country. The 'Recruiting Officer' is dedicated to 'all friends round the Wrekin.' A letter to Bishop Percy, bound up in Haslewood's copy of Jacob's 'Poetical Register' in the British Museum, mentions an old lady who in 1763 remembered to have met him in a recruiting party at Shrewsbury. About 1703 Farquhar married. The story is that a lady fell in love with him, and won him for her husband by professing to be an heiress. It is further stated that upon discovering the trick he never upbraided her, and always treated her with the utmost kindness. In 1704 he visited Dublin and appeared as Sir Harry Wildair at his own benefit. He failed as an actor, but cleared 100*l.* He continued to produce plays, the most successful being the 'Recruiting Officer,' which was performed in 1706, and his 'last and best,' 'The Beaux' Stratagem,' in 1707. In the dedication of the 'Recruiting Officer' he calls the Duke of Ormonde his 'general' and the Earl of Orrery his 'colonel.' He was in difficulties, and the Duke of Ormonde advised him, it is said, to sell his commission in order to pay his debts, promising to give him a captaincy. He acted upon the advice, but the duke failed to fulfil his promise or made delays. Farquhar felt the blow so keenly that he sickened and died in April 1707. It is added that he wrote his last play in six weeks during a 'settled illness.' A letter to his friend Wilkes was found among his papers: 'Dear Bob,—I have not anything to leave thee to perpetuate my memory but two helpless girls. Look upon them sometimes, and think of him that was, to the last moment of his life, thine, George Farquhar.' Wilkes is said to have acknowledged the claim, and to have procured a benefit for each of the daughters when they were of age to be 'put out into the world.' The widow, however, died in great poverty; one of the daughters married a poor tradesman and died soon after; the other was living in poverty, uneducated and ignorant of her father's fame, in 1764. Leigh Hunt says, it does not appear on what authority, that she was a 'maidservant.' Edmund Chaloner, to whom Farquhar dedicated his 'Miscellanies,' is said to have procured a pension of 20*l.* for the daughters. A poem called 'Barcelona,' upon Lord Peterborough's capture of the town, is mentioned in the 'Biographia Britannica,' and the dedication by 'Margaret Farquhar,' the widow, is quoted. There is no copy in the British Museum.

Farquhar describes himself in the 'Miscellanies,' insisting chiefly upon his easy-going and diffident temperament, and asserting that he is habitually melancholy, 'very splenetic, and yet very amorous.' Such self-portraiture is not very trustworthy. As he appears in his work he is the most attractive, as he is the last, of the school generally associated with Congreve: full of real gaiety, and a gentleman in spite of recklessness and an affectation of the fashionable tone of morals. Without the keen wit or the sardonic force of his rivals, he has more genuine high spirits and good nature. The military scenes in the 'Recruiting Officer' are all interesting sketches from life. His comedies are: 1. 'Love and a Bottle,' 1699. 2. 'A Constant Couple,' end of 1699. 3. 'Sir Harry Wildair,' 1701 (published in May 1701). 4. 'The Inconstant, or the Way to win him,' 1702. 5. 'The Twin Rivals,' 17 Dec. 1702. 6. 'The Stage Coach,' farce in one act (with Motteux), 2 Feb. 1704. 7. 'The Recruiting Officer,' 8 April 1706. 8. 'The Beaux' Stratagem,' 8 March 1707.

[Vague and unsatisfactory lives of Farquhar were prefixed to editions of his works in 1728, 1742, and 1772; a more satisfactory life by Thomas Wilkes (a relation of the actor, see Garrick's Corr. ii. 171–2) to the Dublin edition of 1775; see also Memoirs of Wilkes, by Daniel O'Bryan, 1732, and Life of Wilkes (published by Curll), 1733; Chetwood's History of the Stage (1749), pp. 148–51.; Jacob's Poetical Register, i. 98, ii. 294; Egerton's Memoirs of Mrs. Oldfield (1731), pp. 69, 77; Biog. Brit.; Leigh Hunt's life prefixed to Works of Wycherley, Congreve, Farquhar, and Vanbrugh; Genest's History of the Stage; Cibber's Lives of the Poets, iii. 124–137; Ware's Writers of Ireland.] L. S.

FARQUHAR, JOHN (1751–1826), millionaire, was born in 1751 of humble parents at Bilbo, parish of Crimond, Aberdeenshire. In early life he went to India as cadet in the Bombay establishment, but soon after his arrival received a dangerous wound in the hip, which seriously affected his health, and also occasioned a lameness incapacitating him for military service. He moved for the sake of his health to Bengal, and became there a free merchant. In his leisure he amused himself with chemical experiments, and the practical knowledge of chemistry thus acquired accidentally led to the acquisition of a fortune. The gunpowder manufactured at Pultah in the interior having been found unsatisfactory, Farquhar was selected by General (afterwards Marquis) Cornwallis, then governor-general of Bengal, to inquire into the matter and render his assistance. This proved so valuable that he was made

superintendent of the factory, and ultimately became sole contractor to the government. His energy and ability soon acquired for him both wealth and influence, and he won the special confidence and favour of Warren Hastings.

When, after reaching middle life, Farquhar returned to England, he possessed a fortune of about half a million, invested by his banker, Mr. Hoare, in the funds. On landing at Gravesend he is said to have walked to London in order to save coach hire, and arrived at his banker's so covered with dust and so poorly clad that the clerks allowed him to wait in the cash office till Hoare accidentally passed through, and was with some difficulty persuaded to recognise him. Farquhar took up his residence in Upper Baker Street, Portman Square. His sole attendant was an old woman, and the house soon became conspicuous for its neglected appearance. His own apartment is said to have been kept sacred even from her intrusion; but the tradition that neither brush nor broom was ever applied to it is probably an exaggeration. He was often taken for a beggar in the street. At the same time he was princely in charitable contributions. He became a partner in the great agency house of Basset, Farquhar, & Co. in the city, and purchased a share in the famous brewery of Whitbread. His wealth, as it accumulated, was devoted partly to the purchase of estates, but the greater proportion was invested in the funds and allowed to increase. In 1822 he purchased Fonthill Abbey from William Beckford (1749–1844) [q. v.] for 330,000*l.*, and he occasionally resided there until the fall of the tower in December 1825, shortly after which he sold the estate. Though penurious in his personal habits he was fond of attending sales, and was a keen bidder for any object that struck his fancy. Notwithstanding his idiosyncrasies his manners were affable and pleasant. Besides having a special knowledge of chemistry he was an accomplished classical scholar, and also excelled in mathematics and mechanics. His religious beliefs were modified by his strong admiration of the moral system of the Brahmins. He wished to expend 100,000*l.* for the foundation of a college in Aberdeen, with a reservation in regard to religion; but on account of a difficulty about parliamentary sanction the scheme was not carried out. He died suddenly of apoplexy on 6 July 1826. His wealth amounted to about a million and a half, and as he had left no will it was divided among his seven nephews and nieces.

[Gent. Mag. xcii. pt. ii. 291; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, ii. 4–5; Anderson's Scottish Nation.] T. F. H.

FARQUHAR, Sir ROBERT TOWNSEND (1776–1830), politician, second son of Sir Walter Farquhar [q. v.], a well-known physician, was born 14 Oct. 1776. Shortly after attaining his majority he was appointed commercial resident at Amboyna, and after holding this post for several years he was named lieutenant-governor of Pulo Penang. At the peace of Amiens in 1802 he was appointed commissioner for adjusting the British claims in the Moluccas, and for the transference of those islands to the Batavian Republic. In 1807 he published 'Suggestions for Counteracting any Injurious Effects upon the Population of the West India Colonies from the Abolition of the Slave Trade.' The writer formulated a scheme for supplying the demands of the colonies with agricultural labourers, chiefly by the encouragement of the Chinese to extend their migration to the West Indies, the expense to be met either by the wealthy planters or the government. In 1812 Farquhar was appointed governor and commander-in-chief of the island of Mauritius. He drew up a chart of Madagascar and the north-eastern archipelago of Mauritius, and in issuing this chart to the public anticipated the discoveries of a later period by drawing attention to new fields for British trade. He showed the necessity which existed for 'penetrating into the great countries of the Mozambique channel and the east coast of Africa.' During his stay in the Mauritius, Farquhar made determined and successful efforts to grapple with the evils of the slave trade. The traffic was carried on, not by the respectable inhabitants, but by a number of French adventurers, concerned in privateering. Farquhar took vigorous measures to put an end to the traffic, and concluded treaties with Radama, prince of Madagascar, and the Imaum of Muscat. These treaties were scrupulously observed, and the slave trade was eventually suppressed in the Mauritius, though it continued to be carried on in the isle of Bourbon. Farquhar resigned the government of the Mauritius in 1823, and on the voyage home visited Madagascar, to take leave of the chiefs. He was received with great ceremony, and thousands of the natives from the interior brought free-will peace-offerings, as a recognition of the efforts of the ex-governor in behalf of the native population. Upon his return to England, Farquhar was elected to parliament in 1825 for the borough of Newton in Lancashire. In 1826 he was returned for Hythe, and this constituency he continued to represent until his death on 16 March 1830. Farquhar, who was a director of the East India Company, was created a baronet

in 1821. He married in 1809 a daughter of J. Francis-Louis Latour, esq., of Madras, and was succeeded by his son, Walter Minto Farquhar, M.P. for Hertford, who was born 26 Oct. 1809, graduated at Christ Church, Oxford, and died 18 June 1866 (FOSTER, *Alumni Oxon.*)

[Gent. Mag. 1830; Ann. Reg. 1830.]

G. B. S.

FARQUHAR, SIR WALTER (1738–1819), physician, born in October 1738, was son of the Rev. Robert Farquhar, minister of Garioch in Scotland, and descended from Sir Robert Farquhar, knt., provost of Aberdeen in 1646. He was educated first at King's College, Aberdeen, where he remained four years, and took the degree of M.A. Here he also commenced the study of medicine under Dr. Gregory, but left in 1759 for Edinburgh, where, as well as at Glasgow, he continued his medical studies. Without graduating in medicine Farquhar entered the army medical service, being appointed to the 19th regiment, and took part in Lord Howe's expedition against Belle Isle in 1761. His regiment being afterwards stationed for a long time at Gibraltar, he obtained leave of absence, and spent nearly a year and a half in France, attending the hospitals at Paris and elsewhere. For several months he lived with and studied under Claude Nicolas le Cat, a celebrated anatomist and surgeon at Rouen. Farquhar returned to Gibraltar, but considerations of health led him to leave the army and settle in London, where he commenced practice as an apothecary. In this he was very successful, and his practice gradually became that of a physician. After obtaining the degree of M.D. from Aberdeen, 29 Jan. 1796, he was admitted fellow of the College of Physicians of Edinburgh, 3 May 1796, and licentiate of the London College, 30 Sept. in the same year (MUNK, *Coll. of Phys.* 1878, ii. 461). He was created a baronet 1 March 1796, and being shortly afterwards appointed physician in ordinary to the Prince of Wales, he rapidly took a high place in the profession, and had among his patients many persons of rank and influence. In 1813 he partially withdrew from practice, and died on 30 March 1819 in London.

Farquhar was considered a very able and successful physician, while his high personal character won and secured for him many friends, but he is not known to have made any contributions to medical science or literature. His portrait, by H. Raeburn, was engraved by W. Sharp. He married in 1771 Ann, widow of Dr. Harvie, a physician, and daughter of Alexander Stephenson of Barbadoes, by whom he left a family. His second son was Sir Robert Townsend Farquhar [q. v.], governor and commander-in-chief of the Mauritius.

[Authentic Memoirs of Physicians and Surgeons, 2nd ed. 1818; Foster's Baronetage, 1882; Betham's Baronetage.]

J. F. P.

FARQUHARSON, JAMES (1781–1843), scientific writer, son of John Farquharson, excise officer at Coull, Aberdeenshire, was born in that parish in 1781. After attending the parochial school at Coull he proceeded to King's College, Aberdeen, where he graduated M.A. in 1798, and in the same year was appointed schoolmaster of Alford, Aberdeenshire. He soon afterwards commenced his courses as a student of theology, and received license as a preacher. On 17 Sept. 1813 he was ordained minister of Alford. His leisure was devoted to theological and scientific study. As a meteorologist his attainments were of a high order. He was also well skilled in botany, chemistry, zoology, and the kindred branches. Living in a rural parish, he was enabled to give special attention to agriculture. In 1831 he published a learned and ingenious essay, 'On the Form of the Ark of Noah.' This was followed by another treatise in which he gave an account of the animals designated in the Old Testament by the names of Leviathan and Behemoth. In 1838 he published at London 'A New Illustration of the Latter Part of Daniel's Last Vision and Prophecy,' 4to. He also communicated several valuable papers to the 'Philosophical Transactions' of the Royal Society. Of these some are on the aurora borealis, the appearances of which he studied closely for many years. In 1823 he published in the 'Edinburgh Philosophical Journal' a far more accurate description of the aurora than had previously appeared; and in the 'Philosophical Transactions' for 1829 he confirmed his views by new observations—showing that the arrangement and progress of its arches and streamers are exactly definite in relation to the lines of the earth's magnetism, and that there exist such close relations between the streamers and arches as to prove that they are in fact the same phenomenon. He also inferred, from his own observations, that the elevation of the aurora is far less than had been generally supposed, being confined to altitudes not extending far beyond the region of the clouds; and in a paper in the 'Philosophical Transactions' for 1830, besides detailing new proofs of its intimate connection with the magnetic needle, he showed that it was produced by the development of electricity by the condensation of watery vapour. In the volume for 1839

he gave a geometrical measurement of an aurora, one of the first attempted, which made its height less than a mile, and showed its dependency upon the altitude of the clouds. In the volume for 1842 he described an aurora which was situated between himself and lofty 'stratus' clouds. He wrote an elaborate paper on the formation of ice at the bottom of running water in the 'Philosophical Transactions' for 1836. Farquharson explained this phenomenon, already discussed by Arago and others, by the radiation of heat from the bottom of the stream cooling its bed, under certain conditions, more quickly than the water which is flowing over it. To the Royal Society Farquharson also communicated the results of the registers of temperature which he kept for a long period of years. This led him to investigate the origin and progress of currents of colder and warmer air moving over the face of a flat country surrounded by hills, and their effects upon vegetation. One of his papers on this head is that 'On the Nature and Localities of Hoar Frost,' which was published in the 'Transactions' of the Highland and Agricultural Society of Scotland for 1840. These disquisitions recommended their author to the notice of many of the foremost philosophers of the day. On 28 Jan. 1830 he was elected F.R.S. The university of King's College, Aberdeen, conferred upon him the degree of LL.D. on 25 Feb. 1837. The following year he became an honorary member of the Société Française de Statistique Universelle. Among his correspondents were Davies Gilbert, P.R.S., Sir Edward Sabine, Sir William Hooker, Sir David Brewster, and many others. Farquharson also furnished the account of the parish of Alford for the 'New Statistical Account of Scotland' (xii. 485–524). He died on 3 Dec. 1843. By his marriage, on 19 Oct. 1826, to Helen, daughter of Alexander Taylor, he had a family of five sons and a daughter.

[Hew Scott's Fasti Eccl. Scot. vol. iii. pt. ii. pp. 547–8; Aberdeen Journal, 13 Dec. 1843; Gent. Mag. new ser. xxi. 94–5.] G. G.

FARQUHARSON, JOHN (1699–1782), jesuit, born in the valley of Braemar, Aberdeenshire, on 19 April 1699, entered the Society of Jesus at Tournay. He completed his theology at the Scotch College, Douay, in 1729, and in October that year landed at Edinburgh to serve the mission. He was stationed at Strathglass, Inverness-shire, where he acquired a thorough knowledge of the Gaelic language. On 2 Feb. 1735–6 he made profession of the four vows. About 1745 he was taken prisoner while celebrating mass, and conveyed to Edinburgh in his sacerdotal vestments. After enduring many sufferings he was restored to liberty. Subsequently to the suppression of his order he lived principally in the valley of Braemar, where he died on 13 Oct. 1782.

He formed an immense collection of Gaelic poetry. The original folio manuscript in his own handwriting he deposited in 1772 in the Scotch College at Douay. Instead, however, of its being carefully preserved, it was suffered to be thrown aside and to perish. The whole of the poems of Ossian were in this collection, and other compositions not known to Macpherson, or, at least, not published by him.

[Oliver's Jesuit Collections, p. 20; London and Dublin Weekly Orthodox Journal, ii. 285; Foley's Records of English Province of the Society of Jesus, vii. 245; Gordon's Catholic Mission in Scotland, pp. 221, 545.] T. C.

FARR, SAMUEL, M.D. (1741–1795), physician, was born at Taunton, Somersetshire, in 1741. His parents were protestant dissenters. He was educated first at the Warrington Academy, then at Edinburgh, and finally at Leyden University, where he took the degree of M.D. (1765). Returning to his native town he soon acquired an extensive practice as a physician, and displayed not only great professional knowledge and sound judgment, but many attractive social qualities. He was a diligent writer, and published several medical works that were highly esteemed in their day. He died at Upcott, near Taunton, in the house of Mr. John Fisher, on 11 March 1795.

His published works are: 1. 'An Essay on the Medical Virtues of Acids,' London, 1769, 12mo. 2. 'A Philosophical Inquiry into the Nature, Origin, and Extent of Animal Motion, deduced from the principles of reason and analogy,' London, 1771, 8vo. 3. 'Aphorismi de Marasmo ex summis Medicis collecti,' 1772, 12mo. 4. 'Inquiry into the Propriety of Blood-letting in Consumption,' 1775, 8vo; against the practice. 5. 'The History of Epidemics, by Hippocrates, in seven books; translated into English from the Greek, with Notes and Observations,' &c. 6. 'A Preliminary Discourse on the Nature and Cure of Infection,' London, 1781, 4to. 7. 'Elements of Medical Jurisprudence,' London, 1788, 8vo; 2nd edit. 1811, 12mo; a translation from the work of Fascelius, but with considerable additions by the translator. 8. 'On the Use of Cantharides in Dropsical Complaints' (*Memoirs Med.* ii. 132, 1789).

[Munk's Coll. of Phys.; Toulmin's Hist. of Taunton; Watt's Bibl. Brit.; List of Leyden Students; Gent. Mag. 1795, i. 356.] R. H.

FARR, WILLIAM (1807–1883), statistician, was born at Kenley in Shropshire on 30 Nov. 1807. His parents being in humble circumstances he was adopted in infancy by Mr. Joseph Pryce, the benevolent squire of Dorrington, near Shrewsbury, to which his parents had removed. His early education Farr owed chiefly to himself, and as he grew up he assisted Mr. Pryce in managing his affairs. In 1826–8 he studied medicine with Dr. Webster of Shrewsbury, and acted as dresser for Mr. Sutton at the Shrewsbury Infirmary. His benefactor died, aged 90, in November 1828, leaving 500*l.* for his further education. Dr. Webster left him a similar legacy in 1837, together with his library. In 1829 Farr went to Paris to study medicine, remaining there two years; and during this period he was first attracted to the study of hygiene and medical statistics. During a Swiss tour he assembled a crowd of cretins at Montigny and examined their heads carefully, taking the shapes of their heads. Returning to London, Farr studied at University College, and in March 1832 became a licentiate of the Apothecaries' Society, the only qualification he gained by examination. In 1833 he married Miss Langford, a farmer's daughter, of Pool Quay, near Welshpool, and began to practise at 8 Grafton Street, Fitzroy Square. He offered to give lectures on what he called 'hygiology,' but does not appear to have had any success, as the subject was then totally unrecognised by the medical schools or licensing bodies. His article on 'Vital Statistics' in Macculloch's 'Account of the British Empire,' 1837, may be said to have laid the foundation of a new science, to the development of which his subsequent life was devoted. About the same time he lost his wife through consumption, and was selected by Sir James Clarke to revise his book on that disease; and it was through Clarke's influence, added to his own growing reputation, that in 1838 Farr obtained the post of compiler of abstracts in the registrar-general's office at a stipend of 350*l.* per annum, and he gave up medical practice. The first annual report of the registrar-general contains the first of Farr's long series of letters on the causes of death in England. These have been described as 'from first to last marked by the same lucid marshalling of the facts, the same masterly command of all the resources of method and numerical investigation, the same unaffected and vigorous English, breaking out every now and again, when stimulated by a clear view of some wide generalisation, into passages of great eloquence and pure philosophy.' In 1841 Farr was consulted by the census commissioners, but his recommendations were not adopted. He was an assistant commissioner for the censuses of 1851 and 1861, and a commissioner in 1871, and on each occasion his labours greatly contributed to the success of the census, although some of his suggestions were not adopted. He wrote the greater part of the reports on each census. His comments and analyses form in many respects a statistical history of the people. He was very ingenious in discovering useful ends which the returns might serve, and arranging for the due collection of the information required; and his medical knowledge, combined with his skill in calculation and tabulation and his literary ability, made him of unique value in the registrar-general's office. He was not always well advised in holding to his opinions in the teeth of contradictory evidence, and he was somewhat crotchety as to modes of expression. He was also too easily led into supporting schemes of insurance that promised a great deal, with the result of inflicting much pecuniary loss on himself and others. Life tables for insurance purposes and general statistics were two departments of study which engaged much of his attention. He joined the Statistical Society in 1839, and took a prominent part in its proceedings for many years, having been its treasurer from 1855 to 1867, vice-president in 1869 and 1870, and president in 1871 and 1872. In 1847 he received the honorary degree of M.D. from New York. In 1855 he was elected F.R.S. In 1857 he received the honorary D.C.L. from Oxford. In 1880 he was gazetted C.B., and also received the gold medal of the British Medical Association. When Major Graham retired from the office of registrar-general in 1879, it had been generally expected that Farr would be appointed to succeed him. He himself desired to hold the post, if only for a short time, although he would have gained little in stipend, for he had latterly been receiving 1,100*l.* per annum. On the appointment being given to Sir Brydges Henniker, Farr resigned his post. It can scarcely be said that he was best fitted to discharge the administrative duties of the registrar-generalship; he was a student, somewhat forgetful and absent-minded, rather than a man of business talents. Soon after his retirement paralysis of the brain set in; he died of bronchitis on 14 April 1883.

Farr was personally very popular, unselfish, and devoted to his work. At home and in society he was a most lovable character, of simple tastes, delighting in giving pleasure to children. 'None who knew him really well,' says Mr. Humphreys (l. c. p. xxiii), 'will ever forget the almost magnetic effect

of his ever ready, spontaneous, thoroughly hearty, and most musical laugh. Through life his capacity for work, and his complete absorption therein, combined with the rare but invaluable capacity for putting it aside when he left his study, was alike the source of astonishment and admiration among his friends.' His mind was large and open, he was a wide reader, an accomplished linguist, and a genuine lover of the best art and literature. He took a broad and liberal view of all social and political problems.

Farr married as his second wife, in 1842, Miss M. E. Whittall, who died in 1876. By her he had eight children, five of whom survived him, a son, an officer in the royal navy, and four daughters. Before his death a fund of 1,132*l.* had been raised in recognition of his services, and invested for the benefit of his three unmarried daughters; after his death government contributed 400*l.* to the fund, and it was increased to 1,734*l.* A committee of the Statistical Society undertook to publish a selection of Farr's statistical works, with Mr. Noel A. Humphreys as editor. This appeared in 1885, under the title of 'Vital Statistics,' with a portrait of Farr. It is divided into five parts, dealing respectively with population, marriages, births, deaths, life-tables, and miscellaneous subjects, thus constituting a standard statistical work.

Farr contributed many papers to the 'Lancet' from 1835 onward. In the 'British Medical Almanack' there appeared in 1836 a chronological history of medicine to 1453, with many medical and mortality statistics; in the same almanack for 1837 this matter was given in a briefer form, and brought down to 1836. Much of Farr's work was issued in 'Reports of the Registrar-General,' 1839–80. Other of his papers are entitled 'Letters on the Causes of Death in England;' 'Medical Guide to Nice,' 1841; 'The Mortality of Lunatics' ('Journal of Statistical Society'), 1841; 'Influence of Scarcities and of the Prices of Wheat on the Mortality of the People of England' (*ib.*), 1846; 'English Life-tables,' No. 1, 1843, in 'Registrar-General's Fifth Annual Report;' 'English Life-tables,' No. 2, 1853, in 'Twelfth Annual Report;' 'English Life-tables,' No. 3, 1864, published separately under the title, 'Tables of Lifetimes, Annuities, and Premiums, with an Introduction by William Farr;' 'Report on the Mortality from Cholera in England in 1848–9,' 1852; 'On the Construction of Life-tables, illustrated by a new life-table of the healthy districts of England' ('Phil. Trans.,' 1859); 'Reports on the English Mortality Statistics,' 1841–50, 1851–60, 1861–70; 'Memorandum for the Guidance of the Chancellor of the Exchequer in the development of the Post Office Insurance Scheme,' 1865; 'Report on the Cholera Epidemic of 1866.' In addition, the Reports and Proceedings of the British Association, the British Medical Association, and the Social Science Association include many papers by Farr.

[Biographical notice, by F. A. C. Hare, 16 pages, 1883; Biographical sketch, by Noel A. Humphreys, prefixed to Farr's Vital Statistics, 1885; Lancet, 5 May 1883, p. 800; Times, 16, 18, 23 April 1883.] G. T. B.

FARRANT, RICHARD (*fl.* 1564–1580), composer, is said, in the list of composers given in Novello's 'Words of Anthems' (1888), to have been born in 1530, but as no authority is given for the statement it cannot be taken as decisive. He was a gentleman of the Chapel Royal for some time previously to 1564, when he resigned his appointment on becoming organist and master of the choristers at St. George's Chapel, Windsor. This post he held, with a salary of 81*l.* 6*s.* 8*d.* and a 'dwelling-house within the castle, called the Old Commons,' until 1569, when, on 5 Nov., he was reinstated in the Chapel Royal, succeeding Thomas Causton. While at Windsor, on Shrove Tuesday, and again on St. John's day, 1568, he presented a play before the queen, receiving on each occasion 6*l.* 13*s.* 4*d.* Under date 30 Nov. 1580 an entry occurs in the 'Cheque Book' of the chapel, to the effect that Anthony Tod was appointed a gentleman on the death of Richard Farrant. As the same entry is repeated under date 30 Nov. 1581, the value of this testimony is considerably weakened. It is probable that he resigned his post on one of these two dates, and returned, as Hawkins says, to Windsor, where he died in 1585, and was succeeded by Nathaniel Giles [q. v.]

His name is chiefly known in connection with the anthem, 'Lord, for thy tender mercies' sake,' one of the most beautiful compositions of its kind, and a 'single chant,' apparently adapted from the first phrase of the anthem. It is fairly certain, however, from evidence both internal and external, that the authorship cannot be claimed for him. In the part books at Ely Cathedral and Tudway's collection (Harl. MSS. 7337–42) it is attributed to 'Mr. Hilton' (Mr. Oliphant has added the name of Farrant in pencil). The words, which appear first in Lydley's 'Prayers,' are printed in the second edition of Clifford's 'Divine Services and Anthems,' 1664, but with the name of Tallis attached as composer. In 1703 the words again appear in Thomas Wanless's 'Full Anthems and Verse Anthems' (York), with no composer's name. In 1782, in another

book of words printed at York by Mason, the name of Farrant appears, it would seem for the first time in print, though Dean Aldrich, in a copy belonging to him, erased the name of Hilton, and replaced it by that of Farrant. The anthem itself first appeared in print as Farrant's in Page's 'Harmonia Sacra,' 1800. An ingenious theory concerning the origin of the anthem is propounded by the Rev. J. H. Sperling in vol. iii. of the 'Parish Choir' (quoted in *Notes and Queries*, 3rd ser. iii. 273), to the effect that it was composed during the civil war by some musician who did not live to see the Restoration. In the great demand for music which that event brought about it would be copied out anonymously, and subsequently attributed to Farrant. The genuine works of Farrant are as follows: A service (full morning and evening) given by Tudway in A minor, and called 'Farrant's High Service' (it exists also in manuscript at Ely, and in the Peterhouse Library, Cambridge; it is published by Boyce in G minor, 'Cath. Mus.' vol. i.); two anthems, 'Call to Remembrance,' and 'Hide not Thou thy face,' which were usually sung on Maundy Thursday, on the occasion of the distribution of the queen's royal bounty. These are given in vol. ii. of Boyce's collection. The Royal College of Music possesses some odd parts of another morning and evening service in F, and an alto part of a Te Deum and Benedictus is in Addit. MS. 29289. Two other musicians of the name are mentioned, and are supposed to have been related to Farrant. A Daniel Farrant, probably a son, is mentioned in the State Papers of 1607 as receiving 46*l.* per annum as one of the king's musicians for the violins. He is said by Anthony à Wood, Hawkins, and others to have been one of the first to set lessons for the viol 'lyra-way,' after the manner of the old English lute or bandora. Wood (*MS. Notes*, Bodleian) says: 'Dr. Rogers tells me that one Mr. Farrant, an able man, was organist of (qu. Peterboro'?) before the rebellion broke out.' This is probably the John Farrant, or one of the John Farrants, of whom traces are found at various cathedrals. One of that name was organist of Ely in 1567–1572. The name occurs again as that of an organist of Hereford from 22 March 1592 to 24 Dec. 1593, who 'was sconced for railing and contumelious speeches to Mr. Custos in the hall at supper time.' Hawkins says that there were two John Farrants, who were organists at Salisbury and Christ Church, Newgate Street, about 1600. It is by no means impossible that these may be one person of nomadic tendencies. To him, or to one of his namesakes, if the other supposition is preferred, must be ascribed the anthem given by Tudway 'O Lord Almighty,' since by no stretch of imagination could Richard Farrant be described as 'Mr. Farrant who lived in K. Ch. I's time.' The short service in D Dorian, manuscripts of which are extant at Ely Cathedral and Peterhouse, and which is published in 'Ouseley Cathedral Music,' 1853, is by the earlier John Farrant, organist of Ely.

[Cheque Book of the Chapel Royal; Grove's Dict. i. 507; Hawkins's Hist. (1853), p. 465; Wood's MS. Notes in Bodleian, communicated by Mr. W. Barclay Squire; Calendar of State Papers, 1607; Cunningham's Extracts from the Accounts of the Revels at Court, &c. (Shakespeare Soc. 1842), p. xxix; Bull's Christian Prayers and Meditations (Parker Soc. 1842); Clifford's Divine Anthems, &c., 1664; Notes and Queries, 3rd ser. iii. 273, 417; Havergal's Fasti Herefordenses; Bemrose's Chant Book; Imp. Dict. of Univ. Biog.; Brit. Mus. MSS. as above.] J. A. F. M.

FARRAR, JOHN (1802–1884), president of the Wesleyan methodist conference, third and youngest son of the Rev. John Farrar, Wesleyan minister, who died in 1837, was born at Alnwick, Northumberland, 29 July 1802. On the opening of Woodhouse Grove school, Yorkshire, for the education of the sons of ministers, on 12 Jan. 1812 he became one of the first pupils. On leaving school he was employed as a teacher in an academy conducted by Mr. Green at Cottingham, near Hull. In August 1822 he entered the Wesleyan ministry, and spent his four years of probation as second-master in Woodhouse Grove school. He afterwards was resident minister successively at Sheffield, Huddersfield, Macclesfield, and London, until in 1839 he was appointed tutor and governor of Abney House Training College, Stoke Newington, London. In 1843 he became classical tutor at the Wesleyan Theological Institution at Richmond, Surrey, where he spent fourteen years. As governor and chaplain he returned to Woodhouse Grove school in 1858, where under his firm rule the discipline and moral tone of the school were much improved. On the foundation of Headingley College, Leeds, in 1868, he became the first governor, and retained the chair until failing health compelled his retirement in 1876. During his residence here the jubilee of his ministry occurred, when he was presented with an organ for the college, where a marble bust of himself now preserves the memory of his connection with the institution. In 1854 the Wesleyan conference, appreciating his administrative qualities, elected him president of the conference held at Birmingham, and on the occasion of the Burslem conference in

1870 he had the rare honour of being elected president a second time. For three years prior to his first election as president he acted as secretary to the conference, and for eighteen years, between 1858 and 1876, he was continuously chairman of the Leeds district. He lived to take part in the closing scene of Woodhouse Grove school on 13 June 1883, where seventy-two years previously he had entered as a scholar. His life was spent in the active service of the religious body to which he belonged, his conduct was distinguished by judiciousness, his temper was equable, and his manner dignified. He wrote two very useful dictionaries, one dealing with the Bible and its contents, the other referring to ecclesiastical events, books which are still found useful by the scholar and teacher. He died at Headingley, Leeds, on 19 Nov. 1884, and was buried in Abney Park cemetery, Stoke Newington, on 25 Nov. He married the youngest daughter of the Rev. Miles Martindale, a Wesleyan minister. She made him an excellent wife, and was of much help to him in many of the offices which he held. He was the author of the following works: 1. 'The Proper Names of the Bible, their Orthography, Pronunciation, and Signification,' 1839; 2nd edition, 1844. 2. 'A Biblical and Theological Dictionary, illustrative of the Old and New Testament,' 1851. 3. 'An Ecclesiastical Dictionary, explanatory of the History, Antiquities, Heresies, Sects, and Religious Denominations of the Christian Church,' 1853. 4. 'A Manual of Biblical Geography, Descriptive, Physical, and Historical,' 1857. 5. 'A Key to the Pronunciation of the Names of Persons and Places mentioned in the Bible,' 1857.

[Minutes of the Methodist Conference, 1885, pp. 17–19; Slugg's Woodhouse Grove School (1885), pp. 14, 79–84, 135, 257; Illustrated London News, 6 Aug. 1870, p. 149, with portrait; Times, 24 Nov. 1884, p. 8.] G. C. B.

FARRE, ARTHUR (1811–1887), obstetric physician, younger son of Dr. John Richard Farre [q. v.] of Charterhouse Square, London, was born in London on 6 March 1811. He was educated at Charterhouse School and at Caius College, Cambridge. After studying medicine at St. Bartholomew's Hospital, he graduated M.B. at Cambridge in 1833 and M.D. in 1841, and he became a fellow of the Royal College of Physicians in 1843. In 1836–7 he lectured on comparative anatomy at St. Bartholomew's, and from 1838 to 1840 on forensic medicine. In 1841 he succeeded Dr. Robert Fergusson as professor of obstetric medicine at King's College, and physician-accoucheur to King's College Hospital, which offices he held till 1862. At the College of Physicians he was in succession censor, examiner, and councillor, and was Harveian orator in 1872. For twenty-four years (1852–1875) he was examiner in midwifery to the Royal College of Surgeons, resigning with his colleagues Drs. Priestley and Barnes when it was sought to throw the college examination in midwifery open to persons not otherwise qualified in medicine or surgery. This step was decisive against the scheme, for no suitable successors were willing to take the office.

Farre was specially qualified to be a successful fashionable obstetrician, and in this capacity he attended the Princess of Wales and other members of the royal family, and was made physician extraordinary to the queen. His principal contribution to medical literature was his very valuable article on 'The Uterus and its Appendages,' constituting parts 49 and 50 of Todd's 'Cyclopædia of Anatomy and Physiology,' issued in 1858. He contributed numerous papers on microscopy to the 'Royal Microscopical Society's Journal and Transactions,' and was president of the society in 1851–2. An early microscopical paper of his, 'On the Minute Structure of some of the Higher Forms of Polypi' ('Phil. Trans.' 1837), secured his election into the Royal Society in 1839. On the death of Sir C. Locock in 1875, Farre was elected honorary president of the Obstetrical Society of London, to which he gave a valuable collection of pelves and gynæcological casts. Farre died in London on 17 Dec. 1887, and was buried at Kensal Green on 22 Dec. He left no children, and his wife died before him.

[Brit. Med. Journ. 24 Dec. 1887; Times, 20 Dec. 1887.] G. T. B.

FARRE, FREDERIC JOHN (1804–1886), physician, second son of John Richard Farre, M.D. [q. v.], was born in Charterhouse Square, London, on 16 Dec. 1804. He was educated at the Charterhouse, where he was gold medallist in 1821, and captain in 1822. Having obtained a foundation scholarship at St. John's College, Cambridge, he was thirty-second wrangler in 1827. After studying medicine at St. Bartholomew's Hospital, London, he graduated M.A. in 1830, and M.D. in 1837. In 1831 he was appointed lecturer on botany at St. Bartholomew's, and in 1854 lecturer on materia medica, holding the latter office till 1876. On 23 July 1836 he was elected assistant physician to St. Bartholomew's, and in 1854 full physician. From 1843 till his death he was physician to the Royal London Ophthalmic Hospital. He was long intimately connected with the

College of Physicians, having been elected a fellow in 1838, and having held the offices of censor in 1841, 1842, and 1854, lecturer on materia medica 1843–5, councillor 1846–8 and 1866–7, examiner 1861–2 and 1866–7, treasurer 1868–83, and vice-president in 1885. Before he resigned the office of treasurer he presented the college with a copious manuscript history of its proceedings, compiled by himself. He was one of the editors of the first 'British Pharmacopœia,' published by the General Medical Council (1864), and also joined in editing an abridgment of Pereira's 'Materia Medica,' published in 1865; greatly enlarged editions appeared in 1872 and 1874. He also published a paper on the 'Treatment of Acute Pericarditis with Opium' in the 'St. Bartholomew's Hospital Reports' for 1866, which recommends the disuse of the injurious mercurial treatment then in fashion. In 1870 he reached the limit of age allowed to physicians at St. Bartholomew's, and retired from active work, though still attending the College of Physicians. He was a successful lecturer and colloquial teacher, being clear and simple in style, and agreeable in manner. He had considerable private practice for many years in Montague Street, Russell Square. He died in Kensington on 9 Nov. 1886, in his eighty-second year. He married Miss Julia Lewis in 1848, by whom he had two daughters, who survive him.

[Lancet, 1886, ii. 1003; British Medical Journal, 1886, ii. 1001; information from Dr. Norman Moore.] G. T. B.

FARRE, JOHN RICHARD, M.D. (1775–1862), physician, son of Richard John Farre, a medical practitioner, was born on 31 Jan. 1775 in Barbadoes. After school education in the island he studied medicine under his father, and in 1792 came to England and studied medicine for a year at the school then formed by the united hospitals of St. Thomas's and Guy's. At the end of 1793 he became a member of the corporation of surgeons, and went with Mr. Foster, surgeon to Guy's Hospital, to France in Lord Moira's expedition. After the expedition failed he came back to London, and afterwards entered on practice in the island of Barbadoes. In 1800 he returned to England, studied for two years in Edinburgh, and took the degree of M.D. at Aberdeen on 22 Jan. 1806. He became a licentiate of the College of Physicians of London on 31 March 1806, and began practice as a physician. He was one of the founders of the Royal London Ophthalmic Hospital, to which he was physician for fifty years. His house was in Charterhouse Square, and he had two sons who attained distinction in medicine, Dr. Frederic John Farre [q. v.] and Dr. Arthur Farre [q. v.] He edited Dr. Jones's book on 'Arterial and Secondary Hæmorrhage' in 1805, and 'Saunders on Diseases of the Eye' in 1811. He also edited the 'Journal of Morbid Anatomy, Ophthalmic Medicine, and Pharmaceutical Analysis.' He paid close attention to morbid anatomy, and wrote 'The Morbid Anatomy of the Liver,' 4to, London, 1812–15, and 'Pathological Researches on Malformations of the Human Heart,' London, 1814. This valuable work contains an account of nearly all the cases recorded in England up to its date, and of several observed by the author himself. His specimens, with others, illustrative of other parts of morbid anatomy, are preserved in the museum of St. Bartholomew's Hospital, to which they were presented by his sons. His portrait, by Thomas Phillips, R.A., is to be seen in the board-room of the Ophthalmic Hospital in Moorfields, London. He retired from practice in 1856, died on 7 May 1862, and is buried at Kensal Green.

[Munk's Coll. of Phys. iii. 33; a Descriptive Catalogue of the Anatomical and Pathological Museum of St. Bartholomew's Hospital, London, 1884, vol. ii.] N. M.

FARREN, ELIZABETH, Countess of Derby (1759?–1829), actress, was the daughter of George Farren, a surgeon and apothecary in Cork, and his wife, a Miss Wright of Liverpool, variously described as the daughter of a publican and of a brewer. That Farren, who joined a company of strolling players, was a man of some ability is shown by an irreverent quatrain concerning his manager, Shepherd, which was transcribed by John Bernard (*Retrospections*, i. 332). At a very early age Elizabeth Farren, whose christian name was sometimes shortened to Eliza, played at Bath and elsewhere in juvenile parts. In 1774 she was acting with her mother and sisters at Wakefield under Tate Wilkinson's opponent, Whiteley. She played Columbine and sang between the acts of the previous tragedy (*Wandering Patentee*, i. 201). When fifteen years of age she played at Liverpool Rosetta in 'Love in a Village,' and subsequently her great part of Lady Townly. Introduced by Younger, her Liverpool manager, to Colman, she made her first appearance in London at the Haymarket, 9 June 1777, as Miss Hardcastle. She was favourably received, and, after enacting Maria in Murphy's 'Citizen,' Rosetta, and Miss Tittup in Garrick's 'Bon Ton,' she was trusted by Colman, 30 Aug. 1777, with Rosina in the 'Spanish Barber, or the Useless Precaution,' his adaptation from Beaumarchais. She also

spoke the epilogue to the play. On 11 July 1778 she was the original Nancy Lovel in Colman's 'Suicide.' This was a 'breeches' part, to which her figure was unsuited, and she incurred some satire for shapelessness and forfeited the admiration of Charles James Fox. Lady Townly in the 'Provoked Husband' and Lady Fanciful in the 'Provoked Wife' restored her to public favour. On 8 Sept. 1778, as Charlotte Rusport in the 'West Indian,' she made her first appearance at Drury Lane. At this theatre or at the Haymarket, with occasional migrations into the country and with some not very explicable performances, ordinarily for single nights, at Covent Garden, she remained until her retirement from the stage. Hailed as a worthy successor to Mrs. Abington, who left Drury Lane in 1782, she soon took the lead in fine ladies. Berinthia in Sheridan's 'Trip to Scarborough,' Belinda in Murphy's 'All in the Wrong,' Angelica in 'Love for Love,' Elvira in 'Spanish Friar,' Hermione in the 'Winter's Tale,' Olivia in 'Twelfth Night,' Portia, Lydia Languish, Millamant, Statira, Juliet, and Lady Betty Modish are representative of over a hundred characters in which she was received with warmest favour. The parts she 'created' are not especially important. She was Lady Sash in the 'Camp,' assigned to Sheridan, Drury Lane, 15 Oct. 1778; Mrs. Sullen in Colman's 'Separate Maintenance,' Drury Lane, 31 Aug. 1779; Cecilia in Miss Lee's 'Chapter of Accidents,' Haymarket, 5 Aug. 1780; Almeida in Pratt's 'Fair Circassian,' 27 Nov. 1781; and enacted the heroines of various comedies and dramas of Mrs. Cowley, Mrs. Inchbald, General Burgoyne [q. v.], Miles Peter Andrews, and of other writers. The last original part she played was the heroine of Holcroft's 'Force of Ridicule,' 6 Dec. 1796, a piece which was damned the first night and remains unprinted. On her last appearance, 8 April 1797, she played Lady Teazle. Great interest attended her final performance, at the close of which Wroughton recited some not very brilliant lines of farewell. A large audience was attracted, and Miss Farren, after speaking the farewell lines of her part, burst into a passion of tears. On 1 May following she married Edward, twelfth earl of Derby, whose first wife had died on 14 March previous. In the many scandalous productions of her day, though much satire is expended on the origin of Miss Farren, no imputation is cast upon her fair fame. She had a short sentimental attachment to John Palmer and was admired and followed by Fox. Lord Derby treated her with much respect, introducing her to his female friends and obtaining her the patronage of the Duke of Richmond, at whose house in Whitehall she presided over a series of amateur performances. In distinction of manner and refinement of bearing she appears to have had no rival except Mrs. Abington, against whom she was often pitted. She had a figure slight, above the middle height, and suited to the disposition of drapery, in which she was happy; her face was expressive and animated, she had a blue eye and a winning smile, and a voice that was cultivated rather than sweet. In sentiment she was less happy than in vivacity, and the serious portions of the screen scene in the 'School for Scandal' were held inferior to the other portions of an impersonation that won the praises of the best judges. Hazlitt speaks of 'Miss Farren, with her fine-lady airs and graces, with that elegant turn of her head and motion of her fan and tripping of her tongue' (*Criticisms and Dramatic Essays*, 1851, p. 49). Richard Cumberland (*Memoirs*, ii. 236) mentions her style as 'exquisite.' George Colman the younger (*Random Recollections*, i. 251) says of 'the lovely and accomplished Miss Farren' that 'no person ever more successfully performed the elegant levities of Lady Townly.' Tate Wilkinson credits her with 'infinite merit' (*Wandering Patentee*, iii. 42). Boaden (*Life of Siddons*, ii. 318) says that after her retirement comedy degenerated into farce. Walpole spoke of her as the most perfect actress he had ever seen, and Mrs. Siddons, on the day of Miss Farren's marriage, condescended to speak at Drury Lane some lines concerning the loss of 'our comic muse.' Lady Derby died on 23 April 1829 at Knowsley Park, Lancashire. Lord Derby, her husband, survived her till 21 Oct. 1834. By him she had a son and two daughters. A portrait of Miss Farren is in the Mathews collection in the Garrick Club. The portrait of her by Sir Thomas Lawrence has been often engraved. Her sister Margaret, afterwards Mrs. Knight, was a competent actress.

[Works cited; Memoirs of the Present Countess of Derby, late Miss Farren, by Petronius Arbiter, esq., London, 4to, n.d. (1797); The Testimony of Truth to Exalted Merit, or a Biographical Sketch of the Countess of Derby, London, 4to, 1797 (a reply to the preceding); Genest's Account of the English Stage; Monthly Mirror, April 1797; Thespian Dictionary; Tea-Table Talk, by Mrs. Mathews, 1857.] J. K.

FARREN, HENRY (1826?–1860), actor, eldest son of William Farren [q. v.], is believed to have made his first appearance in London at the Haymarket, playing Charles Surface to the Sir Peter Teazle of his father. The date of this is not ascertained, but it was probably about 1847. In the October

of that year he played at that house in a comedietta entitled 'My Wife! What Wife?' and was declared by the 'Theatrical Times' to be 'the facsimile of his father.' On 18 Nov. 1847 he was Arthur Courtnay in a comedy by Sullivan entitled 'Family Pride,' in which his father was Doctor Dodge. A year previously Henry Farren appears in provincial records. He was in June 1846 a member of the company at the Theatre Royal, Birmingham, and in August of the same year he played at the Theatre Royal, Manchester, Mercutio to the Romeo of G. V. Brooke, Charles Plastic in 'Town and Country,' and Charles Surface to his father's Sir Peter. On 8 Feb. 1847 he was at Nottingham. When William Farren quitted the Haymarket to assume the management of the Strand and the Olympic theatres he was accompanied by Henry Farren, who played leading parts in comedy without attracting much recognition. At the Olympic he was in November 1850 the original Fontaine in Dr. Westland Marston's 'Philip of France and Marie de Méranie,' played June 1851 in the 'Ladies' Battle' (an adaptation of Scribe's 'Bataille de Dames'), and in October was Claude Melnotte in the 'Lady of Lyons,' Miss Laura Keene making her first appearance as Pauline. He was for a short time manager of the Brighton theatre. After his father's retirement in 1855 he went to America and made as Claude Melnotte his first appearance at the Broadway Theatre, New York, without creating a very strong impression. He then went starring in the country, finally settling down as manager of the theatre at St. Louis, where he died. He left a second wife, whom he married shortly before his death. His daughter Florence acted at the Victoria and Gaiety theatres before she married Mr. Edward Wroughton. Another daughter, Ellen, is a well-known and popular actress in burlesque.

[New York Weekly Herald, quoted in Gent. Mag. for March 1860; Tallis's Dramatic Magazine; Theatrical Times, 1846–7; Era Almanack, various years.] J. K.

FARREN, WILLIAM (1786–1861), actor, was born 13 May 1786. His father, William Farren, who then lived in Gower Street, London, had been a tradesman and became an actor of some reputation, chiefly in tragedy. On 8 May 1777 he was the original Careless in the 'School for Scandal' at Drury Lane. On 27 Sept. 1784 he appeared as Othello at Covent Garden, where he remained until his death in 1795. On 13 May 1795 a performance was given for the benefit of his widow. The younger William Farren was educated under Dr. Barrow at the school in Soho Square. Inheriting from his father a sum of 8,000*l.* he was able to gratify a taste for the stage. He first appeared at the Theatre Royal, Plymouth, then under the management of his brother Percy, near 1806, as Sir Archy MacSarcasm in 'Love à la Mode.' Thence he proceeded to Dublin. He bade farewell to Dublin, whither he more than once returned, 19 Aug. 1818, and on 10 Sept. 1818, as William Farren from Dublin, he made at Covent Garden, as Sir Peter Teazle, his first appearance on the London stage. Sir Anthony Absolute, Lovegold in the 'Miser,' Sir Fretful Plagiary in the 'Critic,' Sir Andrew Aguecheek, and many other parts were played in his first season, in the course of which he appeared eighty-seven times. At Covent Garden Farren remained until the close of the season of 1827–8. A summer engagement at the Haymarket began 17 June 1824 with Sir Peter Teazle, and continued for some years. At this house he had already appeared for a single occasion, 23 Aug. 1820, as Sir Anthony Absolute. At one or other theatre he played a great variety of comic characters. He also made such curious experiments as appearing as Meg Merrilies, and once even as Miss Harlow in the 'Old Maid.' Once also, in Birmingham, he made an unfortunate appearance as Shylock. His original characters during this time were principally in forgotten pieces of Dimond, Kenney, Lunn, Hyde, Morton, and Planché. His first appearance at Drury Lane, 16 Oct. 1828, as Sir Peter Teazle, resulted in an action against him by the Covent Garden management. He remained at Drury Lane until the season of 1836–7, playing a wider range of parts, as is shown by his assumption of Cantwell in the 'Hypocrite,' Sir Francis Gripe in the 'Busybody,' Polonius, Kent in 'King Lear,' Casca in 'Julius Cæsar,' &c. In 1837 he returned to Covent Garden, which he quitted a few years later to join Benjamin Webster as stage-manager at the Haymarket. On 31 May 1842 he played there Don Manuel in 'She would and she would not,' and on 11 July 1842 he 'created' an original part, Peter Britton in 'Peter and Paul,' a two-act comedy. On 24 Oct. 1843, at the close of his performance of Old Parr in Mark Lemon's piece of that name, he had on the stage an attack of paralysis, which deprived him of the use of one side. After some months' rest he recovered, and the following year he resumed his place at the Haymarket. From this time his articulation became indistinct and his acting generally impaired, without, however, greatly interfering with his popularity. After ten years

at the Haymarket he became manager first of the Strand Theatre, and subsequently of the Olympic. The latter house he opened 2 Sept. 1850 with the 'Daughter of the Stars,' a drama, and a burlesque entitled 'The Princesses in the Tower.' His lesseeship terminated 22 Sept. 1853. He won in his later years much popularity as Grandfather Whitehead, a kind-hearted septuagenarian; as Squire Broadlands, an old English gentleman; Nicholas Flam, a lawyer; and other characters. On 16 July 1855 Farren, whose health had collapsed, took at the Haymarket his leave of the public in a scene from the 'Clandestine Marriage,' which formed part of a programme for his benefit, in which appear the names of the principal English actors. On 24 Sept. 1861 he died at his house, 23 Brompton Square. Farren in his later years was the best representative of the present century of old men. A hard wood at first, Farren took ultimately a high polish. An article in the 'New Monthly Magazine,' 1 Oct. 1824 (probably by Talfourd), speaks of his range as narrow and disparages his efforts to play the characters of Terry and Dowton. His Admiral Franklyn the writer declares to be 'only a testy old man.' The Miser 'he played like an animated mummy.' His Lord Ogleby made, however, 'amends for all.' So early as 1820 Hazlitt detected the excellence of Farren's old men: 'He plays the old gentleman, the antiquated beau of the last age, very much after the fashion that we remember to have seen him in our younger days, and that is quite a singular excellence in this' (*Dramatic Essays*, ed. 1851, p. 125). When, in later years, his voice grew feeble and his step uncertain, he remained unrivalled in his line, and his Sir Peter Teazle, his Grandfather Whitehead, his Sir Harcourt Courtly in 'London Assurance,' and other similar characters remained to the last unequalled performances. Among his fellow-actors he was known as the 'Cock-salmon,' in consequence of his having answered to Bunn, who remonstrated against his demands, 'If there's only one cock-salmon in the market you must pay the price for it. I am the cock-salmon.' He seems to have been reserved in his habits, unsocial, intellectually dull, and careful in pecuniary expenditure.

Farren married early in life. In January 1856 he married, after the death of her husband, Mrs. Faucit (*d.* June 1857), an able actress at Covent Garden Theatre. He left two sons, both known actors, Henry Farren [q. v.], whose daughter Ellen is still on the stage, and William Farren, who plays his father's line of characters, and has also a son on the stage. His elder brother, Percy Farren, actor or manager at Plymouth, Weymouth, Dublin, at the Haymarket, and at the ill-starred Brunswick Theatre, London, was also an actor of merit.

A portrait by De Wilde of William Farren as Lord Ogleby is in the Mathews collection in the Garrick Club. The same collection has a portrait of his father as Orestes, also by De Wilde.

[Genest's Account of the English Stage; Oxberry's Dramatic Biography; Biography of the British Stage; Theatrical Observer, Dublin, 1821 et seq.; Theatrical Times, 1846 et seq.; Vandenhoff's Dramatic Reminiscences; A Full and Accurate Account of the Destruction of the Brunswick Theatre, with the statements of the Rev. G. C. Smith and Messrs. William and Percy Farren, 1828; Morley's Journal of a London Playgoer; New Monthly Mag. passim; Dramatic and Musical Review, passim; Era newspaper, September and October 1861; Gent. Mag. November 1861; Macready's Reminiscences, by Sir Frederick Pollock; Cole's Life of Charles Kean; other works cited.] J. K.

FARRIER, ROBERT (1796-1879), painter, was born in 1796 at Chelsea, and resided in that locality during the whole of his life. He was first placed for instruction under an engraver, but subsequently began to earn a living by painting portraits in miniature, and became a student at the Royal Academy. He first exhibited at the Royal Academy in 1818, sending some miniature portraits, and in 1819 exhibited the first of a series of pictures in a slightly humorous vein, depicting domestic subjects, and especially scenes from schoolboy life. These were popular, and a number of them were engraved. The first which attracted notice was 'The Schoolboy—"He whistled loud to keep his courage up" (Blair's Grave)—' exhibited at the Royal Academy in 1824, and engraved by J. Romney. Romney also engraved 'Sunday Morning—The Toilet' (R.A. 1825), 'Sunday Evening,' and 'The Declaration.' Other pictures by Farrier were engraved, viz. by Mrs. W. H. Simmons, 'The Loiterer;' by C. Rolls, 'Hesitation;' by E. Portbury, 'Minnie O'Donnell's Toilet;' by William Ward, junr., 'The Mischievous Boy;' by Thomas Fairland (lithograph), 'The Village Champion;' by William Fairland (lithograph), 'The Culprit Detected.' Farrier occasionally travelled, but continued to reside in Chelsea, where he died in 1879. One of his pictures, 'The Parting,' was presented after his death to the South Kensington Museum. His sister, Charlotte Farrier, was also an artist, and had a large practice as a miniature-painter, being a frequent exhibitor at the Royal Academy.

[Seubert's Künstler-Lexikon; Graves's Dict. of Artists, 1760–1880; Royal Academy Catalogues.] L. C.

FARRINGTON, Sir ANTHONY (1742–1823), baronet, general, colonel-commandant first battalion royal artillery, was son of Charles Farrington, who entered the artillery as a matross in 1733, was wounded at the battle of Val in 1747, and died at Woolwich as lieutenant-colonel commandant of the royal invalid artillery 23 Feb. 1782. Anthony was born 6 Feb. 1742, entered the Royal Military Academy, Woolwich, as a cadet 3 March 1754, was appointed a lieutenant fireworker 29 Oct. 1755, and became second lieutenant 1756, first lieutenant 1757, captain-lieutenant 1759, captain 1764, major March 1782, lieutenant-colonel December 1782, colonel 1791, major-general 1795, lieutenant-general 1802, general 1812. He served at Gibraltar in 1759–63, and at New York and elsewhere in America 1764–8. Returning to New York in 1773, he continued to serve in America until May 1783. He was at Boston in 1774–1776, and was present at Bunker's Hill, Brooklyn, Long Island, White Plains, Brandywine, and other early engagements during the war of Independence. He commanded the artillery at Plymouth in 1788–9, at Gibraltar in 1790–1, was commandant at Woolwich from 3 April 1794 to 27 May 1797, and commanded the artillery of the expedition to North Holland, under the Duke of York, in September 1799. Some curious details of the latter are given in Duncan's 'Hist. Roy. Artillery,' ii. 90–101. Farrington was appointed commandant of the field-train department in 1802, and in 1805 president of a select committee of artillery officers. In 1812 he was appointed inspector-general of artillery with the rank and style of director of the field-train department of the ordnance. On 3 Oct. 1818 Farrington was created a baronet in recognition of his long and meritorious services. On 14 June 1820 the university of Oxford conferred on him the honorary degree of D.C.L. After sixty-eight years of military service, retaining his mental vigour to the last, Farrington died on 3 Nov. 1823, at his residence at Blackheath.

He married on 9 March 1766 Elizabeth, daughter of Alexander Colden of New York, by whom he had two sons and three daughters. His eldest child, Charles Colden Farrington, born in 1770, died a captain in the 33rd foot in 1796. He was married, and left issue a son, Charles Henry Farrington, who became a captain in the 31st foot, and succeeded to the baronetcy on the death of his grandfather.

[Foster's Baronetage; Kane's List of Officers Roy. Art. (rev. ed., Woolwich, 1869); Duncan's Hist. Roy Art.; Minutes Roy. Art. Institution, xiv. 303; Gent. Mag. xciii. (ii.) 639.] H. M. C.

FARRINGTON, Sir WILLIAM (*fl.* 1412), soldier and diplomatist, of a well-known Lancashire family, was knighted by the Duke of Lancaster before the battle of Nájera, 1366. During the decline of the English power in Aquitaine he there held several important military commands. He made an unsuccessful attempt to come to the assistance of the Earl of Pembroke in the sea-fight at La Rochelle. Having become governor at Saintes, he was in the fight at Soubise, where he narrowly escaped being made prisoner. Being obliged to abandon Saintes, he joined the forces under the command of Sir Thomas Felton, who went to relieve the town of Thouars, then besieged by the French. He subsequently joined the Duke of Buckingham, and distinguished himself during the campaign by several feats of arms. In 1376 he was named one of the guardians of the truce concluded with the French. The son of the Count Denia, one of the prisoners taken at the battle of Nájera, having managed to escape, Farrington was imprisoned with others in the Tower, as being therein guilty of negligence, and released by request of Henry Percy, earl of Northumberland, 1377. In 1381 he was charged by royal order to assist at a duel in the Scotch marches, fought between Sir John Chatto, a Scotch knight, and Sir William Badby. He seems to have taken part in the crusade led by the Bishop of Norwich to assert the supremacy of Pope Urban over Clement, both of whom were claimants to the papal chair at this period. According to Rymer he was obliged to pay into the treasury a fine of fourteen hundred francs in gold for having taken part in the quarrel. He was sent on a mission to Philip van Arteveld in Flanders. Having stopped at Calais, he there received and brought to England the news of the battle of Rossebeke, 1382, fought between the French and the Flemings, led by Van Arteveld, in which the latter were defeated and their leader slain. He was at the battle of Dunkirk, and was besieged in Bourbourg. He was also with the Duke of Lancaster in Galicia. He was sent by Richard II on a special mission to Portugal, and his name is mentioned in the charter of 4 June 1390 among the principal personages then at the Portuguese court. He was also sent by Henry IV, shortly after his accession, on a mission to Paris, where he was not very favourably received. In 1403 Henry IV gave him the command of the

castle of Fronsac, on the Dordogne, near Livourne. In terms of a royal edict dated 19 Oct. 1404 he was charged with the direction of all the sea traffic between England and the neighbourhood of Bordeaux. His duty was to see that all English ships engaged in trading between the two countries were duly despatched with their crews. In 1409 the exercise of these functions led him into a dispute with Jean Bordin, chancellor of Guyenne. In 1412 he was commander of the castle of Bordeaux.

[Froissart, ed. Luce; Rymer; Gascon Rolls, 4 Hen. IV, membr. 3, 9; 11 Hen. IV, membr. 15; 4 Hen. V, membr. 9.] J. G. F.

FARROW, JOSEPH (1652?–1692), nonconformist divine, was born at Boston, Lincolnshire, of 'religious parents,' and educated at the grammar school of that town. He was afterwards entered at Magdalene College, Cambridge, as a member of which he proceeded M.A. On quitting the university he became private tutor in a family at Louth, Lincolnshire, for some years, during which time he refused the mastership of the newly erected free school at Brigg in the same county. He was episcopally ordained, and, after he had been successively chaplain to Lady Hussey of Caythorpe, Lincolnshire, and to Sir Richard Earle of Stragglethorpe, Lincolnshire, he returned to Boston and was curate there to Dr. Obadiah Howe until Howe's death in February 1683. He supplied Howe's place until the arrival of a new vicar. From Boston he removed into the family of Sir William Ellys at Nocton, Lincolnshire, where he continued chaplain until his death. Among his friends he numbered Edward Fowler, afterwards bishop of Gloucester, John Locke, and Thomas Burnet, master of the Charterhouse. He died unmarried at Newark-upon-Trent, Nottinghamshire, on 22 July 1692, aged about forty, and was buried in the chancel of the church. As he was never beneficed, he escaped the penalty of his nonconformity. Calamy, who observes that 'he was not ejected in 1662,' forgetting that Farrow could not then have been more than ten years old, gives him a wonderful character for learning, probity, and sanctity of life. He had, it seems, 'a political head, and would give surprizing conjectures about public affairs, by which he foretold the several steps of the glorious Revolution.' Calamy mentions as his works 'several sets of Sermons,' which were 'thought not much inferior to those of the most celebrated preachers of the age.' He also left some 'valuable manuscripts.'

[Calamy's Nonconf. Memorial, ed. Palmer, 1802, ii. 443–4.] G. G.

FASTOLF, SIR JOHN (1378?–1459), warrior and landowner, belonged to an ancient Norfolk family originally seated at Great Yarmouth, where many of the name had been bailiffs from the time of Edward I. A Hugo Fastolf was sheriff of Norfolk in 1390. Sir John's father, John Fastolf, son of Alexander Fastolf, inherited the manors of Caister and Reedham, to which he added by purchase much property in the same county. His mother, daughter of Nicholas Park, esq., and widow of Sir Richard Mortimer of Attleborough, Norfolk, married a third husband named Farwell after John Fastolf's death, and died 2 May 1406, being buried at Attleborough. Fuller's statement that Fastolf was trained in the house of John, duke of Bedford, is erroneous. Blomefield asserted that he was at one time page to Thomas Mowbray, duke of Norfolk, before the duke's banishment, 13 Oct. 1398. A little later he was in the service of Thomas of Lancaster, afterwards duke of Clarence, Henry IV's second son, who became lord deputy of Ireland in 1401. We know that Fastolf was in Ireland with Clarence in 1405 and 1406 (WILL. OF WORCESTER, *Annals*). On the feast of St. Hilary 1408 he married, in Ireland, Milicent, daughter of Robert, third lord Tibetot, and widow of Sir Stephen Scrope. The lady owned the estate of Castle Combe in Wiltshire, and other land in Yorkshire. Fastolf settled on her 100*l.* a year for her own use, but seems to have turned his wife's property to his own account, to the injury of her son and heir by her first husband, Stephen Scrope. Caxton, in his 'Tully of Old Age,' says that Fastolf exercised 'the wars in the royaume of France and other countries by forty years enduring.' It is therefore probable that Fastolf was engaged in foreign warfare before Henry IV's death in 1413. In that year he was entrusted by Henry V with the custody of the castle of Veires in Gascony, then in English hands. In June 1415 he undertook to serve the king in France with ten men-of-arms and thirty archers. After the capture of Harfleur, Thomas Beaufort, duke of Exeter, and Fastolf were constituted governors of the city, with a garrison of about two thousand men. Fastolf distinguished himself at the battle of Agincourt, in the raid on Rouen, in the relief of Harfleur when besieged by the constable of France, at the taking of Caen, and at the siege of Rouen in 1417. In the last year he was made governor of Condé-sur-Noireau; before 29 Jan. 1417–18 was knighted, and received a grant of Frileuse, near Harfleur; in 1418 he seized the castle of Bec Crespin, and in 1420 became governor of the Bastille (*Norfolk Archæology*, vi. 125–31; *Archæologia*, xliv. 12). His

activity was not lessened on the death of Henry V. In January 1422 he was grand master of the household of Bedford, the regent of France, and seneschal of Normandy. He played a conspicuous part in the recapture of Meulan, which he had helped to capture two years before, although the French had since recaptured it. In 1423 he was constituted lieutenant for the king and regent in Normandy, and governor of Anjou and Maine. In the same year he seized Pacy and Coursay, and captured Guillaume Reymond, governor of the former city. The honour of a banneret was conferred on him. At the battle of Verneuil (1424) he took prisoner John II, duke of Alençon, son of the duke who was slain at Agincourt. But Alençon was ransomed three years later, and Fastolf complained that he was deprived of his proper share of the money. It was largely owing to Fastolf's efforts that in the following year the subjection of Maine was completed. On 15 July 1425 he met Salisbury under the walls of Mons. On 2 Aug. the fortress surrendered, and Fastolf was made lieutenant of the town under the Earl of Suffolk (10 Aug. 1425). In September 1425 he took the castle of Silly-Guillem, 'from which he was dignified with the title of baron.' In February 1426 he was installed, while still in France, knight of the Garter. Sir Henry Inghouse and Sir William Breton acted as his deputies at the ceremony. But in the same year John, lord Talbot, superseded him as governor of Anjou and Maine. The supersession caused Fastolf much irritation. On 27 Nov. Bedford and Fastolf signed indentures, pledging the latter to continue in the duke's service (STEVENSON, ii. 44–5). In 1428 he spent some time in England.

During the season of Lent 1429 Fastolf performed his chief exploit. Orleans was under siege by the English, and their camp was in great need of provisions. Fastolf was directed to bring in supplies. He reached Paris safely, and returned with the necessary stores, but when approaching the camp outside Orleans was attacked at Rouvray by a French army under the Comte de Clermont far exceeding his own in number (12 Feb.) His victory was, however, complete. For purposes of defence he used the barrels of herrings which he was convoying, whence the battle obtained its popular name, 'the Battle of the Herrings.' But after Joan of Arc's successes Fastolf was unable to resist the proposal to raise the siege of Orleans (8 May). The tide had turned against the English, and the French under their new leader were pushing their victories home. Beaugenci was in danger of falling before Joan of Arc's forces. They had laid siege to it, and the arrival of two English companies led by Talbot and Fastolf did not avert its fall. The English generals marched towards Paris, but Joan ordered a pursuit. On 18 June 1429 the French came up with the English army at Patay. Talbot behaved with foolhardy courage. A manœuvre on the part of Fastolf was misunderstood by his own men; panic seized them, and Fastolf's endeavour to recall them to their senses proved ineffectual. It was only when the day was irretrievably lost and his life was in immediate danger that he beat a retreat. Talbot with Lord Hungerford and others was taken prisoner. This is the version of the engagement given by an eye-witness, Jean de Wavrin (JEAN DE WAVRIN, *Chroniques Anchiennes*, ed. Dupont, i. 279–94, Société de l'Histoire de France). According to Monstrelet, Fastolf behaved with much cowardice in running away, and by way of defending his action recommended at a council of war held soon after the battle a temporary abstention from hostilities till further succours arrived from England. Talbot and Bedford are reported to have received this suggestion with much displeasure, and Fastolf, we are told, was not only reprimanded by the Duke of Bedford, but degraded from the order of the Garter (MONSTRELET, ed. Douët-D'Arcq, iv. 329 et seq., Soc. de l'Hist. de France; BASIN, *Hist. des Règnes de Charles VII et Louis XI*, ed. Quicherat, i. 74, Soc. de l'Hist. de France; VALLET DE VIRIVILLE, *Hist. de Charles VII*, 1863, ii. 84 et seq.) Anstis, the historian of the order of the Garter, doubts whether it would have been in the duke's power to subject Fastolf to this indignity. Monstrelet's damaging imputation has been adopted by the later English chroniclers. In the 'First Part of Henry VI,' printed in Shakespeare's works, Fastolf is portrayed as a contemptible craven in the presence of Joan of Arc's forces, and is publicly stripped of his Garter by Lord Talbot (act iii. 2, 104–9; act iv. 1, 9–47). Monstrelet admits that Fastolf was quickly restored to his honours, 'though against the mind of Lord Talbot.' There can be no doubt that Fastolf was employed after the battle of Patay in as responsible offices as before. Monstrelet's story when compared with Wavrin's account of Fastolf's conduct resolves itself into the statement that at Talbot's request Bedford held an inquiry into a charge of cowardice brought against Fastolf after Patay, and came to the conclusion that the accusation was unfounded.

In 1430 Fastolf became lieutenant of Caen; in 1431 he raised the siege of Vaudemont, taking prisoner the Duc de Bar, and in 1432 was nominated English ambassador to the council of Basle, after a visit to England. He

does not seem to have attended the council, but assisted the Duc de Bretagne, then engaged in war with the Duc d'Alençon. He was in England early in 1433, when he constituted one John Fastolf of Oulton, Suffolk, his general attorney. Once again in the following year he was in the train of the Duke of Bedford in France, when he acted as one of the negotiators of the peace of Arras. In September 1435 Fastolf drew up a report on the recent management of the war, in which he advocated its continuance, but deprecated the policy of long sieges (STEVENSON, ii. 578–85). Bedford died on 14 Sept. 1435, and Fastolf was one of the executors of his will. From 1436 to 1440 he continued in Normandy, but in 1440 he returned home, and withdrew from military service. In 1441 Richard, duke of York, Bedford's successor, awarded Fastolf an annuity of 20*l.* 'pro notabili et laudabili servicio ac bono consilio.' He was summoned to the privy council, but his advice was not frequently sought. That he was not popular with the lower orders is shown by the threats of Jack Cade in 1450. When the rebel leader was encamped at Blackheath Fastolf sent his servant, John Payn, to ascertain his plans. Payn's identity was discovered, and his master was denounced as the greatest traitor in England or France, who had diminished all the garrisons of Normandy, Le Mons, and Maine, and was responsible for the loss of the king's French inheritance. It was also stated that Fastolf had garrisoned his house at Southwark with old soldiers from Normandy to resist Cade's progress. Under certain conditions Payn was allowed to leave Cade's camp to warn Fastolf of the rebels' approach, and the knight deemed it wise to retire to the Tower of London. After Cade's rising was suppressed, Payn was imprisoned in the Marshalsea by Queen Margaret, and vain attempts were made to lead him to charge his master with treason.

Besides his property in Suffolk and in Norfolk, where he had fine houses both at Norwich and Yarmouth, Fastolf had a residence at Southwark, and his wife's property at Castle Combe, Wiltshire, was largely under his control. He seems in the early days of his retirement to have chiefly spent his time at Southwark, where he maintained a large establishment. In 1404 his mother had surrendered to him her manors of Caister and Repps, and as early as Henry V's reign he is said to have obtained a license for fortifying a dwelling at Caister, his birthplace. Before 1446 he had begun to build there a great castle, the foundation of which covered more than five acres. The building operations were still in progress in 1453. In 1443 he had obtained a license from the crown to keep six ships in his service, and these were afterwards employed in carrying building materials to Yarmouth for the castle. In addition to public rooms, chapel, and offices, there were twenty-six separate apartments. Before the close of 1454 the castle was completed, and there Fastolf lived until his death, five years later, only paying one visit to London during that period.

Fastolf's life in Norfolk is fully described in the 'Paston Letters.' John Paston, the author of the greater part of that valuable correspondence, was Fastolf's neighbour and intimate friend. Margaret Paston, John's wife, seems to have been a distant relative (*Letters*, i. 248). Paston came into possession of many of the knight's private papers at his death, and these have been preserved with his own letters. Fastolf shows himself in these papers a grasping man of business. 'Every sentence in them refers to lawsuits and title-deeds, extortions and injuries received from others, forged processes affecting property, writs of one kind or another to be issued against his adversaries, and libels uttered against himself' (*ib.* p. lxxxvi). His knowledge of all legal technicalities was so complete that he could give his agent, Sir Thomas Howes, to whom most of his extant letters are addressed, legal hints which would do credit to a pettifogging solicitor. His zeal in amassing wealth and in increasing his landed property was the chief characteristic of his old age. On 18 Dec. 1452 he lent 437*l.* to the Duke of York, to be repaid next Michaelmas, on the security of certain jewels (*ib.* i. 249). The jewels were still in Fastolf's possession at the time of his death; but his executor, John Paston, restored them to Edward IV. Fastolf's latest days were chiefly spent in reckoning up his debts against the crown. Some of these dated back to the French wars, in which he had never been fully paid the ransoms for the release of his prisoners—for Guillaume Reymond taken in 1423 at Pacy, and for John, duc d'Alençon, taken at Verneuil in 1424. Others related to recent quarrels with the Duke of Suffolk, who had seized portions of his property (*ib.* i. 358–68). That Fastolf was a testy neighbour and master is obvious from his repeated complaints of the lack of that respect which he thought due to himself. On 27 May 1450 he wrote to Sir Thomas Howes, his agent, that if any dare resist him 'in my right,' then they shall be requited 'by Blackbeard or Whitebeard, that is to say, by God or the devil' (*ib.* i. 131). His dependents had much to endure at his hands. 'Cruel and vengeful

he hath ever been,' writes Henry Windsor, his servant, 'and for the most part without pity and mercy' (*ib.* i. 389). Another discontented dependent was the annalist, William Worcester [q. v.] Worcester entered Fastolf's service in 1436, and was for some years steward of Fastolf's manor of Castle Combe, Wiltshire. Acting as Fastolf's secretary he drew up statements vindicating his master's policy in France, and later translated at Fastolf's request Cicero's 'De Senectute' into English (printed by Caxton in 1481). According to the 'Paston Letters' Worcester was also author of a work entitled 'Acta Domini Johannis Fastolfe,' in two volumes, but, although many of Worcester's papers are still at Castle Combe, this manuscript is not among them, and its whereabouts are unknown (SCROPE, *Castle Combe*, p. 193). Beyond Fastolf's relation with Worcester the chief evidence of the love of literature with which he is often credited is a manuscript translation of 'The Dictes and Sayings of the Philosophers' (Brit. Mus. *Harl. MS.* 2266). This is described as having been translated in 1450 from the French for the 'contemplation and solace' of Sir John Fastolf by Stephen Scrope, his stepson (BLADES, *Caxton*, 1882, p. 191).

Fastolf took much interest in church matters, and administered a large patronage. He made Archbishop Kempe a trustee of his Caister property in 1450, and through his friend Bishop Waynflete he is said to have presented to the newly founded Magdalen College, Oxford, the Boar's Head in Southwark, and the manor of Caldecot, Suffolk, but no mention of these benefactions is found in the college archives. He also contributed towards building the philosophy schools at Cambridge. About 1456 he resolved to found a college on his own account at Caister, to maintain 'seven priests and seven poor folk.' On 18 Nov. 1456 he wrote to John Paston about his efforts to obtain the requisite license from Archbishop Bourchier (*Paston Letters*, i. 410–11). But before the arrangements were completed he died at Caister, 5 Nov. 1459. He had been ill of a hectic fever and asthma for 148 days. His wife had died about 1446. He was buried in the church of St. Bennet in the Hulm 'under the arch of the new chapple which he had lately rebuilt on the south side of the choir or chancel under a marble tomb by the body of Milicent, his wife.'

Three copies of a will are extant, dated 3 Nov., two days before Fastolf's death. They are printed, with inventories of Fastolf's goods and wardrobe, in the 'Paston Letters,' i. 445–90. The first of these documents is much interpolated. Whole paragraphs are scratched out and others inserted. The second draft is briefer. The third alone in Latin is merely a codicil, and deals chiefly with the duty of the executors. The altered passages in the first appoint John Paston and Sir Thomas Howes sole executors; in the third draft ten other executors are mentioned, including Bishop Waynflete, Sir William Yelverton, and William Worcester; but Paston and Howes are empowered to deal with the property on their sole authority. The practical effect of these instruments was to make Paston Fastolf's heir, after provision had been made for the Caister college, and four thousand marks distributed among the other executors. As early as 1457 Fastolf seems to have talked of giving Caister to Paston, and is said to have made a will to that effect in June 1459, but Paston admitted that the instrument, not now extant, was defective. At the time of his death Fastolf's property included ninety-four manors, four residences (at Yarmouth, Norwich, Southwark, and Caister), 2,643*l.* 10*s.* in money, 3,400 ounces of silver plate, and a wardrobe filled with sumptuous apparel. An allusion in the preamble of the first will to the favourite Lollard text, 1 Cor. xiv. 38, has suggested to some of Fastolf's biographers that he sympathised with the Lollards.

The authenticity of Fastolf's extant wills was much disputed. In his closing days Paston was greatly in Fastolf's confidence. On 3 Nov. Fastolf was certainly speechless, and could not have dictated his will. There can be no reasonable doubt, therefore, that the extant documents were written out by Paston, and if of any value are all practically nuncupative. The circumstances were suspicious, and rumours were quickly circulated that Paston had forged the will in his own favour. Other claimants to parts of the property arose. William Worcester, deeply disappointed by his exclusion from all share in the estate, made the first protest. The Duke of Exeter seized Fastolf's house in Southwark; but Paston entered at once into possession of much land in Norfolk and Suffolk. In 1464, however, Sir William Yelverton and William Worcester, both nominal executors, disputed the whole distribution of the property in the Archbishop of Canterbury's court. Paston declined to answer the charges, and was committed to the Fleet prison just after Edward IV had granted him a license to erect the Caister college. At the same time the Duke of Suffolk claimed Fastolf's manor of Drayton. John Paston died in 1466. Sir John, Paston's son and heir, was allowed to occupy the property after resigning certain lands to the Duke of Norfolk,

and agreeing that Bishop Waynflete should transfer the collegiate bequest from Caister to Oxford. Before 1468 Sir Thomas Howes deserted the Paston interest, and joined Yelverton, declaring soon afterwards that the will which he and Paston had propounded was fabricated by them. Howes and Yelverton now asserted that they, as Fastolf's lawful executors, had a right to sell Caister Castle to the Duke of Norfolk, and proceeded to do so. The duke was denied possession by Paston, and took it after a siege (August 1469). The dispute continued, but finally, after the duke's death in 1476, the castle was surrendered to Paston. It was sold by the Pastons to a creditor named Crow in 1599, and is now a complete ruin. In 1474 an agreement was made between Waynflete and Sir John Paston to attach Fastolf's collegiate bequest to the new foundation of Magdalen College, Oxford, for the support of seven priests and seven poor scholars. Pope Sixtus IV authorised this diversion. At the same time Waynflete received the manor of Drayton. Thus Fastolf proved one of the early benefactors of Magdalen College. His armorial bearings are emblazoned on shields both on the wainscot and in the windows of the hall, and in the statutes of the founder (1481) the performance of masses for his soul was repeatedly enjoined on the college authorities. An old college joke nicknamed the seven 'demies,' or scholars, who benefited by Fastolf's bequest, 'Fastolf's buckram-men' (CHANDLER, *Waynflete*, p. 207; HEARNE, *Diary*, quoted by BLOXAM, i. 89-90).

Fastolf's posthumous reputation was somewhat doubtful. Drayton eulogises him in his 'Poly-Olbion' (song xviii.), but Shakespeare is credited with having bestowed on him a celebrity that is historically unauthorised. In the folio edition of Shakespeare's works Fastolf's name is spelt Falstaff when introduced into the 'First Part of Henry VI.' This may seem to give additional weight to the theory that the Sir John Falstaff of Shakespeare's 'Henry IV' and 'Merry Wives of Windsor' is a satiric portrait of Sir John Fastolf. Shakespeare represents Falstaff to have been brought up in the household of the Duke of Norfolk, as Fastolf is reported to have been. Fastolf had a house in Southwark, and his servant, Henry Windsor, wrote to John Paston, 27 Aug. 1458, that his master was anxious that he should set up at the Boar's Head in Southwark (*Paston Letters*, i. 431). Falstaff is well acquainted with Southwark, and the tavern where he wastes most of his time in the play is the Boar's Head in Southwark. The charge of cowardice brought against Fastolf at Patay supports the identification. Shakespeare was certainly assumed by Fuller to have attacked Fastolf's memory in his Falstaff, for Fuller complained in his notice of Fastolf that 'the stage have been overbold with his memory, making him a thrasonical puff and emblem of mock valour.' The nickname bestowed on Fastolf's scholars at Magdalen in the seventeenth and eighteenth centuries of 'Fastolf's buckram-men' is consistent with Fuller's view. But that the coincidences between the careers of the dramatic Falstaff and the historic Fastolf are to a large extent accidental is shown by the ascertained fact that in the original draft of 'Henry IV' Falstaff bore the title of Sir John Oldcastle, and the name of Falstaff was only substituted in deference, it is said, to the wish of Lord Cobham, who claimed descent from Oldcastle. Mr. Gairdner suggests that Fastolf's reputed sympathy with Lollardism, which is by no means proved, encouraged Shakespeare to bestow his name on a character previously bearing the appellation of an acknowledged Lollard like Oldcastle. Shakespeare was possibly under the misapprehension, based on the episode of cowardice reported in 'Henry VI,' that the military exploits of the historical Sir John Fastolf sufficiently resembled those of his own riotous knight to justify the employment of a corrupted version of his name. It is of course untrue that Fastolf was ever the intimate associate of Henry V when prince of Wales, who was not his junior by more than ten years, or that he was an impecunious spendthrift and greyhaired debauchee. The historical Fastolf was in private life an expert man of business, who was indulgent neither to himself nor to his friends. He was nothing of a jester, and was, in spite of all imputations to the contrary, a capable and brave soldier.

[Oldys contributed a Life of Fastolf to the Biog. Brit. 1st ed., but in Kippis's edition this was largely re-written by Gough from the papers of the Norfolk antiquaries, Le Neve, Martin, and Blomefield. A manuscript Life by Antony Norris, in the possession of Mr. Walter Rye, has been consulted by the present writer. Anstis, in his Memorials of the Order of the Garter, writes at length of Fastolf. See also for his career in Norfolk, Paston Letters, ed. Gairdner, where both text and introductions abound in references to Fastolf; Blomefield's Norfolk, xi. 206-7; Manship's Hist. of Great Yarmouth, ed. Palmer, 1854, p. 205; East Anglian, 1865, ii. 167; Dawson Turner's Hist. of Caister Castle, 1842; G. P. Scrope's Hist. of Castle Combe, 1852, pp. 168-92. For his earlier exploits see Vallet de Viriville's Histoire de Charles VII, 1863, vol. ii. passim; Jean de Wavrin's Chronicques Anchiennes, ed. Dupont; Basin's Histoire des Règnes de Charles VII et Louis XI, ed. Quicherat; Stevenson's Letters

and Papers relating to the French Wars under Henry VI, vols. i. ii.; Monstrelet's Chroniques, ed. Douët-D'Arcq, vol. iv.; Hall's, Grafton's, and Holinshed's Chronicles; Rymer's Fœdera; Polydore Vergil's History (Camden Soc.), pp. 21, 28. For his association with Shakespeare's Falstaff see Fuller's Worthies; Capell's edition of Shakespeare, i. 221–8; French's Shakespeariana Genealogica, pp. 67, 136; T. P. Courtenay's Commentaries on the Historical Plays; J. O. Halliwell's Character of Sir John Falstaff, 1841; Gairdner and Spedding's Studies, pp. 54–77 (on the Historical Element in Shakespeare's Falstaff). William of Worcester's Annales refers to his career, as well as Caxton's Introduction to Worcester's volume, Tully of Old Age (1481). Besides the documents relating to Fastolf in the Paston MSS. a few others are among the muniments at Magdalen College, Oxford; see Macray's Notes from the Muniments of Magdalen College, Oxford, 1882; J. R. Bloxam's Reg. of Magdalen College, vol. ii. p. xvi, vol. iv. pp. x–xx.] S. L. L.

FAUCONBERG, THOMAS, THE BASTARD OF, sometimes called THOMAS THE BASTARD (*d.* 1471), was the natural son of Sir William Nevill, baron Fauconberg in 1429 and earl of Kent in 1462, who took an active part in 1461 in setting Edward IV on the throne in the place of Henry VI. In 1471 the Bastard was in the service of the Earl of Warwick, and zealously supported the earl's attempt to reinstate Henry VI. He was appointed the captain of 'Warwick's navy,' and was directed to cruise about St. George's Channel between Dover and Calais to intercept assistance coming to Edward. About the date of the battle of Tewkesbury (4 May), where Edward gained a complete victory, the Bastard received orders to raise the county of Kent in behalf of Warwick and Henry VI. He marched through Kent and Essex, and collected a large number of men. Nicholas Faunt, the mayor of Canterbury, actively assisted him. On 14 May the Bastard appeared at Aldgate and demanded admission to the city of London. This was refused, and the Bastard set fire to the eastern suburbs. The citizens met the attack vigorously, and pursued the Bastard and his army as far as Stratford and Blackwall, but the damage his followers wrought on the banks of the Thames was long remembered (cf. WRIGHT, *Political Songs*, ii. 277). The Bastard afterwards made his way westward to Kingston-upon-Thames in pursuit of Edward IV. Lord Scales, who held London for Edward, recognised the king's danger, for the Bastard's army was estimated at twenty thousand men, and recruits were stated to be still coming in. Scales sent word to the Bastard that Edward IV was quitting England, and thus induced the Bastard to return to Blackheath. Thence the Bastard journeyed with six hundred horsemen to Rochester and Sandwich. He soon learned there that Warwick's cause was lost. Edward marched on Sandwich and captured thirteen ships with most of the Bastard's immediate followers. The Bastard himself escaped to Southampton, where the Duke of York took him prisoner. He was taken thence to the castle of Middleham, Yorkshire, and there was beheaded on 22 Sept. 1471. His head was set on London Bridge, 'looking into Kentward' (*Paston Letters*, ed. Gairdner, iii. 17). A brother is stated to have been a prisoner at the same time, but took sanctuary at Beverley (*ib.*)

[Warkworth's Chronicle (Camd. Soc.), pp. 19, 20, 65; Stow's Chronicle (1632), pp. 424–5; Hasted's Kent, iv. 260, 433; Hardyng's Chronicle, ed. Grafton and Ellis, pp. 459–60; Polydore Vergil's History (Camd. Soc.), pp. 153, 154.] S. L. L.

FAUCONBERG, LORD (*d.* 1463). [See NEVILL, WILLIAM, EARL OF KENT.]

FAUCONBERG, EARL (1627–1700). [See BELASYSE, THOMAS.]

FAUCONBRIDGE, EUSTACE DE (*d.* 1228), bishop of London, is described, on no definite evidence, as a native of Yorkshire, and as a member of the noble house of that name (FULLER, *Worthies*, ii. 250, ed. Nichols; Foss, *Judges of England*, ii. 324). He first appears in 1199 as a royal justice, and during the whole of John's reign and the early years of Henry III he is constantly mentioned in records as taking part in various judicial proceedings. In 1204 he served on an embassy to Flanders and France (*Rot. Claus.* i. 16, 32). In 1217 he was appointed treasurer, the first reference to his acting in that office being dated 4 Nov. (*ib.* i. 340). Of ecclesiastical preferment he had obtained the prebend of Holborn in St. Paul's Cathedral (LE NEVE, *Fasti Eccl. Angl.* ii. 391, ed. Hardy). In January 1221 the resignation by Bishop William of S. Mère l'Eglise of the see of London led to long disputes in the chapter as to the choice of his successor, which finally terminated in the unanimous election of Fauconbridge on 25 Feb. (*Ann. Londonienses* in STUBBS, *Chron. Ed. I and Ed. II*, i. 23; COGGESHALL, p. 188; MATT. PARIS, *Hist. Major*, iii. 66; WALTER OF COVENTRY, ii. 249; *Ann. Worcester*, p. 414). The election was confirmed by the legate Pandulf, and on 25 April Fauconbridge was consecrated bishop in the chapel of St. Catharine at Westminster by the Bishop of Rochester, the Canterbury monks' objections to his consecration away from their city having been disposed of.

Fauconbridge was still occupied with state affairs. It is not certain how long he held the treasurership. Under 1222 Matthew Paris mentions the death of William of Ely, treasurer of England, which suggests that Eustace gave it up on becoming bishop, but no other treasurer is mentioned till 1231 (DUGDALE, *Chronica Series*, pp. 9–10), and William had been Fauconbridge's predecessor. In 1223 and in 1225 he was sent on embassies to France (*Rot. Claus.* i. 556, ii. 41). On the former occasion he was commissioned to demand Normandy from Louis VIII on his accession. The bishop and his colleagues ultimately met the king at Compiègne, whence they brought back to Henry an unfavourable answer (MATT. PARIS, iii. 77; COGGESHALL, p. 197; *Ann. Dunstable*, p. 81). In 1224 Fauconbridge was appointed to keep Falkes de Breauté in custody after the surrender of Bedford Castle (MATT. PARIS, iii. 87).

As soon as he became bishop Fauconbridge attempted to exercise jurisdiction over the abbot and monks of Westminster. The resistance of the latter led to an appeal to the pope, and ultimately to a reference of the dispute to arbitrators, of whom Archbishop Langton was the chief. The arbitrators decided that the abbey was entirely exempt from the bishop's jurisdiction. They assigned the manor of Sunbury, about which there had also been a dispute, to the bishop, and the church of Sunbury to the chapter of St. Paul's, who had joined their bishop in the suit (*ib.* iii. 67, 75). He also engaged in a quarrel with the monks of Coggeshall with regard to the advowson of Coggeshall Church (NEWCOURT, ii. 159). In 1225 Fauconbridge attested the confirmation of Magna Carta (*Ann. Burton.* p. 231). He died on 2 Nov. 1228 (*Ann. London.* p. 28), and was buried in his cathedral (MATT. PARIS, iii. 164), to which he had been a liberal benefactor. His epitaph is given by Weever from a Cottonian manuscript (*Ancient Funerall Monuments*, p. 359). He is described as in every way commendable and discreet (WALTER DE COVENTRY, ii. 249).

[Matthew Paris, vol. iii.; R. Coggeshall; Annales Monastici; Chronicles of Edward I and Edward II (all in Rolls Ser.); Rot. Claus.; Excerpta e Rot. Finium (both published by Record Commission); Newcourt's Repertorium Ecclesiasticum Lond.; Foss's Judges of England, ii. 324–5.] T. F. T.

FAULKNER, SIR ARTHUR BROOKE, M.D. (1779–1845), physician to the forces, born in 1779, was the youngest son of Hugh Faulkner of Castletown, co. Carlow, his mother having been a Cole of the family of Enniskillen. He entered Trinity College, Dublin, in 1795, and in due course graduated B.A., having taken lectures on chemistry and anatomy together with dissections in his curriculum. He then entered as a medical student at Edinburgh, graduating M.D. in 1803. His next two years were spent in London in attendance at the London Hospital, the Westminster Hospital, and the Surrey Dispensary. In 1805 he was incorporated B.A. of Catharine Hall, Cambridge, by virtue of his Dublin degree, and M.A. the same year; his Cambridge M.A. degree served to procure him the *ad eundem* degree of his *alma mater* (Dublin), and finally he used his M.A. degree of Dublin to get incorporated M.B. of Pembroke College, Oxford, on 11 July 1806, and M.D. the day after. In 1807 he became a candidate of the College of Physicians of London, and was elected fellow in 1808. He was appointed physician to the forces and served on the staff in Spain, Holland, Sicily, and Malta. In 1810 he published a tract, 'Considerations on the Expediency of Establishing an Hospital for Officers on Foreign Service.' He was at Malta when the plague was introduced there in 1813 (after an interval of 140 years) by a vessel from Alexandria; he distinguished himself by tracing the spread of the disease, by his vigorous advocacy of the doctrine of contagion, and by directing the quarantine procedure whereby the disease was kept within bounds. Returning to England he was knighted in February 1815 and appointed physician to the Duke of Sussex. He communicated his experiences of plague to the 'Edinburgh Medical and Surgical Journal,' April 1814, gave evidence in favour of its contagiousness before the House of Commons' committee in 1819, and published a full account of the Malta outbreak in 1820 ('Treatise on the Plague,' &c. 8vo, London). Having retired from the service in 1815, he settled as a physician at Cheltenham, and died at his residence at Evington, near Cheltenham, 23 May 1845, aged 66. In 1810 he married a daughter of Mr. Donald M'Leod.

Apart from his profession he was known as an entertaining narrator of continental travel. He published three works of that kind: 'Rambling Notes and Reflections,' London, 1827 (visit to France); 'Visit to Germany and the Low Countries,' 1829–30–1831, 2 vols. London, 1833; and 'Letters to Lord Brougham,' London, 1837 (visit to Italy). These writings are excellent of their kind, and are interspersed with many remarks on home affairs, which, as he says, 'have no more to do with a tour to Paris than with the discovery of the north-west passage,' but are inserted with 'an atrocious obstinacy proceeding from the hope of doing

some good, against the clear evidence of all experience to the contrary.' Out of these remarks sprang the following pamphlets: 'Reply to Clerical Objections,' 1828; 'Letters to the College of Physicians,' 1829 (advising them to give up antiquated privileges and assume new duties); 'Letter to the Lord Chancellor,' 1834 (protesting against Brougham's defence of the established church and advocating 'a reform in the ministrations of a religion of which your lordship's life is a conspicuous ornament'); and a 'Letter to the Archbishop of Canterbury,' 1840 (on such grievances as non-residence of the clergy and the flight of the Bishop of Gloucester and Bristol to Malvern when the cholera was in Bristol in 1832). Describing his own subscription at Oxford, he says: 'Down went my name, and down went my fees; and the degree was forthcoming, signed, sealed, and delivered, with a bouquet of flowers to boot.' His political creed was that 'as sure as a lobster turns red by boiling, a whig grows tory when long in power. . . .' In 1829 he reflects on 'the sub-acid dissenter of the old school railing at our church,' but in his letter to Brougham (1834) he argues for disestablishment. His most entertaining work, the 'Visit to Germany' (1833), is dedicated to the Duke of Sussex, whom he claims as in sympathy with his general views and as an enemy of 'obscurantism.'

[Gent. Mag. i. 1845; Munk's Coll. of Phys. iii.; Faulkner's writings quoted above.] C. C.

FAULKNER, BENJAMIN RAWLINSON (1787–1849), portrait-painter, born at Manchester, was at first engaged in the mercantile profession, and for several years represented a large firm in their establishment at Gibraltar. When that place and its garrison were visited by the plague, his health suffered so much that he was with difficulty brought home to England. This was about 1813, and during his convalescence he accidentally discovered a talent for drawing, which was encouraged by his brother, J. W. Faulkner, an artist of some merit. Under his direction Faulkner devoted himself to assiduous study of the first principles of the art, and spent upwards of two years in the study of the antique alone. He then came to London, and practised as a portrait-painter; but he was of so diffident a character and so retiring a disposition that his merits were not held in the same estimation in London as they were in his native town. He first exhibited at the Royal Academy in 1821, sending two portraits, and he continued to exhibit regularly up to the year before his death. His contributions were usually portraits, but he occasionally painted studies of natural objects. He resided for many years at 23 Newman Street, and died at North End, Fulham, in his sixty-third year, on 29 Oct. 1849. His best portraits are in Manchester or the neighbourhood. Portraits by him of John Dalton, F.R.S., and John McCulloch, the geologist, are in the Royal Society, London. He also contributed to the British Institution, Suffolk Street Gallery, Royal Manchester Institution, Liverpool Academy, and other exhibitions. A portrait of Sir John Ross, the Arctic explorer, was lithographed by R. J. Lane, A.R.A., and his pictures have been engraved by C. Heath, H. Robinson, and others. Besides painting, Faulkner was an accomplished musician, and was for some time organist at Irving's church in Hatton Garden.

JOSHUA WILSON FAULKNER (*fl.* 1809–1820), elder brother of the above, also practised as a portrait-painter at Manchester. He exhibited at the Royal Academy, and about 1817 settled in London. He exhibited for the last time in 1820. He painted in miniature.

[Redgrave's Dictionary of Artists; Ottley's Dictionary of Recent and Living Painters; Bryan's Dictionary of Painters and Engravers, ed. R. E. Graves; Graves's Dictionary of Artists, 1760–1880; Catalogues of the Royal Academy and other exhibitions.] L. C.

FAULKNER, GEORGE (1699?–1775), bookseller, the son of a respectable Dublin victualler, is said to have been born in 1699, though, according to his own statement in Nichols's 'Literary Anecdotes,' iii. 208–9, he was seventy-two years old in 1774, but the last date is possibly a misprint for 1771. The rudiments of education were imparted to him by Dr. Lloyd, then the most eminent schoolmaster in Ireland, and at an early age he was apprenticed to a printer named Thomas Hume of Essex Street, Dublin. In 1726, if not before, he was journeyman to William Bowyer [q. v.], the 'learned' printer, and he ever acknowledged the kindness with which he had been treated, in proof of which he left by his will ten guineas to Bowyer for a mourning wig. In conjunction with James Hoey he opened a bookselling and printing establishment at the corner of Christ Church Lane, in Skinner's Row, Dublin, where he commenced in 1728 to print the 'Dublin Journal.' At the dissolution of their partnership in 1730 he removed to another shop, taking the entire interest in the paper, and had the good fortune to be admitted to business relations with Dean Swift. In October 1733 he was reprimanded on his knees at the bar of the Irish House of Lords for having inserted in his paper about two years previously

'certain queries highly reflecting upon the honour of their house.' Two years subsequently Faulkner was involved in more serious troubles. He published in 1736 a small pamphlet written by Dr. Josiah Hort, then bishop of Kilmore, and entitled 'A New Proposal for the better Regulation and Improvement of the Game of Quadrille,' which contained a satiric reference to Serjeant Bettesworth. This publication was brought before the House of Commons and voted a breach of privilege, whereupon the publisher was committed to Newgate, being 'thrown into gaol among ordinary felons, though he prayed to be admitted to bail.' After a detention of a few days he was set at liberty, and each of the officers accepted in lieu of their fees a copy of the new edition of Swift's works which he had recently printed. The bishop, although very wealthy, never rendered his publisher any assistance towards meeting the heavy expenses in the matter, and for this neglect Dean Swift addressed him in May 1736 a letter of extreme indignation. An accident which injured one of Faulkner's legs while he was in London about this date necessitated its amputation, and Faulkner, who loved a reputation for gallantry, used to assert that the injury was caused during his escape from a jealous husband. His troubles through Hort's publications brought him much sympathy. His shop became the centre of resort for the most prominent characters in Dublin life, and under the patronage of his literary friends he undertook the publication of the 'Ancient Universal History,' the printing of which was concluded in 1774. This work, the largest published in Ireland to that date, was in seven folio volumes, and would have done credit to any printing press in Europe. Lord Chesterfield, during his viceroyalty of Ireland, paid great attention to Faulkner's opinions, and on one occasion proclaimed himself 'the only lieutenant that Faulkner ever absolutely governed.' The hints in government which the peer received from the publisher were partly repaid by suggestions for books, but Faulkner declined, much to the regret of his wife, the knighthood which Lord Chesterfield pressed upon him. An anonymous poem, which Mr. Gilbert asserts to have been written by a young parson called Stevens, was composed on this refusal; its title was 'Chivalrie no trifle; or the Knight and his Lady, a tale.' Faulkner projected a national work, 'Vitruvius Hibernicus,' which was to contain plans and descriptions of the principal buildings in Ireland, but the scheme was never brought to completion. In 1758 he was converted to Roman catholicism, and speedily became a zealous advocate for the relaxation of the penal code. The laws of copyright did not extend to Ireland, and most of the chief English works were pirated in Dublin. When Richardson was about to publish his novel of 'Sir Charles Grandison,' it was arranged that Faulkner should simultaneously produce it in Ireland by means of proof-sheets sent to him from London. According to his own account, Faulkner found out that three other booksellers in his city had by some illicit means also obtained advance-sheets, and he accordingly withdrew from his bargain. Richardson, on the other hand, believed that the four booksellers were acting in collusion, and significantly reminded Faulkner that in 1741 he had pirated the novel of 'Pamela.' This difference led to several communications in the Dublin papers in October and November 1753, and Richardson issued 'An Address to the Public, 1754,' which is also found in the seventh volume of 'Sir Charles Grandison,' on the treatment which he had met with from the Dublin publishers. By 1762 Faulkner had become so well-known a character that Foote determined upon bringing him upon the stage, and he figured under the name of Peter Paragraph in Foote's play of the 'Orators,' first produced at the Haymarket in that year. The success of the piece and the circumstance that Faulkner did not endeavour to interfere with its performance in London, but consoled himself by printing the libel and making large profits from its sale, emboldened Foote to produce it at the Smock Alley Theatre in Dublin. It was equally successful in Ireland, but the profits of the representation were exhausted by the damages which Faulkner obtained at the close of 1762 in his action against the author for libel. Foote's poetic 'Address to the Public after a Prosecution for Libel' is printed in the 'Gentleman's Magazine' for 1763, p. 39, but he adopted a more direct mode of retaliation by mimicking on the Haymarket stage in 1763 the whole body of judge, jury, and lawyers in a 'diversion' called 'The Trial of Samuel Foote for a Libel on Peter Paragraph.' By a strange coincidence Foote himself subsequently lost one of his legs, when his remark was, 'Now I shall take off Faulkner to the life.' A quarrel between Faulkner and a man previously his friend, Gorges Edmond Howard, who practised as an attorney in Dublin, and longed to be considered a poet, was the cause of the appearance at Dublin in 1771 of a poetic 'Epistle to Gorges Edmond Howard, Esq.; with Notes Explanatory, Critical, and Historical. By George Faulkner, Esq., and alderman.' Robert Jephson was the principal author of this satire, which was composed in ridicule of the alderman's mode

of literary composition; the sixth edition appeared in 1772; it passed through nine editions in all; was included in the fourth volume of Dilly's 'Repository,' and was followed by an epistle from Howard. Faulkner, who towards the close of his life became conspicuous as an Irish patriot, was fined in 1768 for not serving the office of sheriff, and in 1770 was sworn as an alderman of Dublin. His tastes were for good company, and, though the wits who met at his table sometimes used him as an object for ridicule, he could hit with vigour in retaliation. He told good stories about Swift, and provided his guests with abundant claret, of which he could drink deep without getting drunk. Richard Cumberland, indeed, asserts that when Faulkner became an alderman he grew grave and sentimental, so that he lost his engaging qualities; but in his letter, written shortly before his death, to Bowyer he boasts that though infirm he could still enjoy a good dinner from his love of good claret, which was 'lighter, cooler, and easier of digestion.' He died at Dublin on 30 Aug. 1775, and according to Gilbert his death was 'caused by a distemper contracted while dining with some friends at a tavern in the suburbs of the city.' He left no children, and his property passed to his nephew, Thomas Todd, who assumed the surname of Faulkner. Mary Anne Faulkner, the mistress of Lord Halifax [q. v.], is said to have been the printer's niece and adopted daughter.

Faulkner was called by Swift 'the prince of Dublin printers,' and there are numerous letters and references to him in the dean's works. He was the first to give 'a collected and uniform edition of Swift's writings,' and the edition which he issued in 1735 embodied the greatest number of the author's emendations in his large-paper copy of the first impression of 'Gulliver's Travels.' Though Swift affected to regret the appearance of this edition, he interposed on Faulkner's behalf when Benjamin Motte, a bookseller in London, endeavoured, by filing a bill in chancery in 1736, to prevent its sale in England. Swift's 'Directions to Servants' was printed after his death by Faulkner (1745), and in 1772 he published the dean's works in twenty octavo volumes, the notes in which were chiefly written by Faulkner, and have furnished the principal matter of all succeeding commentators. The letters from Lord Chesterfield to Alderman George Faulkner, Dr. Madden, &c., were printed in 1777 as 'a supplement to his lordship's letters,' and are included in vols. iii. and iv. of Lord Stanhope's edition. His paper was originally issued twice a week, but in 1768 it was brought out three times a week, and it was said to have circulated among the leisured and cultured classes, while the other journals were mostly used 'by traders and men of business.' About 1790 it became a violent government organ. His portrait is engraved in the 'Miscellaneous Works of Lord Chesterfield' (Dublin, 1777). He was of very low stature and with a very large head. His shop was at the corner of Parliament and Essex Streets, Dublin.

[Gilbert's History of the City of Dublin, ii. 30–53; Swift's Works, ed. 1883, passim; Chesterfield's Letters, ed. Mahon, iii. 292–3, iv. passim; Hill's Boswell, ii. 154–5, v. 44, 130; Napier's Boswell, ii. 567; Craik's Swift, pp. 437, 536; satirical prints at the British Museum, iv. 520, 586–7; Timperley's Dict. of Printers and Printing, pp. 640, 659, 686, 735; Cumberland's Memoirs, i. 231–4; Nichols's Literary Anecdotes, ii. 177, iii. 208–9; Nichols's Illustrations of Literature, viii. 40; Gent. Mag. 1775, p. 455; Notes and Queries, 2nd ser. vols. ii. v.] W. P. C.

FAULKNER, GEORGE (1790?–1862), the supposed originator of the foundation of Owens College, Manchester, was born about 1790 in Oldham Street, Manchester, in which town his life was spent. In 1812 he entered into partnership in a well-established firm of silk, cotton, and linen manufacturers, which still, though no longer under his name, continues to prosper. For a time its business included a fine-spinning mill, in which Faulkner's intimate friend, John Owens [q. v.], was one of his partners. At some date before Owens's death, which happened in 1846, he is said to have informed Faulkner that he had made his will, in which he had left all his property to his friend. Faulkner, the story continues, refused point-blank to accept another fortune in addition to his own. Owens's irritation at this singular conduct, however, ceased after a few days, when Faulkner suggested to him the plan of leaving the bulk of his wealth for the foundation of a college which should supply a university education unconditioned by religious tests. According to a paper ascribed to the late Professor Henry Rogers (*Good Words*, 1864, p. 573) Faulkner was himself indebted for the original suggestion of his generous conception to Samuel Fletcher, a public-spirited and philanthropic Manchester merchant, who, unlike Faulkner, was a nonconformist. In any case the advice was taken, and when in 1851 Owens College was actually called into life at Manchester, Faulkner was elected the first chairman of its trustees. He filled this post efficiently till August 1858, taking repeated opportunities of supplementing his friend's

munificence by liberal benefactions of his own. He died 21 Feb. 1862, leaving behind him a justly honoured name.

[Thompson's Owens College, Manchester 1886, pp. 52–8.] A. W. W.

FAULKNER, THOMAS (1777–1855), topographer of Chelsea and other localities about London, belonged to a respectable family, some of whom had made money in the building trade in the west of London. He was born in 1777, and for many years kept a small bookseller's and stationer's shop at the corner of Paradise Row, at the west end of the footpath running past Chelsea Hospital. He is stated to have been of limited education, but acquired sufficient knowledge of French and Spanish to obtain some employment as a translator. He began his literary career in October and November 1797 by communications to the 'Gentleman's Magazine,' to which he was an occasional contributor for over half a century. He was also a contributor to various volumes of the earlier series of the 'New Monthly Magazine.' In 1805 he published a 'Short Account of Chelsea Hospital,' 4to, and in 1810 produced what is considered his best work, 'A Historical and Topographical Account of Chelsea and its Environs. With biographical anecdotes of illustrious and eminent persons who have resided in Chelsea during the three preceding centuries,' London, 8vo. The work was dedicated to North, bishop of Winchester, who then had an official house in Chelsea. Faulkner is said to have been assisted in the compilation by the Rev. Weedon Butler, the younger [q. v.], a local schoolmaster. A second edition of the work, in 2 vols. 8vo, dedicated to the Hon. G. Cadogan, appeared in 1829. In 1813 Faulkner published 'Historical and Topographical Account of the parish of Fulham, including the hamlet of Hammersmith,' in 8vo and 4to, dedicated to Dr. Randolph, then bishop of London; and in 1820 his 'History and Antiquities of Kensington, with Biographical Anecdotes of Royal and Distinguished Personages, and a Descriptive Catalogue of the Pictures in the Palace from a survey taken by the late Benjamin West, P.R.A., by command of his Majesty,' London, 8vo. This work was dedicated to George IV. The plates in general were below the rather low standard of taste of the day; but some etchings in a better style of art, illustrative of the work, were published by Robert Banks, from original drawings in the possession of W. Simonds Higgs, F.S.A., then a resident in Kensington, and in 1831 eight views of Kew Gardens were published from drawings by J. Sargeant, engraved by H. Waller and John Rogers. In 1839 Faulkner brought out his 'History and Antiquities of Hammersmith,' London, 8vo, dedicated to her present majesty; and in 1845 'History and Antiquities of Brentford, Chiswick, and Ealing,' London, 8vo. Both the latter works contain biographical notices of local notabilities during the three preceding centuries. A complete list of Faulkner's works, including several minor publications not in the 'British Museum Catalogue of Printed Books,' is given in the obituary notice in the 'Gentleman's Magazine' for June 1855, from which most of the above details are taken. A manuscript catalogue by Faulkner of the pictures in Burlington House, Chiswick, 1840–1, forms Add. MS. 12207.

Faulkner was a member of the Society of Antiquaries of Normandy. He died at Smith Street, Chelsea, on 26 May 1855, at the age of seventy-eight. Two portraits of him exist —an expressive one in 8vo, with his coat of arms, and a 4to lithograph inscribed 'J. Holmes, ad vivum del.'

[Gent. Mag. new ser. xliv. 215. A brief adverse criticism on Faulkner's Hist. of Brentford appeared in the Athenæum, No. 945, p. 1173, 6 Dec. 1845.] H. M. C.

FAULKNOR, ROBERT (1763–1795), captain in the navy, was the eldest son of Captain Robert Faulknor, who, in command of the Bellona of 74 guns, captured the Courageux of the same force on 14 Aug. 1761; grandson of Captain Samuel Faulknor of the Victory when she was lost, with all hands, on 5 Oct. 1744 [see BALCHEN, SIR JOHN]; great-grandson of Captain William Faulknor, who, after serving through the wars of William III and Anne, died lieutenant-governor of Greenwich Hospital in 1725; nephew of Captain Samuel Faulknor, who served with credit in the war of the Austrian succession and the seven years' war, and died in 1760; nephew also of Jonathan Faulknor, captain of the Victory with Keppel in the action off Ushant, 27 July 1778, who died admiral of the blue in 1794; and first cousin of Jonathan Faulknor, who died rear-admiral of the red in 1809. His father, Robert, the hero of the day in the autumn of 1761, married Miss Elizabeth Ashe in November, and died in May 1769, leaving five children. The eldest, Robert, was in 1774 appointed to the Royal Naval College at Portsmouth, and in March 1777 was taken on board the Isis by Captain Cornwallis, whom he followed into the Bristol, Ruby, Medea, and Lion, and was present in the battle of Grenada on 6 July 1779, in the skirmish with M. de la Motte Piquet on 20 March 1780 and in that with M. de

Ternay on 20 June 1780 [see CORNWALLIS, SIR WILLIAM]. On 20 Dec. 1780 he was promoted to be a lieutenant of the Princess Royal, the flagship of Rear-admiral Rowley, and the following year he returned to England. In April 1782 he was appointed to the Britannia, flagship of Vice-admiral Barrington in the Channel, and afterwards at the relief of Gibraltar and in the encounter with the combined fleet off Cape Spartel. The Britannia was paid off at the peace. His nearly continuous service during the following years calls for no special mention; in the summer of 1790 he was lieutenant of the Royal George, carrying Admiral Barrington's flag, and was included in the large promotion made on the disarmament, 22 Nov. 1790. After commanding the Pluto fireship for a few months in the summer of 1791, he was in June 1793 appointed to the Zebra sloop of 16 guns, which he commanded for a short time in the North Sea, and then joined the flag of Sir John Jervis in the West Indies, where, on 20 March 1794, his brilliant conduct at the capture of Fort Royal of Martinique won for him his promotion to post rank, dated on the same day. The Zebra had been told off to attend on the Asia of 64 guns, appointed to batter the fort and to cover the boats of the landing party; but, as the Asia missed the entrance, Faulknor 'determined to execute the service alone, and,' in the words of Jervis's despatch, 'he executed it with matchless intrepidity and conduct; running the Zebra close to the wall of the fort, and leaping overboard at the head of his sloop's company, he assailed and took this important post before the boats could get on shore. . . . No language of mine,' added Jervis, 'can express the merit of Captain Faulknor upon this occasion; but, as every officer and man in the army and squadron bears testimony to it, this incomparable action cannot fail of being recorded in the page of history.' James (*Naval Hist.* ed. 1860, i. 243) questions the strict accuracy of the despatch; he thinks that the men from the boats were on shore first and took the fort, and that the admiral virtually admitted his mistake by appointing Captain Nugent, who led the boats, to the command of the fort. But Jervis, who never praised on light grounds, promoted Faulknor and appointed him to the Rose. Faulknor himself, writing to his mother, said: 'The Zebra, when she came out of action, was cheered by the admiral's ship; and the admiral himself publicly embraced me on the quarter-deck and directed the band to play "See the conquering hero comes!" Such compliments are without example in the navy; I never could have deserved them.' At the capture of St. Lucia a few days later the Rose led into what was known as the Cul de Sac, but which Jervis, in memory of Barrington's action with D'Estaing [see BARRINGTON, SAMUEL], now called Barrington Bay. Faulknor was rewarded by being moved into the Blanche, a frigate of 32 guns, 'where,' he wrote, 'I mean to stop, not wishing to have a larger ship.' At Guadeloupe, the conquest of which was completed on 21 April, he was again foremost, and at the storming of Fort Fleur d'Épée had a narrow escape of his life.

From Guadeloupe the Blanche was sent to Halifax to refit, and returned to the West Indies in October to find that the French had recovered Guadeloupe with the exception of Fort Mathilde at Basseterre, which held out till 10 Dec. During these last months of 1794 the Blanche remained in the immediate neighbourhood of Guadeloupe, cutting off the enemy's communications and watching the French frigate Pique in Pointe à Pitre. On the morning of 4 Jan. 1795 the Pique was seen to be under way, but coming out cautiously, doubtful, it would appear, if the Blanche was alone, it was evening before she was clear of the land, following the Blanche to the southward. The Blanche having then turned towards her, the two frigates met a little after midnight. A well-contested action ensued, the Pique being handled in a gallant and seamanlike manner, and constantly endeavouring to lay the Blanche on board and carry her by force of superior numbers. These attempts the Blanche as constantly baffled, till a little before 3 A.M., when her main and mizen masts fell. The Pique then ran on board her on the port quarter, and Faulknor, intending to keep her there, exposed to the raking fire of the Blanche's guns, proceeded to lash, with his own hands, her bowsprit to the Blanche's capstan. While so doing he fell dead, shot through the heart by a musket-ball. Other hands secured the lashing, and the Blanche, paying off before the wind, dragged the Pique in her wake, keeping up a steady fire into her bows, which the Pique was unable to return. After two hours of this unequal combat the Pique hailed that she had surrendered, and was taken possession of by David Milne [q. v.], the second lieutenant, who with a party of ten men swam on board.

The circumstance of Faulknor's death gave an unwonted celebrity to this brilliant frigate action. A picture of the scene, by Stothard, engraved with the title 'Death of Captain Faulknor,' is even now not rare; and a monument by Rossi, erected in St. Paul's Cathedral at the public expense, still keeps alive the me-

mory of one whose early death but crowned the glorious promise of his young life.

[Naval Chronicle, xvi. 1 (with a portrait); Ralfe's Naval Biography, iii. 308; James's Naval Hist. i. 308.] J. K. L.

FAUNT, ARTHUR, in religion LAURENCE ARTHUR (1554–1591), jesuit, born in 1554, was third son of William Faunt, esq., of Foston, Leicestershire, by his second wife, Jane, daughter of George Vincent, esq., of Peckleton, and widow of Nicholas Purefoy, esq., of Drayton. He was sent to Merton College, Oxford, in 1568, and placed under the tuition of John Potts, a noted philosopher, who had previously been his instructor in the country. Potts being a Roman catholic afterwards took Faunt away from Oxford with the consent of his parents, who were catholics also, and in the beginning of 1570 conducted him to Louvain and placed him in the jesuit college there. After graduating B.A. at Louvain he resided for some time in Paris, and then proceeded to Munich, where William, duke of Bavaria, chose him as his scholar, and maintained him in the university, where he commenced M.A. In 1575 he went to the English College at Rome, where he studied divinity, and changed his name to Laurence Arthur Faunt. Not long after he was constituted divinity reader in the college, and was in high favour with Pope Gregory XIII, who, in token of his affection, gave him license to make a seal, which, when appended to a document (drawn up by Faunt in favour of any of his countrymen), would enable the bearer to pass through foreign countries without fear of the Spanish inquisition or any other similar danger. It was supposed that if the pontiff's life had been prolonged he would have raised Faunt to the rank of cardinal.

When the king of Poland established a jesuit college at Posen, Faunt was appointed by the pope to be its first rector, and he accordingly left Rome on 10 June 1581. Alegambe states that he was professor of Greek at Posen for three years, and of moral theology and controversy for nine years (*Bibl. Scriptorum Soc. Jesu*, ed. Southwell, p. 538). He was highly esteemed by the spiritual and temporal estates of the Polish nation. A letter sent by him to his brother Anthony, dated Danzig, 1589, shows that he was sent for at the same time by three several princes (WOOD, *Athenæ Oxon.* ed. Bliss, i. 574). He died at Wilna, the capital of the province of Lithuania, in Poland, on 28 Feb. 1590–1.

His works are: 1. 'Assertiones Theologicæ de Christi in terris Ecclesia,' Posen, 1580, 4to. 2. 'Assertiones Rhetoricæ ac Philosophicæ, quæ in Coll. Posnaniensi Soc. Jes. an. 1582 in solemni studiorum renovatione disputandæ proponuntur,' Posen, 1582, 4to. 3. 'Disputatio Theologica de D. Petri et Romani Pontificis successoris ejus in Ecclesia Christi principatu,' Posen, 1583, 4to. 4. 'Doctrina Catholica de Sanctorum invocatione et veneratione,' Posen, 1584, 4to. 5. 'De Christi in terris Ecclesia, quænam et penes quos existat, libri tres. In quibus Calvinianos, Lutheranos et cæteros, qui se Evangelicos nominant, alienos à Christi Ecclesia esse . . . demonstratur, et simul Apologia Assertionum ejusdem inscriptionis contra falsas Antonii Sadeelis criminationes continetur,' Posen, 1584, 4to. 6. 'Cœnæ Lutheranorum et Calvinianorum oppugnatio ac Catholicæ Eucharistiæ Defensio,' 2 parts, Posen, 1586, 4to. The second part treats 'De Augustissimo Missæ Sacrificio.' 7. 'De Controversiis inter Ordinem Ecclesiasticum et Secularem in Polonia, ex iure diuino, Regnio. Statutis, Priuilegijs, ac Præscriptione Tractatio' [Cracow?], 1587, 4to; reprinted in 1632, and again in the 'Opuscula,' collected by Melchior Stephanidis, Cracow, 1632. 8. 'Apologia libri sui de invocatione et veneratione Sanctorum, contra falsas Danielis Tossani, Theologiæ Calvinianæ Profess. Heidelbergen. Criminationes,' Cologne, 1589, 8vo, Posen, 1590, 4to. 9. 'Tractatus de controversiis inter ordinem ecclesiasticum & secularem in Polonia' (anon.), 1592, 4to. 10. 'De Ordinatione et Vocatione Ministrorum Lutheranorum et Calvinistarum, eorumque Sacramentis,' Posen. 11. 'Oratio habita in Synodo Petrocoviensi Provinciali. De causa et remediis Hereseōn.'

[Wood's Athenæ Oxon. (Bliss), i. 572; Pits, De Angliæ Scriptoribus, p. 789; Nichols's Leicestershire (1810), iv. 175, 176; More's Hist. Prov. Angl. Soc. Jesu, p. 17; Dodd's Church Hist. ii. 144; Fuller's Church Hist. (Brewer), v. 176; De Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1854), ii. 181; Oliver's Jesuit Collections, p. 89; Foley's Records, ii. 286, vi. 527, vii. 246; Cat. of Printed Books in Brit. Mus.; Tanner's Bibl. Brit. p. 274; Burton's Leicestershire, p. 10.] T. C.

FAUNT, NICHOLAS (*fl.* 1572–1608), clerk of the signet, was a native of Norfolk. A person of the same names, who was mayor of Canterbury and M.P. for the city in 1460, played a prominent part in Warwick's rebellion of 1471, actively supported the Bastard of Fauconberg [q. v.] in his raid on London, and was beheaded at Canterbury by Edward IV's orders in May 1471 (WARKWORTH, *Chron.* pp. 20, 21, 67). The clerk to the signet matriculated as a pensioner at Caius College, Cambridge, in June 1572, and was admitted a scholar of Corpus Christi

College in the same university in 1573. In the interval he visited Paris, witnessed the St. Bartholomew massacre, and was one of the first to bring the news to England. About 1580 he became secretary to Sir Francis Walsingham, and was engaged in carrying despatches to English agents abroad and sending home 'intelligence.' In August 1580, while in Paris, he met Anthony Bacon [q. v.], who became his intimate friend. Early in 1581 he spent three and a half months in Germany, and was at Pisa, Padua, and Geneva later in the same year. He came from Paris in March 1582 and returned in February 1587–8. His many letters, sent home while on the continent, show him to have been an assiduous collector of information and a trustworthy public servant. On 23 Nov. 1585 he became M.P. for Boroughbridge. When settled in England Faunt was very friendly with both Anthony and Francis Bacon, and, as an earnest puritan, was implicitly trusted by their mother, Ann, lady Bacon, who often wrote to her sons imploring them to benefit by Faunt's advice. He met Anthony on his return from the continent early in 1592, and conducted him to his brother Francis's lodgings in Gray's Inn. 'He is not only an honest gentleman in civil behaviour,' wrote Lady Bacon at the time, 'but one that feareth God indeed, and as wise withal, having experience of our state, as able to advise you both very wisely and very friendly' (SPEDDING, *Life of Bacon*, i. 112). In 1603 Faunt was clerk of the signet, an office which he was still holding on 20 Sept. 1607. In March 1605–6 there was talk of his succeeding Winwood as ambassador at the Hague. In 1594 Faunt obtained a grant of crown lands in Yorkshire; in 1607 the reversion to Fulbrook Park, Warwickshire, and in the same year a promise from Sir Robert Cecil to obtain some of the land belonging to the see of York. He married (before 1585) the daughter of a London merchant. He wrote 'A Discourse touching the Office of Principal Secretary of State,' 1592 (unprinted), in Bodleian Library, Tanner MS. 80, f. 91.

[Cooper's Athenæ Cantabr. ii. 477, 555; Winwood's Memorialls, vol. i.; Birch's Memoirs of Queen Elizabeth, vols. i. and ii.; Spedding's Life of Bacon, vol. i.; Ayscough's Cat. of MSS.]

S. L. L.

FAUNTLEROY, HENRY (1785–1824), banker and forger, was born in 1785. His father, who bore the same names, was one of the original founders of the banking house of Marsh, Sibbald, & Co. of Berners Street, London, in 1782. The younger Fauntleroy entered the house as a clerk in 1800, and on the death of his father in 1807 was taken into partnership. His knowledge of the business was extensive, and from the first almost the whole management of the bank and its affairs was left in his hands. On 14 Sept. 1824 an announcement appeared in the papers in the names of the firm to the effect that it was necessary to suspend payment at the bank in consequence of 'the very unexpected situation in which we find ourselves placed by the extraordinary conduct of our partner, Mr. Fauntleroy.' Fauntleroy had been arrested on 11 Sept., and, after a private examination before a magistrate, committed to Coldbath Fields. The warrant was obtained on the depositions of two trustees of 1,000*l.* in 3 per cent. annuities who had entrusted the stock to Fauntleroy; the dividends were regularly paid to them, but it was discovered that the stock had been sold in September 1820, under a power of attorney, purporting to be signed by the trustees themselves and by Fauntleroy, and the trustees' signatures were forged. At the police-court examination on 18 Sept. evidence was given that Fauntleroy had in a similar manner disposed of other stock, representing sums of 17,500*l.*, 46,000*l.*, and 5,300*l.* He was remanded till 1 Oct., when further charges were gone into, and he was committed for trial, being sent in the meantime to Newgate. Great public excitement was aroused by the case, and in the interval before the trial the newspapers vied with each other in publishing stories of what was alleged to be Fauntleroy's dissolute and extravagant mode of life. The statement was freely circulated that he had appropriated trust funds to the amount of a quarter of a million, the whole of which he had squandered on the establishments of his various mistresses in town and country, and in gambling. The trial took place on 30 Oct. at the Old Bailey, before Justice Park and Baron Garrow. Seven separate indictments were preferred against Fauntleroy, and the attorney-general, who prosecuted, relied on the case in which the prisoner had forged a deed in the name of his sister-in-law for the transfer of 5,480*l.* He was able to prove one and all of the cases sufficiently for all practical purposes by the production of a paper in Fauntleroy's handwriting, and signed by him, which contained a list of the various sums fraudulently dealt with, and the following statement: 'In order to keep up the credit of our house I have forged powers of attorney, and have thereupon sold out these sums without the knowledge of any of my partners. I have given credit in the accounts for the interest when it became due.' A postscript added: 'The

Bank began first to refuse our acceptances, and thereby to destroy the credit of our house; they shall therefore smart for it.' The fraudulent transfers had first begun in 1815, and Fauntleroy, having the entire stock-market business in his own hands, was thus enabled to escape detection. The dividends were regularly paid to the rightful proprietors, and entries duly made in the books as if the transactions were perfectly in order. The case was formally proved, and Fauntleroy then addressed the court in his defence. Admitting his guilt, he declared that it had been forced upon him by the instability of the bank's position, and that every penny of the money he had raised by forgery had been placed to the credit of the house, and applied to the payment of the demands upon it. He explicitly denied the reports that had been circulated as to his loose manner of life, and a scandalous story of his treatment of his wife. He then called as witnesses seventeen merchants and bankers, who testified to his general integrity and unspotted reputation. The jury returned a verdict of 'guilty of uttering the forged instrument knowing it to be forged,' and at the termination of the sessions on 2 Nov. the recorder pronounced the sentence of death. Every species of influence was brought to bear to procure a commutation of the penalty. The case was twice argued before judges on points of law, and petitions and appeals from powerful quarters were presented to the home secretary, but without result. An Italian, Edmund Angelini by name, offered to take Fauntleroy's place on the scaffold, and twice appealed in all seeming seriousness to the lord mayor to be allowed this favour. Fauntleroy was executed 30 Nov. 1824 before a crowd which was estimated to number a hundred thousand persons. A quite groundless rumour was widely believed to the effect that he had escaped death by the insertion in his throat of a silver tube, which prevented strangulation, and that on being restored to consciousness he went abroad and lived for many years.

[Times and other newspapers, September–December 1824, passim; Pierce Egan's Account of the Trial of Mr. Fauntleroy; Arthur Griffiths's Chron. of Newgate, ii. 294–300.] A. V.

FAUQUIER, FRANCIS (1704?–1768), financial writer, lieutenant-governor of Virginia, was the eldest son of Dr. John Francis Fauquier, one of the directors of the Bank of England, who died 22 Sept. 1726 (*Hist. Reg.* for 1726, p. 37). His mother's name was Elizabeth Chamberlayne. He was a director of the South Sea Company in 1751, and was elected fellow of the Royal Society on 15 Feb. 1753. In January 1758 he was appointed lieutenant-governor of Virginia. Dr. W. Gordon (*Rise, Progress, and Establishment of the Independence of the United States*, i. 136) says: 'Towards the close of 1759 or the beginning of 1760 Mr. Pitt wrote to Francis Fauquier, esq., lieut.-governor of Virginia, and mentioned in his letter that though they had made grants to the colonies, yet when the war was over they should tax them in order to raise a revenue from them. Mr. Fauquier in his answer expressed his apprehension that the measure would occasion great disturbance. The answer might divert Mr. Pitt from his intention.' Five years later Fauquier had to dissolve the Virginian House of Burgesses on the passing of Patrick Henry's famous resolutions about taxation (*ib.* i. 171). He died at Williamsburg in April 1768. One of the Virginian counties is named after him. He was married to Sir Charles Dalston's daughter, Catharine, who was buried at Totteridge in 1781.

In 'An Essay on Ways and Means of Raising Money for the support of the present War without Increasing the Public Debts,' 1756, Fauquier, adopting an idea of Sir Matthew Decker, proposed that 3,300,000*l.* a year should be raised by a tax on houses. But in a postscript attached to the second edition (1756) he explains that what he wished to do was not to recommend that particular tax, but to insist on the desirability of paying all charges within the year, and he suggests a kind of capitation or income tax as a substitute for his first proposal. He held strongly the theory that by no means could any taxation be made to fall on the poor. 'The poor do not, never have, nor possibly can, pay any tax whatever' (p. 17). The first edition of the essay (which is dedicated to Lord Anson) only bears the author's initials; the second has his name in full. A third edition was published in 1757. There are in the British Museum nine letters written by Fauquier to Colonel Bouquet between 1759 and 1764, chiefly respecting the military forces of Virginia, and one to Sir Henry Moore, dated 3 Feb. 1766 (*Addit. MSS.* 21644, 21648, 21650, 21651, and 12440). A paper on a hailstorm observed by him in Virginia on 9 July 1758 was read to the Royal Society (*Philosophical Transactions*, l. 746) by his brother William, who was elected fellow in 1746 and died in 1788 (Lysons, *Environs of London*, iv. 406).

[Court and City Register, 1751; Thomson's Hist. of the Royal Society, app. iv.; Gent. Mag. xxviii. 46, xxxviii. 199; genealogical table in the possession of G. B. Wollaston, esq., of Chislehurst;

Clutterbuck's Hertfordshire, ii. 458; Bodleian Library Cat. of Printed Books; London Mag. for 1759, p. 603.] E. C–N.

FAUSSETT, BRYAN (1720–1776), antiquary, born on 30 Oct. 1720 at Heppington, near Canterbury, was the eldest of the thirteen children of Bryan Faussett of Staplehurst, Kent, by his wife Mary, daughter of Henry Godfrey of Heppington and Lydd. He was educated at a Kentish grammar school and at University College, Oxford, where he was known as 'the handsome commoner.' At Oxford he endeavoured to organise a volunteer corps in aid of the cause of Prince Charles Edward in 1745–6, and his father convened secret meetings of the Jacobite gentry at Heppington. Faussett graduated B.A. 1742, M.A. 1745, and was elected fellow of All Souls as of founder's kin to Archbishop Chichele. He was ordained in 1746, and from 1748 to 1750 held the living of Abberbury in Shropshire. From 1750 he lived for some time at Street-end House, near Heppington, without clerical duties. Writing to his friend Dr. Ducarel in 1764, he says that he is sorry he ever took orders. Towards the close of his life Archbishop Secker gave him the rectory of Monk's Horton and the perpetual curacy of Nackington, both in Kent. In 1762 he was elected fellow of the Society of Antiquaries. From about 1750 he had devoted special attention to antiquities, chiefly Anglo-Saxon. He was a good herald and genealogist, and is stated to have visited every church in Kent, copying all the monuments and armorial windows. His papers were used by Hasted for his 'History of Kent.' Hasted describes him as 'living entirely rusticated at Heppington' (Nichols, *Lit. Illustr.* iv. 649). Faussett formed a collection of more than five thousand Roman and English coins. This was sold at Sotheby's on 3 Dec. 1853. The prices realised were not high (Sotheby, *Sale Catalogue*). He had melted down his duplicates, to the weight of 150 lbs., into a bell inscribed 'Audi quid tecum loquitur Romana vetustas—Ex ære Romano me conflari fecit B. F. A. S. S. 1766.' He began his well-known excavations in Kentish barrows, chiefly of the Anglo-Saxon period, in 1757 at Tremworth Down, Crundale. He afterwards went to work at Gilton, where he opened 106 graves during eleven days in 1760, 1762, and 1763, and at Kingston Down, where he opened 308 graves between August 1767 and August 1773. From 1771 to 1773 he also explored 336 graves at Bishop's Bourne, Sibertswold, Barfriston Down, Beakesbourne, and Chartham Down. Faussett made pecuniary sacrifices in order to excavate, and superintended the opening of barrows with 'almost boyish enthusiasm.' He kept a journal of his operations, minutely recording each grave's contents. This was edited by Mr. C. Roach Smith from the original manuscript in the possession of Mr. J. Mayer, and published with notes and engravings in 1856 (London, 4to) as 'Inventorium Sepulchrale.' From the numerous antiquities found by him, Faussett formed a collection which was especially rich in Anglo-Saxon objects of personal adornment, such as fibulæ (including the 'Kingston fibula' of gold, garnets, and turquoises; *Invent. Sepulchr.* pl. i. and pp. 77, 78), pendent ornaments (e.g. gold drops set with garnets), beads, buckles, &c. After Faussett's death this collection remained almost unknown till it was exhibited in 1844 at the Archæological Association's meeting at Canterbury by its owner, Dr. Godfrey Faussett, grandson of Bryan Faussett. In August 1853 Dr. G. Faussett's son Bryan offered it for sale to the British Museum, when it was unwisely declined by the trustees. Some outcry was raised in archæological circles without effect (see C. R. Smith, *Collectanea Ant.* iii. 179–192, 'The Faussett Collection;' *Gent. Mag.* 1854, new ser. xlii. 605). In 1855 the collection was bought by Mr. Joseph Mayer, and is now in the museum at Liverpool. During the last twenty years of his life Faussett suffered from gout. He died at his seat at Heppington on 10 Jan. 1776. There is a monument to him in Nackington Church, Kent. He married Elizabeth, daughter of the Rev. Rowland Curtois of Hainton, Lincolnshire, and had by her two sons and a daughter. The eldest son, Henry Godfrey (*b.* 1749), helped his father in his excavations and succeeded to the estates.

[Faussett's Inventorium Sepulchrale and the memoir there in appendix I., by T. G. Faussett; Burke's Landed Gentry, 1886, i. 619; various references in Archæological Journal; C. R. Smith's Collect. Ant. iii. 179–92; Nichols's Lit. Anecd. ix. 353–5; Nichols's Lit. Illustr. iii. 556, iv. 649–650, iv. 432, viii. 598; private information.] W. W.

FAUSSETT, THOMAS GODFREY, afterwards T. G. Godfrey-Faussett (1829–1877), antiquary, born at Oxford in 1829, was a younger son of the Rev. Godfrey Faussett, D.D., canon of Christ Church, by his second wife, Sarah, daughter of Thomas Wethered of Marlow. When young he lived much at Worcester, where his father was then prebendary. He inherited the tastes of his great-grandfather, Bryan Faussett, the antiquary [q. v.], and as a boy studied history and heraldry. He became scholar and fellow of Corpus Christi College, Cambridge. In 1862 (or 1863) he was called to the bar,

but did not practise. In 1866 he went to live at Canterbury, where he was in that year appointed auditor to the dean and chapter. He was auditor till his death. In 1871 he was also appointed district registrar of the probate court at Canterbury. In March 1859 he had been elected fellow of the Society of Antiquaries. From 1863 to 1873 he was honorary secretary of the Kent Archæological Society. He published articles in the 'Archæologia Cantiana,' including 'Canterbury till Domesday' (1861) and an account of an Anglo-Saxon cemetery opened by him at Patrixbourne, Kent (vol. x.) He wrote on the 'Law of Treasure Trove' in vol. xxii. of the 'Archæological Journal.' He specially studied the antiquities of Canterbury, and contributed the article 'Canterbury' to the 'Encyclopædia Britannica' (9th edit.) He also wrote a memoir of Bryan Faussett, printed in Roach Smith's edition of the 'Inventorium Sepulchrale.' Faussett succeeded Larking as editor of the large history of Kent begun by Streatfeild; but the ill-health from which he suffered from about 1866 till his death prevented his continuing the work. From about 1873 he was hardly ever able to hold a pen. In spite of this, Faussett, living in his pleasant house in the cathedral precincts, was a man of habitual cheerfulness, and composed hundreds of clever squibs and epigrams in Latin and English. Specimens of these and several of his graceful Latin hymns are printed in the 'Memorials of T. G. Faussett,' published in 1878 (two editions) by the Rev. W. J. Loftie.

Faussett died at Canterbury on 26 Feb. 1877, and was buried in Nackington churchyard, near that city. In 1869, in common with other members of the family, he took the surname of Godfrey-Faussett. He married in 1864 Lucy Jane, daughter of Henry Woodcock of Bank House, near Wigan, and had one son, Edward Godfrey, born 1868, who survived him.

[Loftie's Memorials, 2nd edit.; Athenæum, 3 March 1877, p. 294; Burke's Landed Gentry, 1886, i. 619.] W. W.

FAVOUR, JOHN (*d.* 1623), divine, was born at Southampton, and prepared for the university partly there and partly at Winchester School. Thence he was elected probationer fellow of New College, Oxford, in 1576, and two years afterwards was made complete fellow. In April 1584 he took the degree of LL.B. (Wood, *Fasti Oxon.* ed. Bliss, i. 226), proceeding LL.D. on 5 June 1592 (*ib.* i. 258). In January 1593–4 he became vicar of Halifax, Yorkshire. In August 1608 according to Thoresby (*Vicaria Leodiensis*, p. 69), but in March 1618 according to Wood, he was made warden of St. Mary Magdalen's Hospital at Ripon, Yorkshire. In March 1616 he was collated to the prebend of Driffield and to the chantorship of the church of York. He was also chaplain to the archbishop and residentiary. Wood says 'he was esteemed a person of great piety and charity, and one well read in substantial and profound authors.' According to a tradition long current at Halifax he was a good divine, a good physician, and a good lawyer, a tradition confirmed by his own words in the epistle to the readers prefixed to his only known work, where he mentions as 'impediments' to its progress 'preaching euery Sabbath day, lecturing euery day in the weeke, exercising iustice in the Commonwealth, practising of Physicke and Chirurgerie, in the great penurie and necessitie thereof in the countrey where I liue, and that onely for Gods sake, which will easily multiply both clients and patients.' Favour published 'Antiqvitie trivmphing over Noveltie: Whereby it is proved that Antiqvitie is a true and certaine Note of the Christian Catholicke Church and verity, against all new and late vpstart heresies aduancing themselues against the religious honour of old Rome,' &c., pp. 602, 4to, London, 1619. From the dedication to Tobie Mathew, archbishop of York, it appears that the work was begun by the author when he was 'threescore yeares old' at the desire, and carried on under the encouragement, of the archbishop. As an instance of the ignorance of the people when the Bible was withheld from them by the 'Romanists,' he relates at page 334 a story of a woman who, when she 'heard the passion of Christ read in her owne tongue,' wept bitterly. 'After some pause and recollection of her spirits, she asked where this was done, & when: it was answered, many thousand miles hence at Ierusalem, and a great while ago, about fifteene hundred yeares. Then (quoth she) if it was so farre off, and so long ago, by the grace of God it might proue a lye, and therein she comforted her selfe.' Favour died on 10 March 1623, and was buried in the chancel of Halifax Church, where, on a pillar on the south side of the choir, is an inscription to his memory (Watson, *Hist. of Halifax*, pp. 377–8). He married at Leeds, on 12 Nov. 1695, Ann Power, probably the daughter of William Power, rector of Barwick-in-Elmet, near that town (Thoresby, *Ducatus Leodiensis*, ed. Whitaker, p. 258).

[Wood's Athenæ Oxonienses, ed. Bliss, ii. 353–4; John Watson's History of Halifax, pp. 367, 377–8, 466; Chalmers's Biographical Dictionary, xiv. 149–50; Crabtree's Halifax; Whitaker's Leeds.] G. G.

FAWCETT, BENJAMIN (1715–1780), dissenting minister, was born at Sleaford, Lincolnshire, on 16 Aug. 1715. He was the youngest of ten children. He entered Doddridge's academy at Northampton in 1738. In March 1741 Doddridge sent him to Whitchurch and Chester to collect evidence for an alibi in the case of Bryan Connell, then under sentence of death for murder (executed 3 April). In the same year Fawcett became minister of Paul's Meeting, Taunton, where he was ordained on 16 June 1742, forty ministers being present. Doddridge went down to take part in the ordination, and was presented to Fawcett's future wife, on whose charms of fortune ('a good 1,400*l.*') and person he descants to Mrs. Doddridge; the lady needed nothing but a little more colour, 'which now and then I gave her.'

In 1745 Fawcett removed to Kidderminster. Here Doddridge visited him in 1747, and found his work prospering 'in an amazing degree.' He had 316 catechumens. He seems to have retained his popularity to the close of his life. For the use of his people he published abridgments of many of Baxter's practical writings, and edited some other religious works. He was very zealous in founding country congregations. Some of his notions were unconventional. Job Orton, who retired to Kidderminster in 1766, was scandalised when 'a drum-major of the Northamptonshire militia' was allowed to preach in Fawcett's pulpit, and 'a learned, worthy minister' shut out. A few years before his death Fawcett published some 'Candid Reflections,' in a letter to a friend, probably Orton. The publication is irenic in design, its main point being the diversity of ways in which the doctrine of the Trinity may be stated. Orton, who saw the manuscript, warned Fawcett that its publication 'would for ever ruin his reputation among the warm, zealous people.' Nevertheless, as the work was printed at Shrewsbury, it is probable that Orton assisted in bringing it out. It led to a controversy with William Fuller, an independent layman, which was continued by Samuel Palmer after Fawcett's death. In July 1780 Fawcett was prostrated by illness; the disease was supposed to be stone, but was in reality an ulcer. He died in October. His funeral sermon was preached on 18 Oct. by Thomas Tayler of Carter Lane. On his death his congregation divided, the independents retaining the meeting-house, and an Arian secession building a new place of worship.

Between 1756 and 1774 Fawcett published many sermons, the first being: 1. 'The Grand Enquiry,' &c., 1756, 8vo. His most important pieces were: 2. 'Candid Reflections on the different manner in which the learned and pious have expressed their conceptions concerning the doctrine of the Trinity,' &c., Shrewsbury, 1777, 8vo; second edition, enlarged, Shrewsbury, 1778, 8vo; an 'appendix' to the second edition, Shrewsbury, 1780, 8vo. 3. 'Observations on the Causes and Cure of . . . Religious Melancholy,' &c., Shrewsbury, 1780, 8vo.

Fawcett's son Samuel was ordained at Beaminster, Dorsetshire, in 1777; he became a unitarian, and retired from the ministry, living on his private estate near Bridport. From 1801 to 1816 he was unitarian minister at Yeovil, where he died on 14 Dec. 1835, aged 81.

[Funeral Sermon by Tayler, as cited by Palmer in Appendix iii. to Orton's Letters to Diss. Ministers, 1806; Orton's Letters, ii. 72, 107, 152, 171, &c.; Wilson's Diss. Churches, 1808, ii. 161; Humphrey's Corresp. of P. Doddridge, 1830, iii. 549 sq., iv. 90 sq., v. 423 sq.; Murch's Hist. Presb. and Gen. Bapt. Churches in West. of Engl. 1835, pp. 217, 255; Christian Reformer, 1852, p. 224; Stanford's Philip Doddridge, 1880, p. 103; manuscript letters of B. Fawcett; tombstone at Yeovil.] A. G.

FAWCETT, HENRY (1833–1884), statesman, born at Salisbury 26 Aug. 1833, was the son of William Fawcett, born at Kirkby Lonsdale, Westmoreland, 31 March 1793 (*d.* 5 July 1887), by his wife, Mary Cooper (*d.* 10 Feb. 1889). In 1815 William Fawcett settled at Salisbury, where he carried on business as a draper. He was mayor of the town in 1832, a keen supporter of the Reform Bill, and in later years of the Anti-Cornlaw League. In 1841 he took a farm at Longford, near Salisbury, upon which he lived for some years subsequent to 1851. Fawcett learnt his letters at a dame school. About 1841 he was sent to a school at Alderbury, near Salisbury, kept by a Mr. Sopp. On 3 Aug. 1847 he entered Queenwood College, which had been just opened as an agricultural school by Henry Edmondson [q. v.], who was endeavouring to introduce an improved system of education. Fawcett learnt some chemistry and surveying, and was encouraged to write English essays upon economical and other questions. He was sent to King's College School, London, at the beginning of 1849, lodging with Dr. Major, the head-master, and afterwards with a Mr. Fearon, an office-keeper in Somerset House. A boyish interest in politics was encouraged by Fearon's talk, and probably by visits to the gallery of the House of Commons. He had outgrown his strength and did not especially distinguish himself in the school. He won a few prizes, however, and Dr. Hamilton, the dean of Salisbury, to whom Mr. Wil-

liam Fawcett had shown some of his son's mathematical papers, strongly recommended a Cambridge career. Fawcett accordingly entered Peterhouse, beginning residence in October 1852. In October 1853 he migrated to Trinity Hall, where there appeared to be a better chance of obtaining a fellowship. He graduated B.A. in January 1856, when he was seventh in the mathematical tripos. His success was due rather to general intellectual vigour than to special mathematical aptitude. He became strongly attached to his private tutor, William Hopkins, for many years the leading mathematical teacher at Cambridge. He had many friends, the most intimate of whom were followers of J. S. Mill and much given to discussing economical and political questions. He took an active part in debates at the Union, maintaining the principles to which he adhered through life. His childish desire for a political career was thus stimulated and confirmed; and, though skilful in games of chance and a powerful athlete, he never allowed his amusements to interfere with his serious studies. He was elected to a fellowship at Trinity Hall at Christmas 1856. He hoped to enter parliament by a successful career at the bar. An old family friend, Mr. Squarey, who had become an eminent solicitor at Liverpool, had promised to support him. He entered as a student at Lincoln's Inn on 26 Oct. 1854, and in November 1856 he settled in London to begin his studies. His eyes now showed symptoms of weakness, and he was ordered to give them a complete rest. He spent a few weeks at Paris in 1857, and devoted some of his enforced leisure to extending his knowledge of political and social questions. On 17 Sept. 1858 he was shooting upon Harnham Hill, near Longford, with his father and brother. His father, whose sight suffered from incipient cataract, fired hastily, and a few pellets from his gun entered Fawcett's eyes, blinding him instantaneously. Hopes of partial recovery remained for a year, when the failure of an operation showed that his blindness must be total and permanent. Fawcett bore the calamity with superlative courage. A temporary depression of spirits was cast off on his receiving a manly letter of encouragement from his old tutor Hopkins, and thenceforth he never complained.

Fawcett returned to Cambridge, where he occupied rooms in Trinity Hall, and which became his headquarters for some years. Here he soon became well known and popular with all classes in the university. At Trinity Hall he took the principal part in obtaining the new statutes, finally passed in 1859, which embodied the views of the reformers of the day, especially in the limitation of the tenure of fellowships and the abolition of the restriction of celibacy. He studied political economy, both in books and by frequent intercourse with leading economists and with practical men such as the Rochdale pioneers. He attracted notice by some able economical papers read at the British Association at Aberdeen in September 1859 and elsewhere. In 1861 he became a member of the Political Economy Club. His reputation was raised by the publication, in the beginning of 1863, of his 'Manual of Political Economy.' In the following summer he became a candidate for the professorship of political economy, founded, with a salary of 300*l.* a year, by a grace of the senate of 29 Oct. 1863. He received testimonials from many leading economists. His radical opinions and his blindness were grounds of strong objection in some quarters, but he was elected 27 Nov. 1863, receiving 90 votes against 80 for Mr. J. B. Mayor of St. John's College, 19 for Mr. Leonard Courtney, and 14 for Mr. Henry Dunning Macleod. He lectured regularly until his death, and he took pains to discuss interesting topics of the day, and generally attracted full classes. The professorship necessitated an annual residence of eighteen weeks at Cambridge. It would entitle him to hold his fellowship for life, without being bound to celibacy, if re-elected under the new statutes. In 1866 he became engaged to Millicent, daughter of Newson Garrett of Aldeburgh, Suffolk. He resigned his fellowship at Christmas 1866, and was immediately re-elected. He was married on 23 April 1867. His wife was in entire sympathy with his principles, shared his intellectual and political labours, and was a main source of most of the happiness and success of his later life. Upon his marriage Fawcett took a house at 42 Bessborough Gardens, whence in 1874 he moved to 51 The Lawn, Lambeth. In the last year he also took a house at 18 Brookside, Cambridge. He lived in London during the parliamentary session, residing at Cambridge for his lectures, and spending his summers in visits to his family at Salisbury and trips to Scotland and once to Switzerland. Fawcett's political ambition had not slackened. At the Bradford meeting of the Social Science Association in 1859 he read a paper on 'Proportional Representation,' and became known to Mr. Hare, the chief expositor of the scheme. Through Mr. Hare he became known to J. S. Mill, to whom he was afterwards warmly attached, both as a personal friend and as a political disciple. Two other friends of Mill, W. T. Thornton [q. v.] and J. E. Cairnes [q. v.], became intimate with

Fawcett about the same time. Cairnes and Mr. Leonard Courtney were afterwards his closest political allies. In 1860 he published pamphlets advocating Mr. Hare's scheme and criticising Lord John Russell's measure of reform. Mill encouraged his political ambition, and in November 1860, with singular audacity, he proposed himself as a candidate for the borough of Southwark, vacant by the death of Sir Charles Napier. He brought a letter from Brougham, who had seen him at the Social Science Association. He was otherwise utterly unknown to the constituency, but he speedily won the enthusiastic support of the popular voters by energetic speeches at public meetings. Crowds came from all parts of London to hear the blind orator; but he ultimately had to retire upon the appearance of Mr. (now Sir) A. H. Layard as the government candidate. Fawcett's fame spread. His name became known among politicians. He had been much interested in Cornish mining, and had shown such an aptitude for speculative adventure that his friends held that he would have made his fortune. He now gave up all speculation in order to devote himself exclusively to politics. He stood for Cambridge in February 1862, but was beaten by a small majority, owing to a split in the liberal party. In February 1863 he stood for Brighton. His blindness was still considered to be a fatal disqualification by many persons, and the party was divided by three candidates. At a disorderly meeting held to consider their claims, Fawcett succeeded in obtaining a hearing, and told his own story with a simple eloquence which completely fascinated his hearers. The other candidates, however, persevered, and the result was the election of a conservative by 1,663 votes to 1,468 for Fawcett, while nearly 1,000 were given to other liberals. Fawcett was afterwards accepted as the liberal candidate, and on 12 July 1865 was elected, along with Mr. White, as member for Brighton in the new parliament.

In his first parliament Fawcett became known as a vigorous, though still subordinate, member of the radical party. In that capacity he took a strong part in the strategy by which the Reform Bill of 1867 was finally carried. He was more prominent in advocating the abolition of religious tests at the universities; and he supported various measures of social reform, especially the extension of the factory acts to the agricultural labourers, whom he knew intimately and for whom he always felt the keenest sympathy.

In November 1868 he was re-elected for Brighton. He became conspicuous by his severe criticisms of the liberal government. He held that they did not carry out with unflinching consistency the policy which they were pledged to support. He gradually became so far alienated from the party that the government whips ceased to send him the usual notices. The abolition of university tests was finally carried in 1871, with reservations and after attempted compromises which Fawcett strongly condemned. He protested against the concessions to the Irish landlords which smoothed the passage of the act for disestablishing the church of Ireland in 1869. He complained of the provisions of Mr. W. E. Forster's Education Bill in 1870 as falling short of the principle of universal compulsion. He separated himself also from the Birmingham league, who seemed to him to be attaching excessive importance to a 'miserable religious squabble.' In after years he actively supported the various educational measures in which his views have been virtually embodied. In 1871 he protested against the royal warrant by which Mr. Gladstone brought about the abolition of purchase in the army. In 1872 he vainly attempted to add to the Ballot Bill a provision which he had much at heart for throwing the official expenses of parliamentary elections upon the rates. He had been long endeavouring, in concert with Cairnes, to throw open the fellowships of Trinity College, Dublin, to members of all creeds. In 1873 Mr. Gladstone proposed his scheme for dealing with the whole question of university education in Ireland. Fawcett condemned the measure as favouring denominational instead of united education. The bill was thrown out upon the second reading by 287 to 284; and the defeat, to which Fawcett had mainly contributed, was a fatal blow to Mr. Gladstone's ministry. Fawcett's measure for throwing open Trinity College was afterwards passed. He had offended many of his supporters by his attacks on the government; and additional offence was given by the discovery that he belonged to a 'Republican Club' at Cambridge. The name suggested a revolutionary tendency, from which he was quite free, though he had strong republican sympathies. He was defeated in the next election for Brighton (5 Feb. 1874), two conservatives being returned. The loss of his seat caused a very general expression of regret, showing that his independence had earned the respect of the country, and on 24 April following he was elected for Hackney, the votes being Holms 10,905, Fawcett 10,476, and Gill (conservative) 8,994.

His share in two movements, in both of which he had to struggle against the prejudices of indolent 'officialism,' had greatly con-

tributed to his position. He had long been interested in the question of preserving commons, in the interests both of public recreation and the welfare of the agricultural poor. An annual enclosure bill had always passed as a matter of course. The bill for 1869 threatened Wisley and other commons. Fawcett insisted upon a discussion. After several attempts to pass the bill quietly, which were defeated by his vigilance, a committee was finally granted to consider the whole question. He succeeded in obtaining an inversion of the presumption that such bills should be passed without careful scrutiny. He became a leading member of the Commons Preservation Society. He took a prominent part in the measures by which Epping Forest was saved from enclosure, in preventing intended operations which would have ruined the beauty of the New Forest, and in carrying later bills by which the rights of commoners and the public have been more adequately protected. He intervened successfully to secure many threatened spaces from enclosure. His sympathy for the poor and his love of the natural beauty, no longer perceptible to himself, were equally strong incentives.

He had from an early period taken a keen interest in India. He first took a public part in such questions by protesting, almost alone, against a proposal to charge the expenses of a ball given to the sultan at the India office (July 1867) against the Indian revenues. His chivalrous sympathy with a population unable to make its voice heard by its rulers led him to devote unstinted energy to Indian questions. The sneers of officials, and prophecies, falsified by the result, that his constituents would resent such an application of his time, failed to discourage him. He obtained the appointment of committees upon Indian finance which sat in 1871–3 and in 1874. The thoroughness of his study of the question was shown in his elaborate examination of witnesses and in speeches upon the Indian budgets in 1872 and 1873, which astonished his hearers by a command of complex figures, apparently undiminished by his blindness. He insisted especially upon the poverty of the Indian population, the inadequate protection of native interests, and the frequent extravagance and blundering of official management. His correspondence with natives and Anglo-Indians became very large; and he received many expressions of gratitude from individuals and official bodies, while scrupulously avoiding any advocacy which might throw doubts upon his perfect independence. He became popularly known as the 'Member for India.' When he lost his seat for Brighton a sum was raised by an Indian subscription towards the expenses of a future election. He continued his activity during the parliament of 1874–80, and served on a committee upon Indian public works in 1878. Its report in 1879 sanctioned most of the principles for which he had contended. Three essays, published in the 'Nineteenth Century' in 1879, summed up his views and met with a general approval surprising even to himself. During the parliament of 1874–1880 Fawcett had become reconciled to his party. His geniality had won affection, as his independence had gained respect. He heartily sympathised with the opposition to the policy of the Beaconsfield administration. On 19 Sept. 1876 he presided over a great meeting at Exeter Hall, on occasion of the Bulgarian atrocities. He endeavoured in the following session to stimulate his leaders to take a more decided line of action in pursuance of the policy then advocated. In 1878 he protested against the step of bringing Indian troops to Malta and proposed a motion (in December) condemning the proposal for charging the Indian revenues with the chief expense. He joined the Afghan committee at the same period, and co-operated with Lord Lawrence and others in trying to rouse public opinion against the war in Afghanistan. He thus took an important part in the final attack upon the Beaconsfield government.

On 31 March 1880 he was at the head of the poll for Hackney with 18,366 votes; Mr. Holms receiving 16,614, and Mr. Bartley 8,708. Fawcett received some 1,500 conservative votes. He became postmaster-general in Mr. Gladstone's government. A seat in the cabinet was withheld partly on account of the difficulties due to his blindness. His official position prevented him from criticising the government, while he had no voice in its measures. He probably had little sympathy for some of them, especially the Egyptian expedition, and he rather accepted than approved the Irish Land Bill. He was, it may be noticed, utterly opposed to Home Rule.

He now devoted himself almost exclusively to administrative measures, and applied himself to them with an energy which probably injured his health. The most conspicuous measure adopted under his rule was the establishment of the parcels post in 1882; but he carried out many other measures involving much care and labour with a happy superiority to the prejudices of 'officialism.' He introduced with great success a system of postal orders, already devised under his predecessor, Lord John Manners. He made arrangements for the introduction of cheap telegrams and

for granting terms to telephone companies, which were finally completed by his successor (Mr. Shaw Lefevre). He introduced schemes for facilitating savings, especially the 'stamp slip deposits,' which led to a great increase in the investments through the post-office savings banks. He circulated over a million copies of a pamphlet called 'Aids to Thrift,' explaining the advantages offered. One of his last measures was a plan which gave greater facility for the purchase of annuities and insurances. A great number of new banks was opened during his tenure of office, and the number of depositors during the last three years increased by nearly a million. Fawcett spared no pains in obtaining information, arranging details, and conferring with his subordinates. He improved their position, and took especial satisfaction in extending the employment of women. It was said that he erred from an excess of conscientiousness and perhaps of good nature. But his interest in the efficiency of his office and the welfare of the persons employed won the gratitude of those chiefly concerned, and gave him extraordinary popularity in the country. Fawcett's connection with Cambridge remained unaffected. In 1877 an election took place for the mastership of Trinity Hall, when the votes of the electors were equally divided between Fawcett and Mr. Henry Latham, who had for thirty years been tutor of the college. After several adjournments both candidates retired in favour of Sir Henry J. S. Maine, who was unanimously elected. At the end of November 1882 Fawcett had an attack of diphtheria and typhoid fever. For many days he was in imminent danger, and received extraordinary marks of sympathy from all classes. An apparently complete recovery concealed a permanent shock to his constitution. He caught cold at the end of October 1884, and died at Cambridge, after a short illness, 6 Nov. following. He was buried at Trumpington 10 Nov., in presence of a great crowd of friends, colleagues, and representatives of various public bodies. His wife and his only child, Philippa, born 1868, survive him.

In 1882 Fawcett was created doctor of political economy by the university of Würzburg. In 1882 he was elected a fellow of the Royal Society, and in 1884 a corresponding member of the Institute of France. The university of Glasgow gave him the honorary degree of LL.D. in 1883, and in the same year elected him lord rector. The delivery of the customary address was prevented by his death. Many honours were paid to his memory. A national subscription provided a monument in Westminster Abbey (by Mr. Gilbert, A.R.A.) From the same fund a scholarship tenable by the blind of both sexes was founded at Cambridge, and a sum paid towards providing a playground at the Royal Normal College for the Blind at Norwood. A statue has been erected in the market-place at Salisbury; a portrait painted by Mr. Herkomer was presented to Cambridge by subscription of members of the university; and a drinking-fountain, commemorative of his services to the rights of women, has been erected on the Thames Embankment. Memorials have also been placed in Salisbury Cathedral, &c., and at Trumpington Church.

The only portraits, except numerous photographs taken during life, were by Mr. Ford Madox Browne (including Mrs. Fawcett), in possession of Sir C. W. Dilke, a chalk drawing, and two oil-paintings by Mr. Harold Rathbone, taken in 1884, and a bust by Mr. Pinker, sculptor of the statue at Salisbury.

Fawcett's writings display a keen and powerful, if rather narrow, intellect. He adhered through life to the radicalism of J. S. Mill; he was a staunch free-trader in economic questions, an earnest supporter of co-operation, but strongly opposed to socialism, and a strenuous advocate of the political and social equality of the sexes. His animating principle was a desire to raise the position of the poor. He objected to all such interference as would weaken their independence or energy, and, though generally favourable on this account to the *laissez-faire* principle, disavowed it when, as in the case of the Factory Acts, he held that interference could protect without enervating. The kindheartedness displayed in the chivalrous spirit of his public life was equally manifest in his strong domestic affections, and in the wide circle of friendships which he cultivated with singular fidelity and thoughtfulness. He was the simplest and most genial of companions, equally at ease with men of all ranks, and especially attached to the friends of his boyhood and youth. The recognition of his high qualities was quickened by his gallant bearing under his blindness. He acted throughout on the principle, which he always inculcated upon his fellow-sufferers, that a blind man should as far as possible act and be treated like a seeing man. He kept up the recreations to which he had been devoted. He was a sturdy pedestrian, and a very powerful skater, skating fifty or sixty miles a day at the end of his life. He was very fond of riding in later years, showing astonishing nerve, and even joining in a gallop with the harriers on Newmarket Heath. His favourite sport was fishing, and he showed remarkable skill, as well as unflagging interest, in this amusement, both in the salmon

rivers of the north and the trout streams of Hampshire. He remembered the paths which he had known, and loved those in which he could enjoy scenery through the eyes of his companions. He possessed great muscular power, was six feet three inches in height, and enjoyed perfect health until his illness in 1882. His most determined opponents loved and trusted him, and no one ever doubted his absolute honesty of purpose.

His works are: 1. 'Mr. Hare's Reform Bill, simplified and explained,' 1860. 2. 'The Leading Clauses of a New Reform Bill,' 1860. 3. 'Manual of Political Economy,' 1863 (new editions to 1883, each considerably modified). 4. 'The Economic Position of the British Labourer,' 1865 (lectures of 1864). 5. 'Pauperism: its Causes and Remedies,' 1871 (lectures of 1870). 6. 'Essays and Lectures on Social and Political Subjects,' 1872 (six by Fawcett and eight by Mrs. Fawcett). 7. 'Speeches on some Current Political Questions,' 1873. 8. 'Free Trade and Protection,' 1878 (lectures of 1877, six editions to 1885). 9. 'Indian Finance,' 1880 (three articles from the 'Nineteenth Century'). 10. 'State Socialism and the Nationalisation of the Land,' 1883 (separate publication of a chapter from the sixth edition of the 'Manual'). 11. 'Labour and Wages,' 1884 (reprint of five chapters from the same). Besides these Fawcett contributed various articles to 'Macmillan's Magazine,' the 'Fortnightly Review,' and other periodicals, a list of which is given in the 'Life.'

[Life of Henry Fawcett, by Leslie Stephen, 1885.] L. S.

FAWCETT, JAMES (1752–1831), Norrisian professor at Cambridge, son of Richard Fawcett, incumbent of St. John's Church, Leeds, Yorkshire, was born in that town in 1752. He had a weakly constitution from birth. Having passed through Leeds grammar school with credit, he was entered at St. John's College, Cambridge, 26 March 1770, under John Chevallier, and went into residence in October following. In January 1774 he graduated B.A. as fifth senior optime, winning the first members' prize when a senior bachelor in 1776. In 1777 he took his M.A. degree, and during the same year was elected fellow of his college on the foundation of Sir Marmaduke Constable. He was appointed Lady Margaret's preacher in 1782, and published his sermons in 1794. Before the last-named year the parishioners had elected him to the vicarage of St. Sepulchre's or the Round Church, Cambridge. In 1785 he proceeded B.D., and in 1795 he was chosen Norrisian professor of divinity. Although esteemed models of composition and orthodoxy, his sermons failed to draw together large congregations. 'A certain thickness in his speech, an awkwardness of manner in a crowd, a want of energy, and an easiness of temper, little calculated to curb the sallies of a large assembly of young men constrained to sit out a lecture of an hour in length,' contributed also to render his lectures less efficient than might have been expected from their undoubted excellence (HUGHES, *Memoir*, pp. viii–ix). Fawcett chiefly resided in college until he was presented by the society in 1801 to the united rectories of Thursford and Great Snoring in Norfolk. He afterwards divided his time between his parsonage and the university, being permitted to retain rooms in college on account of his lectures. In 1815 he vacated the Norrisian professorship; in 1822 he also resigned his vicarage in Cambridge, and resided thenceforward solely at his rectory in Norfolk. There he died 10 April 1831.

[Memoir in T. S. Hughes's Divines of the Church of England, vol. xxi.; Gent. Mag. vol. ci. pt. i. pp. 378–9; R. V. Taylor's Biographia Leodiensis, pp. 328–33, 369; Cambridge Univ. Calendar.] G. G.

FAWCETT, JOHN, D.D. (1740–1817), baptist theologian, was born 6 Jan. 1740, at Lidget Green, near Bradford. In early life he was powerfully impressed by the preaching of Whitefield, and after spending some years in secular life entered on the work of a baptist minister, and was settled at Wainsgate in 1764, and afterwards at Hebden Bridge, both in the parish of Halifax. To the duties of a minister he added those of a teacher, conducting an academy during a great part of his ministry. From the earnestness of his Christian spirit, his vigour as a preacher, and his force of character, he rose steadily among his brethren, and might have removed to a more conspicuous sphere, but remained in the neighbourhood of Halifax to the end. He was regarded as the first man of his denomination in that part of the country. At one time he endeavoured to add to his establishment an institution for the training of baptist ministers, but it did not prove a success. From time to time he published books on practical religion, which were well received, including a collection of hymns, an essay on 'Anger,' 'The Life of Oliver Heywood,' 'Advice to Youth,' 'History of John Wise,' and the 'Sick Man's Employ.' The largest of his literary undertakings, and that by which he was best known, was a 'Devotional Commentary on the Holy Scriptures.'

This work was finished in 1811. It came out in two large volumes, and was sold at five guineas. About the same time he received the degree of D.D. from an American college. His object was to bring out clearly and powerfully from every chapter of Scripture such views as were best adapted to promote a devotional spirit, and each part of his exposition was followed by a paragraph of 'aspirations,' intended to guide the feelings of readers. Fawcett, whose health had long been feeble, died 25 July 1817, in his seventy-seventh year.

[An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D., by his son.] W. G. B.

FAWCETT, JOHN (1768–1837), actor and dramatist, born 29 Aug. 1768, was the son of an actor, also JOHN FAWCETT, who came from High Wycombe; was a pupil of Dr. Arne; appeared at Drury Lane 23 Sept. 1760 as Filch in the 'Beggar's Opera;' subsequently played minor parts at that theatre, at Covent Garden, and in Dublin; and died in October 1793. When eight years old young Fawcett attracted the attention of Garrick, then on the point of quitting the stage, and conceived a hope of becoming an actor. To check this idea his father bound the boy, who had entered St. Paul's School 6 Feb. 1776, apprentice to a linendraper in the city. When eighteen years of age Fawcett ran away to Margate, and under the name of Foote appeared as Courtall in the 'Belle's Stratagem.' Thence he went under his own name to Tunbridge. Recommended by Cumberland he joined Tate Wilkinson's company, appearing at York as Young Norval 24 May 1787. For some time he played Romeo, Oroonoko, and similar parts. Tate Wilkinson, however, perceiving that tragedy was not his forte, with some difficulty induced him to essay Jemmy Jumps in O'Keeffe's musical farce 'The Farmer.' Fawcett's success in this was so great that he elected thenceforward to play low comedy. After the death of Mills, the comedian, in 1788, Fawcett married Mrs. Mills, formerly a Miss Moore, an indifferent actress, who, under the name of Mrs. Mills, had played Imogen at Drury Lane 18 Feb. 1783, and who died in August 1797. Fawcett, who had risen in Yorkshire to the pinnacle of reputation, was engaged for Covent Garden, where he appeared 21 Sept. 1791, playing Caleb in 'He would be a Soldier.' Ruttekin in 'Robin Hood,' Jerry Sneak in Foote's 'Mayor of Garratt,' and other characters followed. On 8 July 1794, as Young Pranks in the 'London Hermit' of O'Keeffe, he made his first appearance at the Haymarket, where he played, 12 Aug., with success Edwin's great part of Lingo. He then renewed his engagement at Covent Garden. In conjunction with Holman, Pope, and Incledon, he gave at the Freemasons' Hall on the Wednesdays and Fridays of Lent 1795 an entertainment of reading and music. On 14 March 1796, in the 'Merry Wives of Windsor,' he played, for Pope's benefit, Falstaff, in which he was held to eclipse all his contemporaries except Cooke. As Sir Pertinax Macsycophant he made a decided failure 16 May 1797. Playing at Covent Garden during the regular season he went until 1802 in the summer to the Haymarket, of which house Colman, in 1799, appointed him stage-manager. About this period Colman, with a special view to Fawcett, began to write the pieces in which the actor's reputation was firmly established. The first of these was the 'Heir-at-Law,' Haymarket, 15 July 1797, in which, as Dr. Pangloss, Fawcett carried away the town. Subsequently came the 'Poor Gentleman,' Covent Garden, 11 Feb. 1801, in which he was Ollapod; 'John Bull,' Covent Garden, 5 March 1803, in which he was Job Thornberry; and 'Who wants a Guinea?' Covent Garden, 18 April 1805, in which he was Solomon Gundy. He was also, at the Haymarket, 6 July 1798, the original Caleb Quotem in 'Throw Physic to the Dogs,' and repeated the character in the 'Review, or the Wags of Windsor,' Haymarket, 2 Sept. 1800, into which Colman introduced it. In 1800 Fawcett took part with John Johnstone, Holman, Pope, Incledon, Munden, Thomas Knight, and H. E. Johnston, in publishing a statement of the differences subsisting between the proprietors and performers of the Theatre Royal, Covent Garden. This consists of the correspondence with regard to alterations made by Harris in the privileges allowed the actors. The case was referred to the lord chamberlain, who decided against the actors. In 1806 Fawcett, who had quitted the Haymarket in 1802, reappeared during the summer in that theatre, which he permanently quitted in 1808. His connection with Covent Garden lasted from his first appearance in 1791 to his retirement from the stage in 1830. That comparatively few of the characters which he 'created' are now remembered is the fault of the dramatists of the day. In more than one case, however, Fawcett saved a piece which was given up for lost. This was specially true with regard to 'Five Miles Off,' by Dibdin, Haymarket, 9 July 1806, in which his representation of Kalendar, a character who only appears in the second act, resuscitated a piece apparently dead. Among his later 'creations' the part of Rolamo in Howard Payne's 'Clari,

the Maid of Milan,' 8 May 1823, is noteworthy as revealing a serious aspect of Fawcett's talents. He was also the original Bartholo to the Figaro of Liston in the 'Barber of Seville,' 13 Oct. 1818. In September 1829 Fawcett was superseded in the management of Covent Garden. Greatly chagrined he announced his intention of quitting the stage. A benefit was arranged for the actor, and on 30 May 1830, as Captain Copp, his original character, in 'Charles the Second,' by Howard Payne, he took, after speaking an address, his farewell of the public of a theatre of which during thirty-nine years he had been a main prop. With a salary of 100*l.* a year allowed him as treasurer and trustee of the Covent Garden Theatrical Fund he retired to a cottage at Botley, near Southampton. He was mainly instrumental in bringing about the erection of a church in his immediate neighbourhood, of which he was churchwarden. Dying of a mortification caused by a hurt to his foot in walking, he was the first person buried in the church. About 1806 he married his second wife, Miss Gaudry, an actress, who after her marriage retired from the stage and became wardrobe-keeper at Covent Garden. By her he left two sons, one of whom became a clergyman, and one daughter. His name stands to some dramatic pieces, among which are 'Obi, or Three-fingered Jack,' a highly successful pantomime, Haymarket, 5 July 1800, in which C. Kemble was Obi and Emery Quashee; 'Perouse,' a pantomime-drama derived from Kotzebue's play on the same subject, 28 Feb. 1801; the 'Brazen Mask,' written with Dibdin, Covent Garden, 1802; the 'Fairies' Revel,' acted by children at the Haymarket, 1802; the 'Enchanted Island,' a ballet, founded on the 'Tempest,' Haymarket, 20 June 1804; the 'Secret Mine,' written in conjunction with T. Dibdin, a spectacular melodrama, Covent Garden, 24 April 1812. In connection with this piece Dibdin reflects on the probity of Fawcett, who, he says, paid him nothing for his share. Generally speaking, however, Fawcett was greatly respected. His share in promoting the Covent Garden Theatrical Fund, suggested by Mallocke and instituted by Hull, was to his credit. From 1808 to his death in 1837 he was treasurer and trustee of the institution. His services on its behalf were constant and received full recognition. His speeches at the festivals are described by Talfourd as among the best specimens of their class ever heard in this country. George IV once apologised to Fawcett for having, through ignorance, gone to Drury Lane on a night appointed at Covent Garden for his benefit. Fawcett was brusque in exterior and address. Talfourd says that in representations of bluff honesty and rude manly feeling he had no equal (*New Monthly Mag.* May 1830). Leigh Hunt describes him as having 'singular harshness and rapidity of utterance and a general confidence of manner,' and knows, with the exception of Munden, no actor 'who can procure so much applause for characters and speeches intrinsically wretched.' In 'attempts at gentlemanly vivacity he becomes awkward and vulgar.' He declares him an excellent comic singer (*Critical Essays on the Performers of the London Theatres*, pp. 87–93). Cole, 'Life and Times of Charles Kean,' i. 190, speaks of his Lord Ogleby, his Sir Peter Teazle, and his Touchstone as excellent, and laughs at his want of erudition. The gallery now in the Garrick Club has portraits of Fawcett by De Wilde as Caleb Quotem, Whimsiculo in the 'Cabinet,' Job Thornberry in 'John Bull,' and Servitz in the 'Exile,' and a scene from 'Charles the Second' by Clint, with Charles Kemble as Charles II and Fawcett as Captain Copp.

[Books cited; 'The Manager's Note-book,' contributed to New Monthly Mag.; Genest's Account of the English Stage; Baker, Reed, and Jones's Biog. Dram. 1824; Tate Wilkinson's Wandering Patentee; Gilliland's Dramatic Mirror; Thespian Dict. 1805.] J. K.

FAWCETT, JOHN, the younger (1825?–1857), organist, third son of John Fawcett (1789–1867) [q. v.], was born about 1825, studied music under his father, was organist of St. John's Church, Farnworth, Lancashire, from 1825 till 1842, and afterwards (until his death) of Bolton parish church, a post which had previously been held by an elder brother, and which was taken by a sister for a year in the interval of Fawcett's visit to London. Here he entered the Royal Academy of Music, 5 Dec. 1845, to study under Sterndale Bennett, and became organist at Earl Howe's Curzon Street church. On his return to Bolton Fawcett resumed his duties as organist, teacher, and (1849) honorary conductor of the Bolton Harmonic Society. He obtained the degree of Mus. Bac., Oxford, 3 Nov. 1852. His exercise, a sacred cantata, 'Supplication and Thanksgiving,' was performed at the Music School, the composer conducting, and was published by subscription in 1856. This well-written cantata is the most important of Fawcett's compositions. He died at Manchester 1 July 1857.

[Grove's Dict. of Music, i. 510; Bolton Chronicle, 4 July 1857; Musical Times, 1857, p. 97; Royal Academy of Music Entry Book, by the kindness of the secretary; Oxford Calendar, 1853, p. 268; Fawcett's musical works in Brit. Mus. Library.] L. M. M.

FAWCETT, JOHN, the elder (1789–1867), composer, was born in the village of Wennington in Lancashire on 8 Dec. 1789. He followed his father's trade of shoemaking until 1825, when his growing reputation throughout the county enabled him to settle at Bolton as organist, professor of music, and composer of sacred and educational works, songs, temperance choruses, &c., until his death at the age of seventy-eight, 26 Oct. 1867. Fawcett, after he had mastered the Lancashire sol-fa system, was self-taught, and began his studies by copying out, and even writing from memory, the scores and parts of the hymn tunes practised in the village choir. He also joined the militia band, playing the clarionet, and was bandmaster when seventeen. The composition of marches and quicksteps was a natural result, but the bent of his mind led him to the writing of hymn tunes, and afterwards his services as choirmaster were eagerly sought, and the young composer was employed in this capacity successively at the St. George's, the Wesleyan, and the Independent chapels at Kendal, the Holland Wesleyan Sunday school at Farnworth (1817) for seven years, and the Bridge Street Wesleyan and the Mawdesley Street Congregational chapels in Bolton, similar posts in Manchester being declined by him. Fawcett taught the pianoforte, organ, harmonium, flute, violin, violoncello, double-bass, singing, and composition, besides establishing musical meetings at his own house, organising concerts of native talent, and occasionally assisting, in conjunction with London and local professionals, at small festivals in the neighbourhood. This sturdy northern musician upheld the Lancashire system of notation with some obstinacy, a quality further illustrated in the close of his interesting address on 'Choirs and Choir Music,' prefixed to the 'Voice of Devotion' (1862).

It is said that Fawcett's compositions number upwards of two thousand, many of them psalm and hymn tunes well known in a district where music bore an all-important part in the services, and where it was not unusual to find 'ten or twelve instruments in the orchestra, with a proportionate number of voices, supplemented by the hearty vocal powers of fifty or a hundred girls' (*Bolton Guardian*, and for anecdotes of north of England village congregations see the Rev. H. Huntingdon's article in *Temple Bar*, September 1888, p. 39). Most of Fawcett's choir music is characterised by the 'good melody' he thought so essential, and it in fact combined the dignity and homeliness proper to the surroundings; his more ambitious efforts, however, show less individuality. His chief works (with their dates as nearly as can be ascertained) are: 1. 'The Seraphic Choir,' full score, 1840. 2. 'Melodia Divina,' selected by Hart, 1841; supplement 1854. 3. 'The Cherub Lute,' for Sunday schools. 4. 'The Harp of Zion' (hymns adapted to the Wesleyan supplement), with a portrait. 5. 'Music for Thousands,' 1845. 6. 'Now is Christ risen,' anthem (for the Bolton Philharmonic Society), full score. 7. Five short anthems. 8. 'The Lancashire Vocalist,' 1854. 9. 'The Temperance Minstrel,' 1856. 10. 'Chanting made easy,' 1857. 11. 'The Universal Chorister,' 1860. 12. 'The Voice of Devotion,' four hundred popular and original hymn tunes, selected and revised by Fawcett, 1862–3. 13. 'The Temperance Harmonist,' 1864.

[Grove's Dict. of Music, i. 510; Bolton Guardian, 2 Nov. 1867; Bolton Chronicle, 2 Nov. 1867; Fawcett's Voice of Devotion, 1862, and his other works in the British Museum Library.]

L. M. M.

FAWCETT, JOSEPH (*d.* 1804), dissenting minister and poet, was probably born about 1758. He was at school at Ware, Hertfordshire, and in 1774 he entered the Daventry academy along with his schoolmaster's son, Barron French, whose sister he afterwards married. Most of Fawcett's theological training was received from Thomas Robins, who succeeded Caleb Ashworth, D.D. [q. v.], in 1775. He trained himself by declaiming to the thorn bushes on Burrow Hill, near Daventry. In 1780 he became morning preacher at Walthamstow, on the resignation of the pastorate by Hugh Farmer [q. v.] Some time afterwards he revived the Sunday evening lecture at the Old Jewry during the winter season. About his services at Walthamstow there was nothing specially remarkable; in his evening lecture he exhibited oratorical powers of a rare and striking kind, which are said to have attracted 'the largest and most genteel London audience that ever assembled in a dissenting place of worship.' Mrs. Siddons and the Kembles are said to have attended him frequently. He resigned Walthamstow in 1787 in consequence of doctrinal differences which split up the congregation on Farmer's death. His lectureship at the Old Jewry he retained, probably till 1795.

On retiring from his lectureship Fawcett left the ministry. Henceforth he devoted himself to husbandry and the muse. He was soon forgotten, in spite of the eccentricities which are reported of him. He died on 24 Feb. 1804 at Edge Grove, near Watford,

Hertfordshire. Charlotte, his widow, survived till 18 June 1824, and died at Hornsey. Fawcett's sermons are high-flown, but not devoid of matter; they are written for effect, and may be read with interest, notwithstanding their redundances. His poems have the same exuberance which marks his discourses, but on the whole his verse is superior to his prose. Some of his lines are striking, e.g.

The harsh, coarse horror of a German muse.
(*Art of Poetry.*)

Fawcett published: 1. 'The Propriety and Importance of Public Worship,' &c. (sermon 28 March, at the Old Jewry). 2. 'Sermons,' &c., 1795, 8vo, 2 vols. 3. 'The Art of War; a Poem,' 1795, 4to. 4. 'The Art of Poetry . . . by Sir Simon Swan,' 1797, 4to. 5. 'Poems,' 1798, 8vo (includes No. 3, with title 'Civilised War,' and No. 4). 6. 'War Elegies,' 1801, 8vo. An additional sermon was printed by John Evans, LL.D. [q. v.], in 'Tracts, Sermons,' &c., 1825, 8vo.

[Gent. Mag. 1804, pp. 185, 276; Wilson's History and Antiquities of Dissenting Churches in London, Westminster, and Southwark, with Lives of their Ministers, 1808, ii. 304; Monthly Repository, 1817 p. 90, 1822 p. 198, 1824 p. 365; Rutt's Mem. of Priestley, 1831 i. 334, 1832 ii. 323; Davids's Evangelical Nonconformity in Essex, 1863, p. 628.] A. G.

FAWCETT, JOSHUA (*d.* 1864), miscellaneous writer, was the second son of Richard Fawcett, worsted manufacturer, of Bradford, Yorkshire. He was educated at a grammar school at Clapham, London, and at Trinity College, Cambridge, and took the degrees in arts, B.A. in 1829, M.A. in 1836. He was ordained in 1830, and after serving curacies at Pannall, near Harrogate, Yorkshire, and at Everton, near Liverpool, Lancashire, he was presented in 1833 by his brother-in-law, Henry Heap, vicar of Bradford, to the perpetual curacy of Holy Trinity, Wibsey, Low Moor. Fawcett was a painstaking clergyman, an enthusiastic, somewhat bigoted advocate of total abstinence, and a popular lecturer. During his incumbency he built a new church and parsonage, the former of which was opened in 1837. He lived to see, as the population of Low Moor and its immediate neighbourhood multiplied, the religious wants of the people cared for by the erection of five additional churches. In 1860 he became honorary canon of Ripon, Yorkshire, and chaplain to the bishop. He died suddenly at Low Moor 21 Dec. 1864, when 'about sixty years of age,' and was buried on the 28th in Holy Trinity churchyard. In 1834 he married Sarah, third daughter of the Rev. Lamplugh Hird. His widow and two sons survived him. Of his writings the following may be mentioned: 1. 'A Harmony of the Gospels,' 12mo, London, 1836. 2. 'The Churches of York by W. Monkhouse and F. Bedford, junior, with Historical and Architectural Notes by J. Fawcett,' fol., York [1843]. 3. 'A brief History of the "Book of Common Prayer" of the Church of England,' 12mo, London [1844]. 4. 'A Memorial, Historical and Architectural, of the Parish Church of St. Peter's, Bradford, Yorkshire,' 8vo, Bradford, 1845; reprinted, 12mo, Bradford, 1848. 5. 'Church Rides in the Neighbourhood of Scarborough,' 16mo, London, Scarborough [printed], 1848. 6. 'A Memorial, Historical and Architectural, of the Church of St. Thomas à Becket, Heptonstall, in the Parish of Halifax and County of York,' 12mo, Bradford, 1849. 7. '"The Flood came and took them all away," a sermon [on Matt. xxiv. 39] on the Holmfirth Flood . . . To which is added a detailed account of the awful disaster at Holmfirth,' 18mo, London, Brighton [printed], 1852. 8. 'Pastoral Addresses First Series,' 12mo, London, 1855. He also edited 'The Village Churchman,' afterwards incorporated with 'The Churchman,' and continued under the title of 'The Churchman's Magazine,' 8 vols. 12mo, London, 1838–45.

[Bradford Observer, 22 Dec. 1864, pp. 4, 5, 29 Dec. 1864, p. 5; Crockford's Clerical Directory for 1860, p. 202; Gent. Mag. 3rd ser. xviii. 383; Boyne's Yorkshire Library.] G. G.

FAWCETT, Sir WILLIAM (1728–1804), general, whose name is invariably spelt Faucitt in all the 'Army Lists' from 1756 to 1785, son of William Faucitt of Bull Close, Halifax, by Martha, daughter of James Lister of Shibden Hall, Halifax, was born at Shibden Hall in 1728. He was well educated at the free school of Bury, Lancashire, under his uncle, John Lister, and from an early age evinced a desire to enter the army. His wishes were, however, discouraged by his mother, and it was not until after much opposition that he was allowed to accept an ensigncy in General Oglethorpe's regiment. He served in the rebellion of 1745. In his ardour for active service he threw up this commission, and, strongly recommended by his neighbours, Lord Rockingham and Mr. Lascelles (afterwards Lord Harewood), he joined the army besieging Maestricht in 1748 as a volunteer. His bravery secured him another commission, but he almost immediately went upon half-pay on his marriage to a wealthy lady, who disapproved of the army as a profession. She soon relented, and on 26 Jan. 1751 Fawcett purchased an ensigncy in the 3rd

guards. He devoted himself ardently to his profession, studied French and German, and travelled much on the continent to observe the tactics and discipline of foreign armies. He was soon appointed adjutant to the 3rd guards, and the result of his military reading appeared in a series of translations of the 'Reveries or Memoirs of the Art of War,' by Marshal Saxe, dedicated to the general officers of the army; of the 'Regulations for the Prussian Cavalry,' dedicated to Major-general the Earl of Albemarle, and of the 'Regulations for the Prussian Infantry' and the 'Prussian Tactics,' dedicated to Lieutenant-general the Earl of Rothes. After the outbreak of the seven years' war Fawcett was promoted lieutenant and captain in the 3rd guards on 14 May 1757, and shortly afterwards joined the army in Germany as aide-de-camp to General Eliott. After the death of his chief at the battle of Minden, both Prince Ferdinand of Brunswick, the commander-in-chief, and the Marquis of Granby, the commander of the English contingent, offered him a similar post on their staffs. He accepted Granby's offer, and made himself so popular that a brother aide-de-camp allowed him to take the news of the victory of Warburg to England in 1760. This event he announced in German to George II, who was so delighted with his fluency in that language, that he at once ordered the usual step in promotion to be given to the lucky bearer. As Fawcett was a guards officer, he was promoted lieutenant-colonel, passing over the rank of major, on 25 Nov. 1760. He then returned to Germany as deputy adjutant-general to the army, and military secretary to the Marquis of Granby, and he became Granby's chief adviser and intimate friend. Fawcett was promoted captain and lieutenant-colonel in the 3rd guards on 24 Feb. 1767, made lieutenant-governor of Pendennis Castle, Cornwall, in 1770, and promoted colonel on 25 May 1772. During the period which followed the conclusion of the seven years' war he was chiefly employed at the headquarters staff of the army as military secretary and deputy adjutant-general, and was sent on many military missions to the continent, during one of which it is said that Frederick offered him a commission in the Prussian army. The most important of these foreign missions were at the commencement of the American war of independence, when Fawcett was sent to engage mercenaries, among whom were the Hessians and Brunswickers. On 29 Aug. 1777 he was promoted major-general; in 1778 he became adjutant-general at headquarters; was appointed colonel of the 15th regiment, and about the same time received the lucrative post of governor of Gravesend. At this period Fawcett's military reputation was at its height; he was the practical ruler of the English army, and certainly the most influential officer on the headquarters staff. On 20 Nov. 1782 he was promoted major-general, and he was made a knight of the Bath in 1786, in which year he married his second wife, Charlotte, widow of Dr. George Stinton, chancellor of Lincoln. On 22 Oct. 1792 Fawcett was transferred to the colonelcy of the 3rd dragoon guards, on 14 May 1796 he was promoted general, and in the same year appointed governor of Chelsea Hospital. There was a general outcry against the administration of the English army after the disastrous campaigns of 1794–5 in Flanders, and especially against the Horse Guards. In order to check this natural indignation the Duke of York was appointed to succeed Lord Amherst as commander-in-chief, and Fawcett was obliged to make way for General David Dundas [q. v.] as adjutant-general. Nevertheless he was treated with consideration, and was sworn a member of the privy council on 23 Jan. 1799, an honour never before or since conferred on a staff officer at headquarters. He died at his house in Great George Street, Westminster, on 22 March 1804, and was buried in the chapel of Chelsea Hospital. A monument was erected to him by his widow, who in 1805 was buried beside him.

Fawcett translated Field-Marshal Saxe's 'Reveries, or Art of War,' 1757; 'Regulations for Prussian Cavalry,' 1757; and 'for Prussian Infantry and Tactics,' 1759. He also published rules for the formations, field-exercises, and movements of the British army, 1786, 1792.

[Army Lists; Gent. Mag. April 1804; information from Mr. John Lister of Shibden Hall.]

H. M. S.

FAWKENER, Sir EVERARD (1684–1758), merchant and official, son of William Fawkener, citizen and mercer of London, who married Mary, daughter of Ralphe Boxe, citizen and druggist, was born in 1684. The family of Fawkener was connected with Rutlandshire (Wright, *Rutland*, i. 131), but Everard had several brothers engaged in London commerce, and his sister married Sir Peter Delme, lord mayor in 1724. He himself was, like his father, a citizen and mercer, and until fifty years of age he was engrossed in business; probably, as Parton states, he was a silk and cloth merchant. His home was at Wandsworth, and his leisure hours were spent in reading the classics or in collecting ancient coins and medals. Voltaire, who made his

acquaintance in Paris, promised to visit him in England, and when necessity drove Voltaire to England in the spring of 1726 his friend's house at Wandsworth became his home, and until his departure from England in 1729 the greater portion of his time was passed there. His tragedy of 'Brutus' was begun under Fawkener's roof, and the third edition of his tragedy of 'Zaïre' was dedicated 'to M. Falkener, English merchant; since ambassador at Constantinople,' the dedicatory epistle dwelling on the respect in which merchants like Fawkener are held in England (VERGESCO, i. 15; DESNOIRESTERRES, *Voltaire Bibliographie*, *Voltaire et la Société Française* (*la jeunesse de Voltaire*), i. 374–376). About 1735 Fawkener was knighted and sent as ambassador to Constantinople, a position which Voltaire subsequently asserted that he had predicted for him, but the means by which he was enabled to exchange commerce for diplomacy are not known. Although he incurred some censure in 1736, when hostilities broke out between the Turks and the Russians, by too eagerly adopting the proposed mediation, he remained at his post for several years, and his conduct on that occasion did not hinder his future advancement. While resident at the Porte he 'wrote a very elaborate description of Constantinople, more curious and entertaining than any in our books. It has never been printed.' From this position he was fortunately promoted to be secretary to the Duke of Cumberland, the favourite son of George II, and he accompanied him throughout the campaigns on the continent and in Scotland. He had often visited Lord Lovat in his imprisonment at Fort Augustus, and he was a witness against that old peer at his trial in March 1747 for high treason. Lovat, when asked whether he wished to put any questions to Fawkener, declined to examine him, but, much to the amusement of the court, wished him joy of his young wife. Windham adds the additional anecdote, which he heard in 1785, that when Fawkener appeared to give evidence Lovat remarked that 'both their heads were in a bad way' (WINDHAM, *Diary*, p. 67). In recognition of his services during the expedition in Flanders the very lucrative office of joint postmaster-general, in conjunction with the Earl of Leicester, was conferred on him on 28 May 1745, and he retained it until his death. Fawkener played at cards for high stakes and with little judgment, and this gave point to George Selwyn's bon-mot on going into White's Club one night when he was playing at piquet and losing heavily, that the winner was 'robbing the mail.' He was suggested in 1748 by the Duke of Cumberland, his staunch friend, as a proper person to fill the position of English minister in Berlin, and Horace Walpole, his connection, went so far as to write (12 Jan. 1748) 'Sir Everard Falkener is going to Berlin,' but four days later he announced that Legge had kissed hands for the appointment, and added 'we thought Sir Everard Falkener sure, but this has come forth very unexpectedly. Legge is certainly a wiser choice.' Fawkener died at Bath on 16 Nov. 1758, and a monument to his memory was placed in its abbey church, where he was buried. His brother, Kenelm Fawkener, died on 14 Dec. 1758. It was said of Sir Everard Fawkener after his death that he had 'left a great many debts, a very deserving wife, and several fine children in very bad circumstances.' This wife, Harriet, natural daughter of General Charles Churchill, the 'young wife' of Lord Lovat, born in 1726, was married to Fawkener in February 1747. She was described by Horace Walpole in 1741 as 'prettyish and dancing well,' but at a later period he characterises her as 'sister of my brother-in-law, Mr. Churchill, a very intriguing woman and intimate both with Lady Waldegrave and the Duchess of Cumberland,' and it was no doubt through Fawkener's friendship with the duke that he obtained her in marriage. On 3 Aug. 1765 she was married at Chelsea to 'Governor' Pownall, and she died on 6 Feb. 1777. A sarcophagus, with a fulsome epitaph usually said to be the composition of her second husband, was erected in her honour on the north side of the lady chapel in Lincoln Cathedral. Fawkener's two sons visited Voltaire at Ferney in 1774. The elder, William Augustus—christian names no doubt given him by the favour of the Duke of Cumberland—attended the duke's funeral on 9 Nov. 1768 as page of honour. He became clerk to the privy council, and in 1791 he was sent on a secret mission to Russia; his conversation with the Empress Catherine on the bust of Fox is in Miss Berry's 'Journal,' i. 321. On 29 Jan. 1784 he married, at St. George's, Hanover Square, Georgiana Ann Poyntz, a niece of Lady Spencer; but the marriage turned out unhappily, and as Walpole wrote in the previous May that 'Falkener has just abandoned a daughter of Lord Ashburnham,' the fault was doubtless due to the husband. One of Sir Everard's daughters is said to have married, on 17 May 1764, 'a young rich Mr. Crewe, a Macarone,' afterwards the first lord Crewe (*Gent. Mag.* for 1764); and another daughter, Henrietta or Harriet, married, first, at St. George's, Hanover Square, on 30 June 1764, the Hon. Edward Bouverie, and secondly, in 1811, when she was sixty-one years

old, Lord Robert Spencer, a prominent whig. She died at Woolbeding, near Midhurst, on 17 Nov. 1825. A well-known painting by Sir Joshua Reynolds of Mrs. Bouverie and Mrs. Crewe, the second wife of Lord Crewe, was afterwards engraved by Marchi. The descendants of Fawkener married into other leading English families, such as those of Cavendish and Walpole. The change in his life from commerce to the most fashionable society of London is not easily accounted for. Carlyle, in his 'Frederick the Great' (ii. 586–587), calls Fawkener 'a man highly unmemorable now were it not for the young Frenchman he was hospitable to.' Voltaire called him 'the good and plain philosopher of Wandsworth,' and in after life renewed the friendship in a correspondence of some twenty letters, sending Fawkener some books, soliciting his good offices for an English edition of the age of Louis XIV, and drawing upon him for 94*l.* on account of the profits. These letters, dated between 1735 and 1753, were confided by the younger Fawkener to an English diplomatist called Edward Mason, and were sent by him in 1780 to M. de la Harpe. They were printed in 'Lettres inédites de Voltaire' (1856), i. 71, &c., and afford a valuable proof of the warmth of Voltaire's friendship. Fawkener's character is revealed to us in the following passage from one of his letters quoted in Voltaire's 'Remarks on Pascal's "Pensées:"' 'I am here, just as you left me, neither merrier nor sadder, nor richer nor poorer, enjoying perfect health, having everything that renders life agreeable, without love, without avarice, without ambition, and without envy; and as long as all that lasts I shall call myself a very happy man.'

[Nichols's Lit. Anecd. viii. 64, 761; Coxe's Pelham, i. 493–4; Harris's Lord Hardwicke, ii. 273, 286; Gent. Mag. (1758), pp. 556, 612; Coxe's Sir Robert Walpole, i. 484, iii. 356; Coxe's Horatio Walpole, ii. 235, 304; Walpole's Last Journals (1771–83), i. 37; Walpole's Letters, i. 83, 346, ii. 74, 76, 96, 100, 102, 315, iv. 238, viii. 374, ix. 334; Letters of Lady Hervey, p. 246; Parton's Voltaire, i. 203–21, 276–7, 335–6, 504, ii. 46–8, 527; Maclachlan's Duke of Cumberland, pp. 130–2, 246, 291; Hanover Square Registers (Harl. Soc.), i. 133, 355; J. C. Smith's British Portraits, ii. 911; Genealogist (1884), i. 138; J. C. Collins's Voltaire in England, pp. 235–236; Chesterfield's Miscellaneous Works (1777), i. 284, 318; Goldsmith's Voltaire (Cunningham's ed. of works), iv. 20; Howell's State Trials, xviii. 745–6.] W. P. C.

FAWKES, FRANCIS (1720–1777), poet and divine, son of Jeremiah Fawkes, for twenty-eight years rector of Warmsworth, Doncaster, was baptised at Warmsworth 4 April 1720, and educated at Bury free school under the Rev. John Lister. On 16 March 1737–8 he was admitted as an ordinary sizar into Jesus College, Cambridge, his tutor being the Rev. Richard Oakley, and was then described as of Warmsworth, Yorkshire. He was elected to an exhibition on the foundation of Dr. Mawhood on 24 April 1738, to an exhibition on Dr. Brunsel's foundation on 6 Dec. 1739, and advanced to a foundation scholarship on 24 June 1742. His degree of B.A. was taken in 1742, his supplicat being dated 15 Jan. 1741–2; he received his college testimonials on 26 April 1744, and proceeded M.A. in 1745. At an early period in life he was ordained in the English church to the curacy of Bramham in his native county. He was 'a sort of chaplain' to Mr. Fox and Lane (afterwards Lord Bingley), and his first production in literature is said to have been an anonymous poem describing the beauties of Mr. Lane's house at Bramham, which was published in quarto in 1745. Fawkes afterwards held the curacy of Croydon, where he came under the notice of Archbishop Herring, whom he flattered with an ode, said to have been included in Dodsley's collection, on his recovery from sickness in 1754. In the following year the archbishop bestowed upon the poet the vicarage of Orpington, Kent, with the chapelry of St. Mary Cray and the attendant curacy of Knockholt. Further preferment was expected, but his hope of advancement was crushed by his patron's death in 1757, when the disappointed aspirant gave vent to his feelings in an elegy styled 'Aurelius,' which was printed in 1761 with the 'Original Poems and Translations' of Fawkes and reprinted in 1763 in the volume of 'Seven Sermons by Archbishop Herring,' pp. xlii–xlviii. Fawkes remained at Orpington until April 1774, when, by the favour of the Rev. Charles Plumptree, D.D., rector of Orpington, and as such patron of the adjacent rectory of Hayes, he was appointed to Hayes with the curacy of Downe. The only additional piece of clerical patronage which he received was a chaplaincy to the Princess Dowager of Wales. This was probably his own fault, for though the standard of clerical life was not high, he was pronounced too fond of social gaiety. He was always poor, but his cheerful good humour drew many friends to him. He died on 26 Aug. 1777, when his widow, formerly a Miss Purrier of Leeds, whom he married about 1760, was left with scanty resources. His library was sold in 1778.

Fawkes was considered by his contemporaries the best translator since the days of Pope, and Dr. Johnson gave it as his opinion that Fawkes had translated 'Anacreon' 'very

finely.' His works were: 1. 'A Description of May from Gawin Douglas' (modernised), by F. Fawkes, 1752; with poetic dedication to William Dixon of Loversal, a Yorkshire friend. 2. 'A Description of Winter from Gawin Douglas,' 1754, modernised in style and dedicated to 'the Rev. John Lister, A.M., formerly my preceptor.' The 'Description of May' has recently been included among the reprints of the Aungervyle Society. 3. 'Works of Anacreon, Sappho, Bion, Moschus, and Musæus translated into English by a gentleman of Cambridge' (i.e. Fawkes), 1760. Many of the odes were translated by him during his college life, and in some instances he reprinted the versions of Dr. Broome and other writers; 2nd edit. with his name, 1789. Fawkes's translation was printed in France in 1835 and included in the 'Collections of the British Poets' by Anderson (vol. xiii.) and Chalmers (vol. xx.), and in the 'Greek and Roman Poets' of Whittingham (vol. xiv.) His version of Bion, Moschus, Sappho, and Musæus was published with translations of Hesiod by C. A. Elton, and of Lycophron by Lord Royston in 1832. 4. 'Original Poems and Translations,' 1761. Many of the original pieces showed much humour; the translations were chiefly from 'Menander' and from the Latin poems of Christopher Smart. 5. 'The Complete Family Bible, with Notes Theological, Moral, Critical,' &c. 1761. To this production, which came out in sixty weekly numbers, he sold his name for money, and his name possessed sufficient value in the book world to justify an edition in 1765 'with notes taken from Fawkes.' 6. 'The Poetical Calendar,' intended as a supplement to Dodsley's collection; selected by Fawkes and William Woty, 1763, 12 vols. To the twelfth volume of this collection Dr. Johnson contributed a delineation of the character of William Collins, which afterwards formed the groundwork of the life of Collins in the 'Lives of the Poets.' 7. 'Poetical Magazine, or the Muses' Monthly Companion,' vol. i. 1764. The companionship lasted but for six months, January to June 1764. In this undertaking Fawkes was again associated with Woty. 8. 'Partridge-Shooting,' an eclogue to the Hon. Charles Yorke, 1764. This piece was suggested by Yorke. 9. 'The Works of Horace in English Verse, by Mr. Duncombe and other hands,' to which are added many imitations, 1767, 4 vols. Some of the translations and imitations are by Fawkes. 10. 'The Idylliums of Theocritus, translated by Francis Fawkes,' 1767. In this translation he enjoyed the assistance of numerous friends, the most prominent of whom were Bishop Zachary Pearce, Dr. Jortin, and Dr. Johnson. It was dedicated to Charles Yorke. 11. In January 1772 Gough wrote a letter with the words 'Fawkes is translating Apollonius Rhodius into English,' but the poet's dilatoriness and love of ease delayed its appearance until after his death. It was published in 1780, and the whole work was 'revised, corrected, and completed by his coadjutor and editor' (Mr. Meen of Emmanuel College, Cambridge), who passed the work through the press in order that the indigent widow might 'avail herself of the generous subscriptions.' Fawkes's volume of original poems was embodied in the collection by Chalmers (vol. xvi.), some of them were included in Nichols's collection, viii. 88–93, and several of his translations, chiefly from 'Menander,' were reprinted in part i. of the 'Comicorum Græcorum Fragmenta' selected by James Bailey (1840). Lord Mahon, afterwards known as the 'Republican' Lord Stanhope, married Lady Hester Pitt, daughter of the first Lord Chatham, whose seat was situated in Fawkes's parish of Hayes, on 19 Dec. 1774, and some lines addressed to the bridegroom by Fawkes on this occasion are printed in the 'Chatham Correspondence,' iv. 373. An extraordinary popularity attended his song of 'The Brown Jug,' which began with the words

Dear Tom, this brown jug that now foams with mild ale
Was once Toby Fillpott.

It has ever since formed a part of all the song-books of our country, and was introduced by John O'Keeffe into his comic opera of the 'Poor Soldier,' which was played at Covent Garden Theatre for the first time on 4 Nov. 1783. It was then sung by John Johnstone, and it was afterwards among the favourite pieces of Charles Incledon. During the debates on catholic emancipation the opening lines were quoted in the House of Commons by Canning in ridicule of Copley, afterwards Lord Lyndhurst, with the punning imputation that a speech by Copley was but the reproduction of the matter which once appeared in a pamphlet of (Bishop) Phillpotts.

[Piozzi's Anecdotes (Napier's ed. of Boswell, &c.), vi. 20; Hasted's Kent, i. 107, 118, 128, 138; Nichols's Lit. Anecd. iii. 51–2, 644, viii. 424–5, 575; Notes and Queries, 3rd ser. iii. 270, 4th ser. ii. 23, 67, 90; information from Mr. John Lister of Shibden Hall.] W. P. C.

FAWKES, GUY (1570–1606), conspirator, only son and second child of Edward Fawkes of York, by his wife Edith, was baptised at the church of St. Michael-le-Belfrey, York, 16 April 1570. The father, a notary or proctor of the ecclesiastical courts and advocate of the consistory court of the Arch-

bishop of York, was second son of William Fawkes, registrar of the exchequer court of York diocese from 1541 till his death about 1565. Guy's paternal grandmother was Ellen Haryngton, daughter of an eminent York merchant, who was lord mayor of that city in 1536; she died in 1575, and bequeathed to Guy her best whistle and an angel of gold. His father was buried in York Minster 17 Jan. 1578–9; he left no will, and his whole estate devolved on his son 'Guye,' at the time barely nine years old. There can be no question that his parents were protestants; it is known that they were regular communicants at the parish church of St. Michael-le-Belfrey, and it is a fair inference that Guy was brought up in their belief. He attended the free school at York, where Thomas Morton, afterwards bishop of Durham, and Sir Thomas Cheke, besides John and Christopher Wright, afterwards his fellow-conspirators, were among his schoolfellows (cf. JARDINE, p. 37). In 1585 his father's brother, Thomas Fawkes, died, leaving the bulk of his estate to Guy's sisters Elizabeth and Anne, and a trifling legacy to his nephew—'my gold rynge and my bedd, and one payre of shetes with th' appurtenances.' Shortly afterwards his mother married a second time. Her husband was Dionis Baynbrigge of Scotton, Yorkshire, and Guy and his sisters removed with their mother to Scotton. Their stepfather, son of Peter Baynbrigge, by Frances Vavasour of Weston, was closely related with many great catholic families, and was doubtless of the same persuasion himself, while some near neighbours, named Pulleyn, were strong adherents of the old faith. Guy was greatly influenced by his new surroundings; the effects of his earlier training soon faded, and he became a zealous catholic. In 1591 he came of age, and succeeded to full possession of his father's property. On 14 Oct. 1591 he leased some houses and land in York to Christopher Lumley, a tailor, and soon afterwards made arrangements for disposing of the rest of his estate. In 1593 he left England for Flanders, where he enlisted as a soldier of fortune in the Spanish army. In 1595 he was present at the capture of Calais by the Spaniards under Archduke Albert, and, according to the testimony of Father Greenway, was 'sought by all the most distinguished in the archduke's camp for nobility and virtue.' Sir William Stanley, the chief English catholic who had joined the Spanish army, thought highly of Fawkes, and on the death of Elizabeth directed Fawkes and Fawkes's old schoolfellow, Christopher Wright, to visit Philip III, with a view to securing relief for their catholic fellow-countrymen.

As soon as James I had ascended the throne, and had declared himself in favour of the penal laws, the Gunpowder plot was hatched. Its originators were Robert Catesby [q. v.], John Wright, and Thomas Winter. Fawkes was well known to these men, but had no share in devising the conspiracy. Early in 1604 the conspirators still hoped that Spanish diplomacy might make their desperate remedy unnecessary. Velasco, the constable of Castile, was on his way to the court of James I to discuss the terms of a treaty of peace between Spain and England. Catesby desired to communicate with him at Bergen. Winter was selected for the service about Easter, and Catesby invited Fawkes to accompany him. This was the first active part that Fawkes played in Catesby's dangerous schemes. The journey of Winter and Fawkes brought little result. Soon after their return Fawkes went by appointment to a house beyond Clement's Inn, and there, with four others (Catesby, Thomas Percy, Thomas Winter, and John Wright), took a solemn oath to keep secret all that should be proposed to him. He and Percy, a gentleman pensioner, knew nothing at the time of the proposed plot. But after the ceremony of the oath Percy and Fawkes were informed of the plan of blowing up the parliament house while the king was in the House of Lords. Both approved the proposal, and with the other conspirators withdrew to an upper room, where mass was performed and the sacrament administered by Father Gerard, the jesuit. On 24 May 1604 Percy, acting under Catesby's orders, hired a tenement adjoining the parliament house, in the cellars of which it was determined to construct a mine communicating with the neighbouring premises. Fawkes was directed to disguise himself as Percy's servant and to assume the name of Johnson. As he was quite unknown in London, the keys and the care of the house were entrusted to him. But on 7 July parliament was adjourned till the following February, and the conspirators separated to resume operations about November. In the autumn the penal laws against the catholics were enforced with renewed severity. The conspirators met at Michaelmas, and Fawkes was ordered to prepare the construction of the mine. A delay arose because the commissioners to treat of the union of England and Scotland resolved to meet in the house which Percy had hired, but about 11 Dec. 1604 the five original conspirators brought in tools and provisions by night and began operations in the cellar. The digging of the mine proved more difficult than was anticipated, and John Wright's brother Christopher and Robert Keyes, who had pre-

viously been sworn in, but had been told off to take care of a house at Lambeth, where materials for the mine were collected, were sent for to take part in the mining work. Fawkes, dressed as a porter, acted as sentinel in the house, and for a fortnight none of his companions appeared above ground. Information reached Fawkes about Christmas that the meeting of parliament originally fixed for February had been deferred till the October following. Thereupon the conspirators separated, but they resumed work in February 1604–5. In January John Grant and Thomas Winter's brother Robert were sworn of the undertaking, besides an old servant of Catesby named Bates, whose suspicions had been aroused. About March the conspirators hired in Percy's name an adjoining cellar, which ran immediately below the House of Lords, and which had just become vacant. Altering their plan, they abandoned the mine, and filled their newly acquired cellar with barrels of gunpowder and iron bars, concealing the explosives beneath lumber of all kinds.

In May 1605 the work was done, and a further adjournment took place. Fawkes was sent to Flanders to communicate the details of the plot to Sir William Stanley and the jesuit Owen. Stanley was in Spain, and Owen held out little hope that the conspiracy would meet with Stanley's approval. At the end of August Fawkes was again in London. He busied himself in replacing with dry barrels any in the cellar that were injured by damp, and learned that parliament was not to meet till 5 Nov. He took a lodging at 'one Mrs. Herbert's house, a widow that dwells on the backside of St. Clement's Church,' and when he found that his landlady suspected him of associating with Roman catholics, he hurriedly left. Mrs. Herbert stated that he was always 'in good clothes and full of money' (*Notes and Queries*, 2nd ser. ix. 277–9). About Michaelmas Sir Everard Digby, Ambrose Rookwood, and Francis Tresham, three wealthy country gentlemen, were added to the list of conspirators, and entrusted with the duty of providing armed men to second the attack on the government after the explosion had taken place. At the same time the important work of firing the gunpowder was entrusted to Fawkes, whose coolness and courage had been remarkable throughout. A slow match was to be used which would allow him a quarter of an hour to make good his escape. His orders were to embark for Flanders as soon as the train was fired, and spread the news of the explosion on the continent.

As the day approached the conspirators discussed the possibility of warning their catholic friends in the House of Lords of their impending danger. Fawkes wished to protect Lord Montague. It was decided that it was allowable for individual conspirators to do what they could without specific warning to induce their friends to absent themselves from the parliament house on the fatal date. But Tresham was especially anxious to secure the safety of Lord Monteagle, and, after the first discussion, met Catesby, Thomas Winter, and Fawkes at White Webbs in order to obtain their permission to give a distinct warning to his friend. Catesby and Winter were obdurate. On Saturday, 26 Oct., Lord Monteagle received an ambiguous letter entreating him to avoid attending the king at the opening of parliament. Monteagle showed it to Lord Salisbury the same day. The news soon reached Winter and Catesby. Fawkes, ignorant of this turn of affairs, was sent to examine the cellar on 30 Oct., and reported that it was untouched. By 31 Oct. the character of the plot was apprehended with much accuracy at court. But the ministers resolved to make no search in the parliament house till the day before the 5th, so that the conspirators might mature their plans. On Sunday, 3 Nov., a few of the leading conspirators met together and satisfied themselves that the details of the plot were unknown to the authorities. All except Fawkes prepared, however, to leave London at short notice. He undertook to watch the cellar by himself. Next day Suffolk, the lord chamberlain, accompanied by Monteagle, searched the parliament house. In the cellar they noticed abundance of coals and wood, and perceived Fawkes, whom they described as 'a very bad and desperate fellow,' standing in a corner. They were told that Thomas Percy rented the cellar with the adjoining house. The officers left, without making any remark, and reported their observations to the king. Fawkes was alarmed, but resolved to apply the match to the gunpowder on the next appearance of danger, even if he perished himself. He went forth to give Percy warning, but returned to his post before midnight, and met on the threshold Sir Thomas Knyvett, a Westminster magistrate, and his attendants. The cellar was searched; the gunpowder discovered; Fawkes was bound, and on his person were discovered a watch, slow matches, and touchwood, while a dark lantern with a light in it was found near the cellar door. Fawkes declared that had he been in the cellar when Knyvett entered it, he would have 'blown him up, house, himself, and all.'

At one o'clock in the morning the council met in the king's bedchamber at Whitehall, and Fawkes, who betrayed neither fear nor excitement, was brought in under guard. He coolly declined to give any information about himself beyond stating that his name was Johnson, and persisted in absolute silence when interrogated as to his fellow-conspirators. He asserted that he was sorry for nothing but that the explosion had not taken place. When asked by the king whether he did not regret his proposed attack on the royal family, he replied that a desperate disease required a dangerous remedy, and added that 'one of his objects was to blow the Scots back again into Scotland.' Fawkes was removed the same night to the Tower, and was subjected to further examination by the judges Popham and Coke, and Sir William Waad, lieutenant of the Tower, on each of the following days. A long series of searching questions was prepared by the king himself on 6 Nov. (cf. *Notes and Queries*, 2nd ser. viii. 369). Fawkes's name was discovered by a letter found upon him from Anne, lady Vane, but no threats of torture could extort the names of his friends, nor any expression of regret for the crime he had meditated. To overcome his obstinacy he was subjected to the rack, 'per gradus ad ima,' by royal warrant. Torture had the desired effect. On 8 Nov., although still 'stubborn and perverse,' he gave a history of the conspiracy without mentioning names. On the next day his resolution broke down, and he revealed the names of his fellow-conspirators, after learning that several had already been arrested at Holbeach. His confession is signed in a trembling hand 'Guido Fawkes.' Meanwhile parliament had met as arranged on 5 Nov., and on 9 Nov. had been adjourned till 21 Jan. On that day the 5th of November was set apart for ever as a day of thanksgiving. Guy Fawkes's name is still chiefly associated with the date. A proposal to inflict some extraordinary punishment on the offenders awaiting trial was wisely rejected. A special thanksgiving service was prepared for the churches, and many pamphlets, some in Latin verse, denounced the plotters.

On 27 Jan. 1605–6 Fawkes, with the two Winters, Grant, Rookwood, Keyes, and Bates, were tried before a special commission in Westminster Hall. All pleaded not guilty. Fawkes was asked by the lord chief justice, Popham, how he could raise such a plea after his confessions of guilt, and he replied that he would not retract his confession, but the indictment implicated 'the holy fathers' in the plot, which was unwarranted. All the prisoners were found guilty as soon as their confessions were read. Sir Everard Digby was then tried and convicted separately. Finally judgment of death was passed on all. On Friday, 31 Jan., Fawkes, with Winter, Rookwood, and Keyes, were drawn from the Tower to the old palace at Westminster, opposite the parliament house, where a scaffold was erected. Fawkes was the last to mount. He was weak and ill from torture, and had to be helped up the ladder. He spoke briefly, and asked forgiveness of the king and state.

A rare print of the plotters Fawkes, the two Wrights, the two Winters, Catesby, Percy, and Bates, was published in Holland by Simon Pass soon after their execution, and was many times reissued. There is a copy in Caulfield's 'Memoirs of Remarkable Persons,' 1795, ii. 97. A contemporary representation of the execution by N. de Visscher is also extant, besides an elaborate design by Michael Droeshout entitled 'The Powder Treason, Propounded by Sattan, Approved by Anti-Christ,' which includes a portrait of 'Guydo Fauxe.' In Carleton's 'Thankfull Remembrance' is an engraving by F. Hulsius, showing 'G. Faux' with his lighted lantern in the neighbourhood of some barrels. A somewhat similar illustration appears in Vicars's 'Quintessence of Cruelty, a Master Peice of Treachery,' 1641, a translation from the Latin verse of Dr. [Francis] Herring, issued in 1606, and translated in 1610. In most of these drawings Fawkes's christian name is printed as 'Guydo' or 'Guido,' a variant of 'Guye,' which he seems to have acquired during his association with the Spaniards. A lantern, said to be the one employed by Fawkes in the cellar, is now in the Bodleian Library, Oxford. It bears a Latin inscription, which states that it was the gift of 'Robert Heywood, late proctor of the university, 4 April 1641.' Another lantern, to which the same tradition attaches, was sold from Rushden Hall, Northamptonshire, about 1830 (*History of Rushden Hall*).

[A True and Perfect Relation of the whole Proceedings against the late most Barbarous Traitors, London, 1606, is an official version of the story of the plot. The account of the trial is very imperfect, consisting mainly of the vituperative speeches of Coke and Northampton. It was reprinted with additions as 'The Gunpowder Treason, with a Discourse of the Manner of its Discovery,' in 1679. See also the Relation of the Gunpowder under the Parliament House, printed in Archæologia, xii. 202*; Howell's State Trials; David Jardine's Narrative of the Gunpowder Plot, 1857; Winwood's Memorials; The Fawkes's of York in the Sixteenth Century, 12mo, 1850; Gardiner's Hist. of England, vol. i.; State Papers (Dom. James I), 1605–6; and art. CATESBY, ROBERT. William Hazlitt contributed three articles to the

Examiner, 12, 19, and 20 Nov. 1821, pretending to justify Fawkes, from which Lamb quoted in his essay on Guy Faux.] S. L. L.

FAWKES, WALTER RAMSDEN (1769–1825), miscellaneous writer, born at Hawksworth, Yorkshire, in 1769, was the eldest son of Walter Beaumont Fawkes, the head of an old West Riding family. Early in life Walter Fawkes became an active member of the advanced section of the whig party, being M.P. for the county of York from 1802 to 1807. He took a prominent part in the anti-slave trade movement, and spoke effectively in the debate which preceded the passing of Wilberforce's measure. In 1823 he filled the office of high sheriff of Yorkshire. He was a man of varied intellectual gifts, a cultivated writer, and, above all, a great lover and patron of the fine arts. In 1810 he published 'The Chronology of the History of Modern Europe,' in 1812 a 'Speech on Parliamentary Reform,' and in 1817 'The Englishman's Manual; or, a Dialogue between a Tory and a Reformer;' in all of which he set forth his political views and leanings with much perspicuity. He will be best remembered, however, as the intimate friend and one of the earliest patrons of Turner, the artist. Turner had a welcome and a home at Farnley Hall, Fawkes's Wharfedale residence, whenever he chose to go, and used to spend months at a time there. Mr. Ruskin has borne eloquent testimony to the influence of Fawkes, Farnley, and Wharfedale on the genius of Turner, and the Turner collection still existing at Farnley Hall contains about two hundred of the artist's choicest works. Fawkes was also a keen agriculturist. He did much towards the improvement of his estates, and was very successful as a breeder of cattle, his shorthorns being known abroad as well as in England. In conjunction with Mr. Jonas Whitaker of Burley-in-Wharfedale and the Rev. J. A. Rhodes of Horsforth he founded the Otley Agricultural Society, one of the first of its kind in England. The park which he formed at Caley Hall was stocked with red and fallow deer, zebras, wild hogs, and a species of deer from India. He greatly enlarged the family mansion at Farnley, which he adorned with many collections. He married Maria, daughter of Robert Grimston of Keswick, and left a large family, dying in London on 24 Oct. 1825, and being buried in the family vault at Otley.

[Foster's Pedigrees of West Riding Families; Gent. Mag. for 1825; Leeds Mercury, 1825; Thornbury's Life of Turner; Hamerton's Life of Turner, &c.] J. B–r.

FAWKNER, JOHN PASCOE (1792–1869), Australian settler, born 20 Oct. 1792 (*Melbourne Herald*, 29 Oct. 1866), was in his eleventh year when his father was sentenced to transportation. The elder Fawkner was allowed to take his family in the convict expedition despatched from England for Port Phillip 26 April 1803 under the command of Lieutenant-colonel Collins. Port Phillip (discovered in 1802) was reached 10 Oct., but found to be unsuitable, and on 26 Jan. 1804 the convicts were re-embarked and the ships proceeded to Van Diemen's Land. Young Fawkner became a sawyer by trade, but was punished for helping some escaping convicts in 1814, and retired to Sydney. He returned in 1817, and appears to have practised all possible callings. He was a baker, farmer, and bookseller. He left Hobart and went north to Launceston (1819), where he took an hotel, and then in 1829 undertook the 'Launceston Advertiser,' changing its name to 'Tasmanian Advertiser.' He started a coach in 1832, practised as a bush lawyer, and opened some assembly-rooms. In 1829 he was fined for again aiding in the escape of convicts, and he lost his hotel license for attacking the resident magistrate in his newspaper. He showed literary tastes, opened a library and newsroom in his hotel, and offered to teach French.

Attempts had already been made to settle Port Phillip, especially by John Batman [q.v.] Fawkner had determined, even before hearing from Batman, to make a similar attempt. The 'Launceston Advertiser' of 21 May 1835 mentions that his ship, the Enterprise, was being equipped for the purpose. But as Fawkner, prostrated by sea-sickness, had to be put ashore, and as his associates settled, not at Western Point, but on the present site of Melbourne, his claim to be sole founder of Victoria is untenable (Bonwick, *Port Phillip Settlement*, p. cxiii; *Melbourne Herald*, 12 July 1856 and 26 Sept. 1863; *Argus*, 2 Feb. 1869, &c.) On his late arrival he did much, however, to stimulate and direct his associates. He built the first regular house in the end of 1835. In the October of that year there were but thirty-three settlers in the whole district, of whom but twenty-seven were Europeans. For a time the whole fate of the colony was in doubt. At last it was decided by the home government that the new colony should be under the control of the governor of New South Wales, and that the claims of the early settlers over the land should not be allowed. In June 1836 the colonists, led by Fawkner, held a meeting, and petitioned for a resident magistrate. Then Fawkner started an hotel and opened a bookstore. On 1 Jan. 1838, before

there was any printing-press, he started the 'Melbourne Advertiser,' beginning with nine issues in manuscript. Soon after the use of type it was suppressed, because Fawkner had not got the necessary sureties required by the press laws. But Fawkner obtained the sureties, and, as a rival to the 'Port Phillip Gazette,' which had been started in the interval, began the 'Port Phillip Patriot' (16 Feb. 1839), which, after changing its name to the 'Daily News,' was amalgamated in 1852 with the 'Argus.' Meantime he agitated in favour of separation. In 1839 he took part in the demand for the establishment of free warehouses in Melbourne, and in the same year his name appears at the head of the address in welcome of the first superintendent, C. J. Latrobe. In 1840 the colony, then numbering not more than ten thousand souls, demanded entire separation. By the act of 1842 Port Phillip was represented by five members in the Legislative Council at Sydney, but the great distance made the grant illusory, and in 1848 Melbourne protested by choosing as its representative Lord Grey, then colonial secretary. The election was declared void, and new writs sent to Geelong. Fawkner persisted, and nominated five of the leading English statesmen. Though unsuccessful, their action helped to bring about the final separation in 1850. Fawkner had already served in various capacities. In 1842 he was nominated on the market commission, and in the next year to a seat in the freshly constituted corporation. Fawkner was returned to the new council of Victoria as member for the counties of Dalhousie, Anglesea, and Talbot. When the constitution was remodelled in 1855 he preferred the council to the assembly. He took a leading part in protesting against the admission of convicts, and helped to found the Australian League of 1851. He had received no compensation, as Batman had done, for his claims as an early settler, and his many engagements interfered with his business. He was bankrupt three times within eight years (1843–51).

Fawkner had become so popular that his appointment on the gold commission reconciled it to popular favour. He was regarded as honest and independent. He was a radical when advocating separation from New South Wales and the freedom of the press. But he opposed the abolition of the property qualification and the introduction of the ballot. In the time of excitement consequent on the gold discoveries he supported the administration. He was firm in resisting the monopoly claims of the squatters to the land, serving on the land commission in 1854, though at an earlier period (1847) he had applied for a squatting allotment himself. He deprecated the grant of state aid to religion; but he stood aside from a close participation in the policy of any administration. His position, in fine, was that of an independent critic with a strong bias in favour of conservative measures. Despite a gradual failure in health, his figure was a familiar one in the council till very shortly before his death, 4 Sept. 1869. A government 'Gazette' appointed a public funeral, and on 8 Sept. he was buried amid general signs of respect.

[Rusden's Hist. of Australia; Bonwick's Port Phillip Settlement; Westgarth's Hist. of Australia; Argus, 29 Oct. 1868 and September 1869; Melbourne Herald, 12 July 1856; Port Phillip Patriot, 11 July 1839.] E. C. K. G.

FAZAKERLEY, NICHOLAS (*d.* 1767), lawyer and politician, son of Henry Fazakerley, came of an old Lancashire family which long resided at Fazakerley, a township near Liverpool (BAINES, *Lancashire*, ed. Whatton and Harland, ii. 291). His own house was at Prescot, Lancashire. On 9 Feb. 1714 he was admitted of the Inner Temple from the Middle Temple, but was called to the bar from the latter society (*Inner Temple Admission Register*). At first he practised chiefly in chambers as an equity counsel, but as his practice grew he began to appear with increasing frequency, not only in the equity court, but in the courts of common law, mostly, however, to argue questions connected with conveyancing and the transfer of real property. Occasionally his consummate knowledge of constitutional law led him to be retained in state trials. Among the most interesting of such cases was the trial of Richard Francklin, a Fleet Street bookseller, on 3 Dec. 1731, for publishing in the 'Craftsman' of 2 Jan. previously the famous Hague letter said to have been written by Lord Bolingbroke (HOWELL, *State Trials*, xvii. 626–76). Fazakerley was retained along with Mr. (afterwards Sir Thomas) Bootle for the defence, and, in the words of Lord Mansfield, 'started every objection and laboured every point as if the fate of the empire had been at stake' (CAMPBELL, *Lives of the Chief Justices*, ii. 541). In January 1732 he was chosen to succeed the Right Hon. Daniel Pulteney as M.P. for Preston. He evinced his gratitude for the honour conferred upon him by making, in the following December, a niggardly present of 20*l.* to the mayor of Preston 'to be applied in some charitable manner amongst the poor of the town.' He himself recommended its application to the binding of poor freemen's sons to be appren-

tices. He retained his seat for life, being returned at the head of the poll in the contested election of 1741 (SMITH, *Parliaments of England*, i. 186). In August 1742 Fazakerley was appointed recorder of Preston, which office he also held until his death. His politics, however, prevented his attaining the honours of his profession; he never received even a silk gown.

Fazakerley entered parliament as an adherent of the tory party; he was a Jacobite of the cautious type. He was listened to with attention, and by a section of his party came to be regarded as a leader. In a debate on the convention with Spain, 9 March 1739, whereby peace was secured on payment by the Spanish government of a compensation to English traders, he declared that if Sir Robert Walpole 'were determined to carry it by a majority, he would never again appear in the house till he perceived a change of measures' (COBBETT, *Parliamentary Hist.* x. 1318). He also distinguished himself in the debates in May 1751, on Lord Hardwicke's Regency Bill, especially by his resolute opposition to the marriage clause (*ib.* xiv. 1013–17). There is a story that Walpole prevailed on Lord Hardwicke, then Sir Philip Yorke, to quit the chief justiceship for the chancellorship, by the declaration: 'If by one o'clock you do not accept my offer, Fazakerley by two becomes lord keeper of the great seal, and one of the staunchest whigs in all England!' (WALPOLE, *Memoirs of George II*, i. 138 *n.*) Another of his speeches which attracted considerable attention was that delivered against the Jews' Naturalisation Bill, 7 May 1753 (COBBETT, xiv. 1402–12). Fazakerley died at his house in Grosvenor Street, London, in February 1767 (*Scots Mag.* xxix. 110; *London Mag.* xxxvi. 125–6, 147; *Probate Act Book, P. C. C.*, 1767). His will was proved at London on 16 March following (registered in P. C. C. 95, Legard). He married 10 Oct. 1723 Ann Lutwyche, who survived him (MALCOLM, *Londinium Redivivum*, iv. 294). He had a son and a daughter. The son died 30 June 1737 (*Gent. Mag.* vii. 451). Elizabeth, the daughter, was married 23 Dec. 1744, 'with 16,000*l.* down,' to Granville, eldest surviving son of John, first earl Gower, and died 19 May 1745 (*ib.* xv. 51; COLLINS, *Peerage*, ed. Brydges, ii. 450). A portrait of Fazakerley by Anthony Devis now hangs in the reading-room of Dr. Shepherd's Library at Preston. His clerk, Robert Boulton, left him at his death in 1760 the sum of 50*l.* with which to present his picture 'drawn at full length with a handsome frame to the corporation of Preston, in order to be set up in the Town Hall of the said borough as a memorandum that the said Corporation had once an honest man to represent them in parliament' (will of Robert Boulton, registered in P. C. C. 90, Lynch; DONSON, *Hist. of Parliamentary Representation of Preston*, 2nd edit., pp. 31–3).

[Walpole's Memoirs of George II, i. 96, 109, 125, 127, 132, 376; Walpole's Letters (Cunningham), i. 130, iv. 1; Cobbett's Parliamentary Hist. xi. 861, xii. 112–13, xiii. 884–95, 1027–31, xv. 185–91, 202–6, 245–9; Howell's State Trials, vol. xvii.; Addit. MSS. 6672 f. 426, 6688 f. 424, 6694 f. 51, 9828 f. 45.] G. G.

FEAD, GEORGE (1729?–1815), lieutenant-general, colonel-commandant fourth battalion royal artillery, entered the Royal Military Academy, Woolwich, as a cadet 1 Sept. 1756, became a lieutenant-fireworker royal artillery 8 June 1756, second lieutenant 1760, first lieutenant 1764, captain-lieutenant 1771, captain 1779, brevet major 1783, regimental major 1792, lieutenant-colonel 1793, brevet colonel 1797, regimental colonel 1799, major-general 1803, lieutenant-general 1810. As a lieutenant-fireworker he was present at the famous siege of Louisburg, Cape Breton, in 1758. He was afterwards taken prisoner at Newfoundland, but exchanged. Returning a second time to America he served there six or seven years, part of the time at Pensacola. He served in Minorca from 1774 to 1781, and commanded the artillery during the memorable defence of Fort St. Philip from August 1780 to February 1781, during which he lost an eye by the bursting of a shell. He was one of the witnesses on the trial of Lieutenant-general Hon. James Murray, the governor, on charges preferred by Sir William Draper [q. v.] He went to Newfoundland a second time in 1790, and in 1794 served under the Duke of York in Flanders. He went to Jamaica in 1799 and commanded the artillery there many years. He was made lieutenant-governor of Port Royal in 1810. Fead died at his residence, Woolwich Common, 20 Nov. 1815, in the eighty-sixth year of his age and the fifty-eighth of his military service, thirty years of which had been passed abroad. He had nine sons in the service, several of whom were killed or died on duty abroad.

[Kane's List of Officers Roy. Art. (rev. ed., Woolwich, 1869), in which General Fead's name is spelt 'Fade,' while those of his sons in the regiment appear as 'Fead.' The latter is the Army List spelling. See also Minutes Roy. Art. Institution, xiv. 172.] H. M. C.

FEAKE, CHRISTOPHER (*fl.* 1645–1660), Fifth-monarchy man, began public life as an independent minister. His earlier history

is unknown. Edwards reports that in 1645 he was a preacher in London without settled charge. At St. Peter's, Cornhill, St. Mary's Woolchurch, and elsewhere as opportunity served, he discoursed 'many strange and odd things' in favour of close communion and gathered churches, and against tithes and the Westminster Assembly. In January 1646 he obtained the sequestered vicarage of All Saints, Hertford. Here he did not observe the order of public worship prescribed by the directory (1644); he discarded psalm-singing and the use of the Lord's Prayer, and refrained from baptising infants. In his preaching he predicted the downfall of all governments, on the ground of their enmity to Christ; that of Holland was doomed 'for tolerating Arminianism.' He seems to have secured a following who, when articles were exhibited against Feake by a justice of peace at the Hertford assizes, invaded the court, crying, 'We will maintain our minister with our blood.' The judge dismissed the case, and Feake on the following Sunday had 'a great auditory' to listen to his counterblast against the articles. In 1649, on the sequestration of William Jenkyn [see FINCH, EDWARD, *fl.* 1630–1641], Feake received the vicarage of Christ Church, Newgate, and one of the lectureships at St. Anne's, Blackfriars. On 28 April 1650 he preached at Mercers' Chapel, before the lord mayor (Thomas Foote), a Fifth-monarchy sermon, which was published. Soon after this he gathered or joined a baptist church meeting at Blackfriars, and subsequently in Warwick Lane. He wrote against the quakers.

Feake's preaching became more and more virulent in its attacks on the existing government. He spoke of Cromwell (18 Dec. 1653) as 'the most dissembling and perjured villain in the world.' For this and the like language he was brought before the council of state, deprived of his preferment, and committed to Windsor Castle. He appears to have been liberated in 1655, but was soon brought again before the council, and having been examined by Cromwell, was sent back to Windsor. Cromwell did not send him for trial, on the ground that the sentence would have been death. He was not treated with severity, and in the summer of 1656 we find him, though still nominally a prisoner, living in London in his 'own hired house,' with a 'souldier' appointed to keep him.

The idea of a speedy approach of our Lord's millennial reign was very widely diffused among all classes of religionists at the time of the Commonwealth. Feake occupies a middle position between the quiet dreamers and the armed fanatics who are alike included under the head of Fifth-monarchy men. His violence was exclusively of the tongue. He seems to have been set at full liberty on Cromwell's death, and in 1660 he disappears from view. At the time of his arrest (1653) he had a wife and eight children.

The following list of Feake's publications is probably incomplete: 1. 'The Genealogy of Christianity,' &c. 1650, 4to (sermon on Acts xi. 26, mentioned above; it is dedicated to the lord mayor). 2. 'Recommendatory Epistle,' prefixed to 'The Little Horns Doom,' &c. 1651, 8vo, by Mary Cary, afterwards Rande, a millenarian. 3. 'Advertisement to the Reader,' signed by Feake and others, prefixed to 'A Faithful Discovery,' &c. 1653, 4to; 2nd edit. 1655, 4to (a work against the Yorkshire quakers by John Pomroy, Joseph Kellet, and Paul Glissen). 4. 'The New Nonconformist,' &c. 1654, 4to (written from his 'watchtower' in Windsor Castle). 5. 'The Oppressed Close Prisoner in Windsor Castle,' &c. 1655, 4to. 6. Address 'to the Reader' prefixed to 'Mr. Tillinghast's Eight last Sermons,' &c. 1656, 8vo (this also is written from his 'watchtower;' he mentions that it was his second imprisonment. John Tillinghast, who died early in 1655, was minister of a congregational church at Trunch, Norfolk, and a Fifth-monarchy man). 7. Address 'to the Readers' on church government, prefixed to 'The Prophets Malachy and Isaiah prophecying to the Saints,' &c. 1656, 4to (mentions his 'hired house' and the 'souldier'). 8. 'The Time of the End,' &c. 1657, 12mo, by John Canne [q. v.], preface by Feake. 9. 'A Beam of Light,' &c. 1659, 4to (the pamphlet deals with recent political history).

Feake is mentioned in 'The Declaration of Prophetick Proposals, touching Mr. Feak,' &c. 1653 [i.e. February 1654], 4to, by Arise Evans, a kindred but more distracted spirit. A tract entitled 'Proh Tempora! Proh Mores!' 1654, 4to, by 'J. N., a Mechanick,' refers to a publication called 'Mr. Christopher Feakes Exhortations,' and mentions that although Feake 'derides psalmsinging' he 'makes new songs.' A publication entitled 'A Word for All: or the Rump's Funerall Sermon, held forth by Mr. Feak to a Conventicle of Fanatiques at Bedlam,' &c. 1660, 4to, is a lampoon upon Feake.

[Edwards's Gangræna, 1646, pt. iii.; Wood's Athenæ Oxon. 1692, ii. 442; Calamy's Account, 1713, p. 19; Brook's Lives of the Puritans, 1813, iii. 308 sq.; Wilson's Dissenting Churches, 1814, iv. 133; Browne's History of Congregationalism in Norfolk and Suffolk, 1877, p. 295; works cited above.] A. G.

FEARCHAIR or **FERCHARDUS I** (622?–636?), the fifty-second king of Scottish Dalriada, according to the fictitious chronology of Boece and Buchanan, but the ninth according to the rectified list of Father Innes, reckoning from Fergus the son of Earc, is supposed by Buchanan to have been a son of Eugenius Eochadh Buidhe (the Yellow), who reigned between Conadh (Kenneth) Kerr and the more famous Donald IV (Breac) [q. v.], another son of Eochadh Buidhe. Skene, who conjectured in a note to the 'Chronicles of the Picts and Scots' that he may have reigned with or followed Donald Breac (preface cxii), omits him from the line of Dalriad kings in his 'History of Celtic Scotland.' The existence of another Fearchair II, called Fada (the Long) [q. v.], makes it not impossible that the chroniclers made two kings out of one. Buchanan's biography of Fearchair I and II is quite imaginary, and we know nothing of this king except that his name appears in the list of kings in the register of the priory of St. Andrews (INNES, app. 5) and other old lists as distinct from Fearchair Fada. In several of these he is called the son of Eroin.

[Innes's Critical Essay; Chronicles of Picts and Scots; Skene's Celtic Scotland.] Æ. M.

FEARCHAIR FADA (the Long) or **FERCHARDUS II** (*d.* 697) was the fifty-fourth king of Scottish Dalriada, according to the fictitious chronology of Boece and Buchanan, but the twelfth reckoning from Fergus the son of Earc, according to the rectified list of Father Innes. Buchanan has given a dark but imaginary portrait of this king, whom he represents as given up to every vice, closing his account with declaring that 'Scotland groaned under this monster eighteen years.'

We really know very little of him, though there seems no doubt he was an historical character. Mr. Skene's conjectural reconstruction of this period is that the kingdom of Dalriada fell into anarchy after the death of Donald Breac, 643, and was subject to the Britons, who killed that king at Strathcarron, West Lothian, but that both Britons and Scots were under subjection to the Northumbrian Angles. He further supposes that during this anarchy Fearchair Fada, the head of the clan Baedan, part of the larger tribe of Cinel Eochagh, a subdivision of the Cinel Lorn, took the lead in the attempt to throw off the yoke of the Britons and Angles. He was at first defeated in 678 by the Britons, but the issue of several other battles, one perhaps on the island of Jura, is not mentioned in the scanty entries of the Irish chronicles, probably because indecisive. In 683, in conjunction with Bredei, or Brude, son of Bile, the Pictish king of Fortrenn, he took part in the siege of Dunadd, the fort in the moss of Crinan, which had been the chief strength of the Dalriads, and in the recovery of Dundurn, a fort on the east of Loch Earn, the stronghold of the men of Fortrenn. Egfrid, the king of the Northumbrian Angles, roused by these successes of the united Picts and Scots, which drove back the Anglian advance in Scotland, invaded the Pictish territory, and was slain at Nechtansmere in 685, as a result of which Bæda states: 'The Picts recovered their territory, and the Scots in Britain and a certain part of the Britons received their liberty.'

The death of Fearchair Fada is recorded by the 'Annals of Ulster' in 697, and from the mention in the same annals of the violent death of descendants of Donald Breac, about the same period, Skene conjectures that there was no king of the whole of Scottish Dalriada, but rival chiefs of the tribe or clan of Lorn and Gabran, to the former of which tribe Fearchair, and to the latter Donald Breac and his descendants, representing the direct line of Fergus the son of Earc, belonged.

[Chronicles of the Picts and Scots; Skene's Celtic Scotland.] Æ. M.

FEARGAL (*d.* 785). [See FERGIL.]

FEARN, HENRY NOEL-. [See CHRISTMAS, HENRY, 1811–1868.]

FEARN, JOHN (1768–1837), philosopher, served for some years in the royal navy, retired, and devoted himself for the rest of his life to philosophical inquiries, but without much success or recognition. He appears to have been equally opposed to the English and the Scottish schools, but was no transcendentalist, and professed to base his philosophy on induction. In a series of works, of which a list is appended, he discussed most of the more important questions of metaphysics, but without showing any clear apprehension of the points in dispute. He was a friend of Dr. Parr and of Basil Montagu. He died in Sloane Street, Chelsea, on 3 Dec. 1837. His works are the following: 1. 'An Essay on Consciousness, or a Series of Evidences of a Distinct Mind,' London, 1810, 2nd edit. 1812, 4to. 2. 'A Review of First Principles of Bishop Berkeley, Dr. Reid, and Professor Stewart, with an indication of other principles,' London, 1813, 4to (also printed in the 'Pamphleteer,' No. vi.) 3. 'An Essay on Immortality,' London, 1814, 8vo. 4. 'A Demonstration of the Principles of Primary Vision, with the consequent state of Philo-

sophy in Great Britain,' London, 1815, 4to. 5. 'A Demonstration of Necessary Connection,' London, 1815, 4to. 6. 'A Letter to Professor Stewart on the Objects of General Terms, and on the Axiomatical Laws of Vision,' London, 1817, 4to. 7. 'First Lines of the Human Mind,' London, 1820, 8vo. 8. 'Anti-Tooke; or an Analysis of the Principles and Structure of Language exemplified in the English Tongue,' London, 1824, 8vo. 9. 'A Manual of the Physiology of Mind, comprehending the First Principles of Physical Theology, with which are laid out the crucial objections to the Reideian Theory. To which is suffixed a paper on the Logic of Relation considered as a machine for Ratiocinative Science,' London, 1829, 8vo. 10. 'A Rationale of the Laws of Cerebral Vision, comprising the Laws of Single and of Erect Vision, deduced upon the Principles of Dioptrics,' London, 1830, 8vo. 11. 'The Human Sensorium investigated as to figure,' London, 1832, 8vo. 12. 'An Appeal to Philosophers by name on the Demonstration of Vision on the Brain, and against the attack of Sir David Brewster on the Rationale of Cerebral Vision,' London, 1837, 8vo.

[Gent. Mag., 1838, pt. i. p. 216; Brit. Mus. Cat.] J. M. R.

FEARNE, CHARLES (1742–1794), legal writer, born in London in 1742, was the eldest son of Charles Fearne, deputy secretary of the admiralty and judge advocate, who presided at the trial of Admiral Byng. He was educated at Westminster School, on leaving which he entered the Inner Temple, though evidently without any fixed resolution as to his future career. In 1768 his father died (*Gent. Mag.* xxxviii. 142), leaving a small fortune to be divided equally among him, his younger brother, and his sister. It is related of Fearne that he refused to take his share, on the ground that he had already received some hundred pounds to start him in his profession, and had had an education superior to that of his younger brother. He seems to have had a very remarkable inventive faculty, which for some time prevented him from settling down seriously to the practice of the law. In order to carry out one of his ideas, having discovered a new process of dyeing morocco leather, he sold his books, and along with a partner hired vats and tan-pits near Fulham; but he became alarmed at the expense, and abandoned the project after losing about half his little fortune. During the rest of his life he spent much of his leisure in such pursuits. His editor, Butler, relates that a friend of his having communicated to an eminent gunsmith a project of a musket of greater power and much less size than that in ordinary use, the gunsmith pointed out to him its defects, and observed that 'a Mr. Fearne, an obscure law-man, in Breame's Buildings, Chancery Lane, had invented a musket which, although defective, was much nearer to the attainment of the object' (*Reminiscences*, i. 118). Butler moreover speaks of Fearne as a man of great classical and mathematical attainments, and mentions a treatise on the Greek accent, and another on the 'Retreat of the Ten Thousand,' neither of which appears to have been published. These were what Fearne himself called his dissipations. Comparatively soon after devoting himself in earnest to the law he acquired a considerable chamber practice. The publication in 1772, when the great controversy over the rule in Shelley's case was at its height, of his 'Essay on the Learning of Contingent Remainders and Executory Devises' placed him in the first rank of real property lawyers. This work, which was greatly enlarged in subsequent editions, has remained to this day the classical work on its subject, and is included in the short list of quasi-authoritative books of the law. It has been said that 'no work perhaps on any branch of science affords a more beautiful instance of analysis' (BUTLER, pref. to seventh ed.); and Lord Campbell goes so far as to assert that Fearne was 'a man of as acute understanding as Pascal or Sir Isaac Newton' (*Chief Justices*, ii. 434). If this be somewhat exaggerated, at any rate the essay is distinguished among legal treatises for its close and sustained reasoning. Fearne was not content with such a mechanical piecing together of cases and dicta of varying authority as was imperfectly done for real property a few years later by Cruise; he thoroughly assimilated the crabbed learning of his subject, used his independent judgment, and gave to his work a logical completeness and consistency rare in legal literature. Of its educational value one may say that the student may more safely omit the reading of Coke upon Littleton than of Fearne on 'Contingent Remainders.' It should be said, however, that in the opinion of some lawyers the merits of the essay have been greatly overrated (see the criticisms in *Law Mag.* xxxi. 356.)

Having risen so high in his profession that he is said to have been 'more consulted than any man of his time' (see 1 *Cl. and Fin.* 399), Fearne's energy gradually relaxed. Other interests and a love of ease distracted him; he remained out of town for longer and longer periods, leaving directions with his clerk 'not to know where he was, how he was, or when he would be in town,' till one by one his clients dropped away. He had been making a large

income, but he lived so extravagantly that in the end he had to accept assistance from his friends. He took up his business once more; but the fall in his fortunes and the loss of his independence had crushed him both in mind and body, and after a lingering illness he died at Chelmsford on 25 Feb. 1794 (*Gent. Mag.* lxiv. 182).

The following are Fearne's works: 1. 'A historical legigraphical Chart of Landed Property in England, from the time of the Saxons to the present æra, displaying, at one view, the Tenures, Mode of Descent, and Power of Alienation of Lands in England at all times during the same period,' 1769, reprinted 1791. 2. 'An Impartial Answer to the Doctrine delivered in a Letter which appeared in the "Public Advertiser" on 19 Dec. 1769 under the signature "Junius,"' 1770 (Watts, not in British Museum). 3. 'An Essay on the Learning of Contingent Remainders and Executory Devises,' first edit., 1772; second, 1773; third, 1776; fourth (part relating to 'Contingent Remainders,' containing opinions on will in Perrin *v.* Blake), 1791; fifth (with notes by Powell), 1795 ('Executory Devises'), and 1801 ('Contingent Remainders'); sixth, seventh, eighth, and ninth (with notes by Butler), 1809, 1820, 1824, 1831; tenth (the standard edition, edited by J. W. Smith; the second volume consists of 'An Original View of Executory Interests on Real and Personal Property,' by the editor), two volumes, 1844. 4. 'Copies of Opinions on the Will which was the subject of the case of Perrin *v.* Blake before the Court of King's Bench in 1769,' 1780, and also in fourth edition of 'Essay,' 1791. In the first edition of the 'Essay on Contingent Remainders' Fearne had quoted an opinion of Lord Mansfield, written when solicitor-general, on the will in Perrin *v.* Blake. Lord Mansfield disavowed the opinion; Fearne replied by publishing it verbatim, together with the opinions of other eminent counsel taken about the same date, and succeeded in establishing its authenticity while ironically appearing to acknowledge that he and Mr. Booth, from whom he received it, had been mistaken (see CAMPBELL, *Chief Justices*, ii. 434). 5. 'The Posthumous Works of Charles Fearne, Esquire, Barrister-at-Law; consisting of a Reading on the Statute of Enrolments, Arguments in the singular case of General Stanwix, and a Collection of Cases and Opinions. Selected from the Author's Manuscripts by Thomas Mitchell Shadwell of Gray's Inn, Esquire,' 1797.

[European Mag. August, September, and October 1799; Law Mag. i. 115; Butler's Reminiscences, i. 118; Butler's preface to 7th edit. of Essay.] G. P. M.

FEARY, JOHN (*fl.* 1770–1788), landscape-painter, obtained a premium from the Society of Arts in 1766 for a drawing from the Duke of Richmond's gallery (for artists under twenty-one), and in 1776 was awarded a large silver pallet for a landscape. He first appears as an exhibitor with the Free Society of Artists in 1770, sending 'A View from Maise [Maze] Hill in Greenwich Park,' and 'A View of a Storm breaking from the Surrey side of Westminster Bridge;' in 1771 he sent to the same exhibition 'A View taken from Highgate Hill.' In 1772 he appears as an exhibitor at the Royal Academy with 'A View of Clapham Common, taken from the North Side,' and he was a frequent contributor up to 1788, in which year he exhibited 'A View of Castle Hill, Devonshire,' after which he disappears. Feary, who was of deformed stature, is stated to have been a pupil of Richard Wilson, R.A. [q.v.], and his landscapes were very neatly finished. He was employed to paint views of the parks and mansions of the nobility and gentry, some of which have been engraved.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy and the Free Society of Artists; Smith's Nollekens and his Times, i. 361; manuscript notes by Mr. Anderdon in Royal Academy Catalogues, print room, British Museum.] L. C.

FEATHERSTON, ISAAC EARL (1813–1876), New Zealand statesman, fourth son of Thomas Featherston of Blackdean, Weardale, and Cotfield House, Durham, was born 21 March 1813, and educated at a private school in Tamworth. After spending some time abroad, he entered as a student at the Edinburgh University, studied medicine, and graduated M.D. in 1836. In 1839 he married, and the next year ill-health led him to migrate to New Zealand. He settled at Wellington, and soon became conspicuous by advocating the cause of the settlers who had purchased land under the New Zealand Company. In 1852, when their claims were admitted, his services were recognised by the presentation of an address and a piece of plate. The governor, Sir George Grey, opposing a scheme of constitution offered by Lord Grey, on the ground of probable difficulty with the Maoris, the Settlers' Constitutional Association, in which Featherston was prominent, was formed in 1849 to promote the measure. An act for this purpose was finally passed in 1852 by the imperial parliament, and in 1853 the New Zealand Constitution Act came into force. Featherston was elected superintendent of the province of Wellington, which office he retained

by constant re-election until his appointment as agent-general in 1871. Under the new act he was also elected to the general assembly as a representative, at first for Wanganui, and afterwards for the city of Wellington. In the general assembly he became known as one of the most determined supporters of 'provincialism.' His desire to retain the office of superintendent of the province of Wellington led him to reject office, except during a particular crisis. Featherston was strongly opposed to the disregard of the tribal forms of tenure among the Maoris, and held that the attempt to dispossess a tribe of its property was in direct defiance of the treaty of Waitangi (1842). He denounced (1860) the war which ensued as 'unjust and unholy,' and gained the regard of the natives. In 1861 he warned the governor of the growing distrust among the native tribes, and his temporary acceptance of office in July 1861 marked the accession to power of the peace party. On the renewal of the war in 1863 his influence decided the Maoris of the province of Wellington not to join the insurrection, and in 1865 he induced a native contingent to follow General Chute in his celebrated march to Taranaki.

Featherston assisted in establishing and developing the lines of steam communication between Australia and New Zealand. In 1869 he was sent as representative of the colony to Australia to urge the necessity of retaining troops in New Zealand, and for the same purpose was nominated as one of two special commissioners to England in the following year. In 1871 he became agent-general for New Zealand, and held the office till his death, 19 June 1876.

[Gisborne's New Zealand Rulers and Statesmen; Rusden's Hist. of New Zealand; New Zealand Times.] E. C. K. G.

FEATLEY or FAIRCLOUGH, DANIEL (1582–1645), controversialist, born at Charlton-upon-Otmoor, Oxfordshire, on 15 March 1582, was the second son of John Fairclough, cook to Laurence Humphrey, president of Magdalen College, Oxford, and afterwards to Corpus Christi College in the same university, by his wife Marian Thrift. He was the first of his family to adopt the vulgarised spelling of the surname. He was educated as a chorister of Magdalen College. He was admitted scholar of Corpus Christi College 13 Dec. 1594, and probationer fellow 20 Sept. 1602, having taken his B.A. degree 13 Feb. 1601. He proceeded M.A. 17 April 1605, and became noted as a disputant and preacher. In 1607 he delivered an oration at the funeral of John Rainolds, president of Corpus, his godfather and benefactor. In 1610 and the two following years he was in attendance as chaplain upon Sir Thomas Edmondes [q. v.], the English ambassador at Paris, and was noticed for his fearless attacks upon the Roman catholic doctrines and his disputations with the jesuits. Twenty-one of the sermons preached by him in the ambassador's chapel are printed in his 'Clavis Mystica: a Key opening divers difficult and mysterious Texts of Holy Scripture; handled in seventy Sermons preached at solemn and most celebrious Assemblies upon speciall occasions in England and France,' fol., London, 1636. Featley commenced B.D. 8 July 1613, and was the preacher at the act of that year. In his rather lengthy sermon (No. 37 in the 'Clavis Mystica') he found himself obliged to rebuke the drowsiness of his hearers. He seems to have given offence by his plain speaking, even in consecration sermons. Featley was domestic chaplain to Abbot, archbishop of Canterbury. By the direction of the archbishop, who was desirous that Marc Anthony de Dominis [q. v.], archbishop of Spalatro, should be gratified with the hearing of a complete divinity act, Featley in 1617 kept his exercise for the degree of D.D. under John Prideaux, the regius professor. The professor was so pressed as to lose his temper, and Abbot had some difficulty in effecting a reconciliation. De Dominis on being soon after appointed master of the Savoy gave Featley a brother's place in that hospital. In 1610 he had preached the rehearsal sermon at Oxford, and by the Bishop of London's appointment he discharged the same duty at St. Paul's Cross in 1618.

At the invitation of an old pupil, Ezekiel Arscot, Featley accepted the rectory of North-Hill, Cornwall, which he soon vacated on his institution by Abbot to the rectory of Lambeth, 6 Feb. 1618–19. On 27 June 1623 a famous conference was held at the house of Sir Humphrey Lynde between Featley and Francis White, the dean of Carlisle, and the jesuits John Fisher (Piercy) and John Sweet, of which an account was surreptitiously printed the same year, with the title 'The Fisher catched in his owne Net.' Thereupon Featley, by Abbot's command, prepared an elaborate report of that and other controversies, published as 'The Romish Fisher caught and held in his owne Net; or, a True Relation of the Protestant Conference and Popish Difference. A Justification of the one, and Refutation of the other, etc. (An Appendix to the Fisher's Net, etc.—A True Relation of that which passed in a Conference . . . touching Transubstantiation—A Conference by writing betweene D. Featley . . . and M. Sweet . . . touching the ground

. . . of Faith,' 4to, London, 1624. Such was his fame as a disputant that the king himself was graciously pleased to engage with him in a 'scholastick duel,' of which Featley afterwards published a full relation, to which he gave the title of 'Cygnea Cantio: or learned Decisions and . . . pious Directions for Students in Divinitie, delivered by ... King James at White Hall, a few weekes before his death,' 4to, London, 1629. Some time before 1625 Abbot, urged, it is said, by 'the discontents of the court and city because his chaplain was kept still behinde the hangings' (*Featleæi* Παλιγγενεσια, pt. ii.), gave him the rectory of Allhallows, Bread Street, which Featley was afterwards allowed to exchange for the rectory of Acton, Middlesex, to which he was instituted 30 Jan. 1626–7 (*ib.* i. 571). In 1630 he appears as provost of Chelsea College (FAULKNER, *Chelsea*, ii. 227, 228–9).

In 1622 Featley had married Mrs. Joyce Halloway, or Holloway, 'an ancient, grave gentlewoman,' considerably his senior. She was the daughter of William Kerwyn, and had already been twice married. There being at that time no parsonage at Lambeth, Featley henceforth resided in his wife's house at the end of Kennington Lane. He concealed his marriage for some time, lest it should interfere with his residence at Lambeth Palace; but in 1625 he ceased to be chaplain to Abbot, owing, it has been unjustly represented, to the archbishop's unfeeling treatment. Featley had been refused admission to the palace, because an illness from which he was suffering was supposed to be the plague. On recovering from what proved to be a sharp attack of ague, he abruptly resigned his chaplaincy. Wood attributes his resignation, of which this seems to be the true account, simply to his marriage. During the pestilence in 1625 and 1626 Featley thought controversy out of season, and composed a book of instructions, hymns, and prayers, which he called 'Ancilla Pietatis; or the hand-maid to private devotion; presenting a manuall to her mistresse,' 2 parts, 12mo, London, 1626. Of this, the most popular manual of private devotion in its day, a sixth edition appeared in 1639, besides translations into French and other continental languages. It was a special favourite with Charles I in his troubles. Wood relates, on the authority of William Cartwright of Christ Church, that for making the story of St. George, the tutelar saint of England, a 'mere figment' in the 'Practice of Extraordinary Devotion,' afterwards printed with this work, Laud, when primate, 'forced Featley to cry *peccavi*, and to fall upon his knees.' Featley, however, was speaking of St. George of Alexandria. It does not appear that he and Laud were ever friends. Featley had, to use his own expression, 'lookt the lion in the very face; nay, when he ror'd he trembled not' (*The Gentle Lash*, p. 4). This refers to his having persistently refused to turn the communion-table in his church at Lambeth 'altar-wise.' He was besides a witness against Laud in 1634, when the primate was charged with having made superstitious innovations in Lambeth Chapel (RUSHWORTH, *Historical Collections*, pt. ii. i. 280). Laud, two years later, ordered many passages reflecting on the Roman catholics in Featley's 'Clavis Mystica' to be obliterated, before allowing the book to be printed. These offending passages were severally reproduced, *in extenso*, by William Prynne (*Canterburies Doome*, p. 108, and passim). In 1641 Featley was nominated by the lords one of the subcommittee 'to settle religion,' which met at the Jerusalem Chamber, Westminster, under the presidency of Bishop Williams, the then dean (FULLER, *Church History*, ed. Brewer, vi. 188).

In his 'Spongia' (*The Gentle Lash*, pt. ii. p. 13) Featley refers to a 'double task' recommended to him by some members of the House of Commons. His animadversions upon a popish tract called 'A Safegard from Shipwracke to a prudent Catholike,' to which he gave the title of 'Vertumnus Romanus,' 4to, London, 1642, was one part, and appeared with the parliament's imprimatur. The other undertaking was an exposition of and marginal annotations on St. Paul's Epistles, which were printed in the Bible issued by the assembly of divines in 1645, folio (cf. *ib.* p. 2).

Though, as Peter Heylyn said, 'a Calvinist always in his heart,' Featley defended the church of England as well against the protestant sectaries as the Roman catholics. During the civil war, besides being constantly subjected to violence and robbery, he twice narrowly escaped assassination. After the battle of Brentford, 12 Nov. 1642, some of Essex's troops, who were quartered at Acton, hearing that the rector was very exact in his observance of church ceremonies, fired his well-stocked barns and stables, and did other damage to the amount of 211*l.*; they then went to the church, broke open the door, pulled down the font, smashed the windows, and burnt the communion rails in the street (*Mercurius Rusticus*, pp. 192–3). On the following 19 Feb. 1642–3, in the midst of service, five soldiers rushed into Lambeth Church intending to murder Featley, who had been warned, and kept out of the way. Two parishioners were wounded and slain. He was next brought before the committee for plun-

dered ministers upon seven frivolous articles exhibited against him by three of his Lambeth parishioners, whom he styles 'semi-separatists.' On 16 March 1642–3 he was called into the exchequer chamber to answer the charges. The committee refused to hear his witnesses, and voted him out of his living on the 23rd, four only out of seventeen being present. The order was not reported to the commons until 11 July, when it was negatived. Featley has left a full report of these proceedings in 'Spongia,' the second part of 'The Gentle Lash.' Earlier in the year he had been offered, says his nephew, the chair of divinity at Leyden, but declined it on the plea of old age (*Featlæi* Παλιγγενεσία, pt. ii. p. 37). He attended the meetings of the assembly of divines, of which he was nominated a member in June. Heylyn questions whether he sat in the assembly to show his parts or to head a party, or out of his old love to Calvinism (*Hist. of the Presbyterians*, 1670, p. 464). He spoke boldly on behalf of episcopacy, and denounced the alienation of church property and the toleration of new sects (CLARENDON, *History*, 1849, bk. vii. par. 254, 255). He also refused to assent to every clause in the solemn league and covenant. His speeches, together with 'sixteen reasons for episcopall government,' are printed in his 'Sacra Nemesis;' the speeches alone, as 'Orationes Synodicæ,' in the sixth edition of his 'Dippers Dipt.' In consequence of a message from Charles, whose chaplain he was, Featley eventually withdrew from the assembly (*The Gentle Lash*, p. 2); but being soon afterwards detected in a correspondence with Archbishop Ussher, then with the king at Oxford, he was imprisoned as 'a spy and intelligencer' in Lord Petre's house in Aldersgate Street. A letter to the archbishop had been drawn from him by a trick, and apparently falsified by the transcriber. Although, according to his sentence, his rectories and library only were ordered to be sequestered (*Commons' Journals*, iii. 262), 'yet all his rent and arrears were seized with account-books, and his house, being no copyhold and no parsonage-house, was taken from him, and all his household stuff distracted, and a great part thereof sold' (*Cal. State Papers*, Dom. 1641–3, p. 489). This harsh treatment gained him many sympathisers outside his own party, Richard Baxter among others (*Life and Times*, i. 75).

During his imprisonment Featley returned to controversy. At the request of the parliament he wrote a learned treatise against the Roman catholics entitled 'Roma Ruens; Romes Ruine; being a succinct Answer to a Popish Challenge, concerning the antiquity, unity, universality, succession, and perpetuall visibility of the true Church, . . .' 4to, London, 1644. While writing it, says his nephew, he was allowed three books at a time from his library. In January 1643–4 he published as the third section of 'The Gentle Lash' his remarkable 'Challenge' against the puritan divines of the day, in which he offered to vindicate the articles, discipline, and liturgy of the church of England. Another controversy was with a fellow-prisoner, the baptist minister, Henry Denne [q. v.], of whose sect Featley had always been a bitter opponent, having on 17 Oct. 1642 held fierce argument in Southwark with William Kiffin [q. v.] and three other baptists, the substance of which he embodied in his best-known work entitled 'Καταβαπτισταὶ καταπτυστοί. The Dippers dipt: or, the Anabaptists duck'd and plung'd over head and eares at a Disputation in Southwark. Together with a large and full Discourse of their (1) Originall, (2) Severall sorts, (3) Peculiar Errours, (4) High Attempts against the State, (5) Capitall punishments: with an application to these times,' 4to, London, 1645. This amusing treatise passed through six editions in as many years, and mingles invective with anecdotes of the wickedness of his antagonists and its providential punishment. In dedicating the book to the parliament Featley was evidently making a desperate bid for liberty. Denne, feeling greatly hurt by the tone of Featley's diatribe, offered to dispute the ten arguments with him 'face to face,' 'the first whereof we did debate in private, but four gentlemen desiring to hear the rest of the performance, the doctor would not admit them without an order from the state . . . but that if I would write, he would defend his arguments' (DENNE, preface to *Antichrist*). Denne thereupon drew up his 'Antichrist Unmasked,' which appeared by 1 April of the same year, 1645, when Featley was already a dying man; another reply by the Rev. Samuel Richardson, entitled 'Some brief Considerations,' followed soon afterwards.

Featley was in bad health before his imprisonment, and after eighteen months' confinement he was permitted upon bail to remove to Chelsea College for change of air. There he died of asthma and dropsy, 17 April 1645, and on the 21st was buried by his own desire in the chancel of Lambeth Church, 'at which time a very great multitude of persons of honour and quality attended the funeral rites.' The sermon preached on the occasion by Dr. William Leo, a friend of thirty-seven years, affords many interesting biographical details. He is described by his nephew as being 'low of stature, yet of a lovely grace-

ful countenance;' while Wood accounted him 'a most smart scourge of the church of Rome, a compendium of the learned tongues, and of all the liberal arts and sciences.' His portrait by W. Marshall, dated 1645, is prefixed to most editions of 'The Dippers Dipt,' except the first; another, representing him in his grave clothes lying on his tomb, with an epitaph, forms the frontispiece to Leo's 'Funeral Sermon,' and is also found in some of his posthumous works. Mrs. Featley died in 1637 (GATAKER, *Funeral Sermon*, 1638; STOW, *Survey*, ed. Strype, 1720, pp. 102, 104).

Featley's voluminous works include: 1. Life of John Jewel prefixed to the bishop's collected works in 1609, and again in 1611, mostly an abridgment of the life by Laurence Humphrey. It was reproduced, together with his lives of Rainolds, Abbot, bishop of Salisbury, and 'divers others,' in Thomas Fuller's 'Abel Redevivus,' 1651. 2. 'Parallelismus nov-antiqui erroris Pelagiarminiani,' 4to, London, 1626, an anonymous tract against Richard Montagu, afterwards bishop of Norwich. 3. 'Pelagius Redivivus, or Pelagius raked out of the ashes by Arminius and his schollers,' 4to, London, 1626, anonymous, containing a translation of the preceding tract. 4. 'A Second Parallel together with a Writ of Error [by D. Featley] sued against the Appealer' (i.e. Bishop Montagu), 4to, London, 1626. 5. 'The grand sacrilege of the Church of Rome in taking away the sacred cup from the Laiety at the Lord's Table . . . Together with two conferences, the former at Paris with D. Smith . . . the later at London with Mr. Everard,' 4to, London, 1630. 6. 'Hexatexium: or, six Cordials to strengthen the Heart of every faithful Christian against the Terrors of Death,' fol. London, 1637. 7. 'Transubstantiation exploded; or an encounter with Richard [Smith] the Titularie Bishop of Chalcedon, concerning Christ his presence at his holy Table. . . . Whereunto is annexed a . . . Disputation [touching the same point] held at Paris with C. Bagshaw,' 12mo, London, 1638. 8. '*Θρήνοικος*. The House of Mourning; furnished with directions for the houre of death. Delivered in 47 sermons, preached at the funeralls of divers . . . Servants of Christ. By D. Featly . . . and other . . . divines,' fol. London, 1640; another edition, fol. London, 1660. 9. 'The Gentle Lash, or the Vindication of Dr. Featley, a knowne Champion of the Protestant Religion: also Seven Articles exhibited against him. With his Answer thereunto. Together with the said Doctor his Manifesto and Challenge,' 2 parts, 4to (Oxford), 1644; another edition the same year. 10. 'Sacra Nemesis, the Levites Scourge; or, Mercurius Britan. Civicus, disciplin'd. Also diverse remarkable Disputes and Resolvs in the Assembly of Divines related, Episcopacy asserted, Truth righted, Innocency vindicated against detraction' (anon.), 4to, Oxford, 1644. 11. 'Pedum Pastorale et Methodus Concionandi,' 12mo. Utrecht, 1657. 12. 'Featlæi *Παλιγγενεσία*; or, Dr. Daniel Featley revived: proving that the Protestant Church (and not the Romish) is the onely Catholick and true Church. . . , With a succinct History of his Life and Death. Published by John Featley,' 2 parts, 12mo, London, 1660. 13. 'The League illegal: wherein the late solemn league and covenant is . . . examined . . . and . . . confuted; . . . written long since in prison by Daniel Featley. . . . Published by John Faireclough, vulgo Featley. (D. F. his speech before the assembly of divines, concerning the new league and covenant. Dr. Featley's sixteen reasons for episcopal government, which he intended to have delivered in the assembly . . . but was not permitted,' &c.), 4to, London, 1660. Featley also published, 4to, London, 1638, Sir Humphrey Lynde's posthumous reply to the jesuit, Robert Jenison, entitled 'A Case for the Spectacles, or a Defence of Via Tuta,' together with a treatise of his own called 'Stricturæ in Lyndomastigem, by way of supplement to the Knight's Answer,' and a 'Sermon [on Numb. xxiii. 10] preached at his Funerall at Cobham, June the 14th, 1636;' reprinted in the supplement to Bishop Gibson's 'Preservative from Popery' (vol. v. ed. 1849). Some of Featley's college exercises or 'adversaria' are in the Bodleian Library, Rawlinson MS. C. 753. Bliss mentions, but omits to give the number, another volume among the same collection, containing thirty-one different pieces by Featley, besides a number of his letters (WOOD, *Athenæ Oxon.*, ed. Bliss, iii. 168-9), from which it appears that while at Corpus he had the tuition of Walter, eldest son of Sir Walter Raleigh. A set of Latin verses, written by him in 1606, giving a curious exposition of jesuitical amphibology, will be found prefixed to Henry Mason's 'New Art of Lying,' 12mo, London, 1634.

Featley left 'a modell of an intended will to be confirmed and executed if ever peace returne upon Israell,' dated 14 April 1645. Therein he gives to Gregory Braxton, 'for manie yeares my right eye and hand,' 'all the copies begun or finished against Poperie, Arminianisme, or Anabaptisticall Heresies. Item, a booke which my Lord Craven put mee upon long agoe, perfect for the presse;

and my desire is that in the printing thereof greate regarde be had to the speedie dispersinge of the copies' (will proved 10 June 1645; registered in P. C. C. 89, Rivers).

[Wood's Athenæ Oxon. (Bliss), iii. 156–69, 1254, and passim; Wood's Fasti Oxon. (Bliss), i. 291, 305, 353, 374; John Featley's History of his Life and Death, part ii. of Featlæi Παλιγγενεσία; Nichols's Bibliotheca, vol. ii. No. 39, pp. 35, 58–59, appendix, pp. 62–3 (Ducarel's Lambeth), vol. x. No. 5, pp. 314–41 (Denne's Addenda); Biog. Brit. (1763), supplement, pp. 49–50; Chalmers's Biog. Dict. xiv. 162–7; Lloyd's Worthies, p. 527; Walker's Sufferings of the Clergy (1714), pp. 75–8, 169–70; Lysons's Environs, i. 260, 292–4, 323 *n.*, 416, ii. 11, 152, 153, 154 *n.*; Neal's Hist. of the Puritans, iii. 47, 58, 78–9. 267–9; Manning and Bray's Surrey, iii. 463, 502, 504, 514, 517, appendix, c. iii.; Allen's Lambeth, pp. 21, 22, 34, 59, 73, 355; Tanswell's Lambeth, pp. 136–7; Brayley's Surrey, iii. 321–322; Perfect Diurnal, 2 Oct. 1643; Perfect Declaration of Proceedings in Parliament, 26 April 1645; Wilson's Dissenting Churches, i. 413, ii. 442; Claude's Essay on the Composition of a Sermon (Robinson), ii. 98; Fuller's Worthies (1662), Oxfordshire, p. 340; Granger's Biog. Hist. of England (2nd ed.). ii. 176–7; Notes and Queries, 2nd ser. ix. 13, 54, 87–8, 313, 485, 3rd ser. ix. 467, 5th ser. viii. 28, 94.] G. G.

FEATLEY or **FAIRCLOUGH, JOHN** (1605?–1666), divine, son of John Fairclough, the elder brother of Daniel Featley [q. v.], was born in Northamptonshire in or about 1605. He was admitted either clerk or chorister at All Souls' College, Oxford, and took his B.A. degree on 25 Feb. 1624 (Wood, *Fasti Oxon.* ed. Bliss, i. 414). After being ordained he proceeded, as he tells us, to 'Saint Christophers in the Western Indies, where I had the honor to be the first preacher of the Gospel in the infancy of that Mother-Colony in the year 1626' (*Featlæi* Παλιγγενεσία, pt. ii. p. 38). During 1635 and 1636 he was curate to his uncle at Lambeth, and probably at Acton. In 1639 he was made chaplain to Charles I, 'at Hurtly Fields in the first Scottish expedition' (*Cal. State Papers*, Dom. 1660–1, p. 226). When the king's cause had declined he was persuaded by his uncle to again withdraw to St. Christopher's, for which he sailed with his wife, children, and servants from Tilbury Hope on 24 June 1643 (*Featlæi* Παλιγγενεσία, pt. ii. p. 39). On 17 April 1646 he writes from his house at Flushing, Holland. After the Restoration he was appointed on 29 June 1660 chaplain extraordinary to the king, who presented him on 13 Aug. to the precentorship of Lincoln (Le Neve, *Fasti*, ed. Hardy, ii. 86), and in September following to the prebend of Melton Ross with Scamlesby in the same cathedral (*ib.* ii. 204). In 1661 he appears as rector of Langar, Nottinghamshire, having in the previous year petitioned for the rectory of Beckingham, Lincolnshire (*Cal. State Papers*, Dom. 1660–1, pp. 226, 601). By the dean and chapter of Lincoln he was afterwards instituted to the vicarage of Edwinstowe, Nottinghamshire. On 7 June 1661 he was created by royal mandamus D.D. at Oxford (Wood, *Fasti Oxon.* ed. Bliss, ii. 256). He died at Lincoln in 1666, and was buried in a chapel in the cathedral. He published two if not more of his uncle's tracts, together with his life, and was himself author of: 1. 'Sermon to the West India Company [on Joshua i. 9],' 4to, London, 1629. 2. 'Obedience and Submission. A Sermon [on Heb. xiii. 17] preached . . . 8 Dec. 1635,' 4to, London, 1636. 3. 'A Fountain of Teares emptying itselfe into three rivelets, viz., of (1) Compunction. (2) Compassion. (3) Devotion,' 12mo, Amsterdam, 1646; another edition, 12mo, London, 1683. His portrait, a small head, appears on the engraved title of the first edition of this manual.

[Wood's Athenæ Oxon. ed. Bliss, iii. 729–31; Cox's Magna Britannia, iii. 587; Nichols's Bibliotheca, vol. x. No. 5, p. 337 *n.* (Denne's Addenda); Chalmers's Biog. Dict. xiv. 168; Granger's Biog. Hist. of England, 2nd ed. ii. 190.] G. G.

FEATLEY, RICHARD (1621–1682), nonconformist divine. [See Fairclough.]

FECHIN, Saint (*d.* 664), was born in the north of Connaught. Of his genealogy no more is known than that his father's name was Coelcarna, his mother's Lassair. In some lists of saints he is named Ecca or Mo-ecca. Prodigies are recorded of his gestation, birth, and childhood, resembling those of other saints of his time, and even the successful milking of a bull which is attributed to him is not without parallel. When he grew up he converted pagans, defeated devils, raised the dead, and boiled water without fire. Most of his miracles have no local colouring or individual propriety, and are merely part of the composition of his biographers; but some fragments of genuine history seem contained in his lives, the best being that in which he bids Themaria, queen of Diarmait, king of Meath, find the way of her salvation in dressing the sores of a leper. The drainage of wounds and sores was not then understood, and in bidding the queen clean the leper's ulcers with her lips Fechin was not intentionally adding unnecessary horror to her task, but was merely indicating the best method then known, and one of which

traces existed till recent times in Ireland. After many wanderings Fechin settled in a remote hollow in the Connaught portion of the kingdom of Meath. A few houses with an encircling wall and ruined gates, still called the borough of Fore, because the place was represented in the Irish parliament, a ruined monastery of the later middle ages, a great earthwork attributed to Turgeis the Dane, and two very ancient churches with megalithic portals mark the importance of the saint's settlement in successive ages subsequent to his time. The oldest of the churches, if not built by him, at any rate approaches very nearly to his century. Near it are the remains of a very old mill, the successor of one built by Fechin, and known as *muilin gan sroth*, because worked by a spring which comes out of the hillside close to the mill. Above the church is the steep rock of Fore, and on the opposite side of the valley rises the Ben of Fore, a hill visible from remote parts of Meath and of Breifne. A great tribe of monks lived with Fechin in this lonely spot, and here he is remembered to this day and commemorated on 20 Jan., the day upon which he died of the plague called buidhe chonail in 664. Ecclefechan in Dumfriesshire preserves his name in Scotland; and in Ireland besides Fore (now in co. Westmeath) he is said to have founded the abbey of Cong in Galway, and that of Eas-dara in Achadoe, co. Kerry, and nine other churches or religious settlements.

[Colgan's Acta Sanctorum Hiberniæ, Louvain, 1645, p. 130. Two lives are given, both are long subsequent to St. Fechin, but the second, taken from several Irish lives, is based upon some ancient materials. See also Dunraven's Irish Architecture; Petrie's Round Towers; Annala Riogachta Eireann, vol. i., ed. O'Donovan; local knowledge.] N. M.

FECHTER, CHARLES ALBERT (1824–1879), actor and dramatist, was born 23 Oct. 1824 in Hanway Yard, Oxford Street, according to the biography published in America, but according to Vapereau (*Dictionnaire des Contemporains*) at Belleville, Paris. His parents were born in France, the father, who designed for jewellers, being of German, the mother, it is said, of Piedmontese, extraction. Sculpture, which he learned from his father, was his earliest serious occupation. His first appearance on the stage was at the Salle Molière, a small theatre for amateurs, where, in 1840, he played in 'Le Mari de la Veuve' of the elder Dumas. After a few weeks at the Conservatoire, and a short and disastrous tour in Italy, as member of a travelling French company, Fechter returned to Paris. In December 1844, as Séide in the 'Mahomet' of Voltaire, and Valère in 'Tartuffe,' he made as pensionnaire his début at the Comédie Française. After playing other characters, in some of which he supported Rachel, he withdrew in a huff from the theatre and once more recommenced sculpture. An engagement in Berlin, in the course of which he played in drama, opera, and ballet, followed in 1846. The next year he played for a week or two at the Vaudeville, and came to London, where, at the St. James's Theatre, he appeared in a version of the 'Antigone' of Sophocles and in other pieces. An engagement in 1848 at the Ambigu Comique, in which, in 'La Famille Thureau,' he modelled on the stage a clay figure of Poetry, was interrupted by the outbreak of revolution. In 'Oscar XXVIII,' a satire by Labiche and Decourcelle on the revolution, he appeared at the Variétés, and he then, at the Théâtre Historique, played in various pieces of Dumas and of Paul Féval. In 1849 he was again at the Ambigu. During the two following years he was at the Théâtre Historique or at the Porte Saint-Martin. As Sylvain in the 'Claudie' of George Sand (Porte Saint-Martin, January 1821) he won the high praise of Théophile Gautier. From 1852 to 1858 he was at the Vaudeville, where, 2 Feb. 1852, he obtained his greatest triumph in France as Armand Duval in 'La Dame aux Camélias.' At this period Fechter was the first jeune premier in France. He returned to the Porte Saint-Martin, where, in 'La belle Gabrielle,' he had a fall which endangered his life. In 1857 he was, with M. de la Rounat, joint director of the Odéon. He resigned his post in consequence of the restrictions imposed upon him by the government in the interest of the Théâtre Français. Having on different occasions played in England, as member of a French company, he conceived the idea of acting in English. On 27 Oct. 1860 he appeared as Ruy Blas in a rendering of Victor Hugo's play at the Princess's. His French accent scarcely interfered with his success, which was pronounced. 'Don César de Bazan' followed, 11 Feb. 1861, and 'Hamlet' on 20 March of the same year. The reception of 'Hamlet' was enthusiastic, and the triumph was scarcely contested by the strongest sticklers for tradition. The text gained greatly in beauty and intelligibility by the abandonment of old traditions. G. H. Lewes declared that 'his Hamlet was one of the very best, and his Othello one of the very worst, I have ever seen' (*On Actors and the Art of Acting*, p. 131). 'Othello' was played 23 Oct. 1861. It was generally disapproved, and when 'Othello' was revived after the Christmas holidays he played Iago. 'The Golden

Dagger,' an adaptation of 'Les Couteaux d'Or' of Paul Féval, was a failure. On 10 Jan. 1863 Fechter opened, as lessee, the Lyceum with the 'Duke's Motto,' from 'Le Bossu' of Paul Féval, in which he played Henri de Lagardère. His second season opened in October 1863 with 'Bel Demonio,' in which he played Angelo. Fechter then appeared as Fanfan in the 'King's Butterfly' ('Fanfan la Tulipe'), 22 Oct. 1864; Robert Macaire in the 'Roadside Inn' ('L'Auberge des Adrets'), 21 Jan. 1865; Belphegor in the 'Mountebank,' in which his son Paul, aged 7, appeared, 27 April 1865; Leone Salviati in the 'Watch Cry' ('Lazare le Pâtre'), 6 Nov. 1865; Edgar in the 'Master of Ravenswood,' 22 Dec. 1865; and his original double rôle at the Théâtre Historique, Louis and Fabien dei Franchi in the 'Corsican Brothers' ('Les Frères Corses'), May 1866. In these various characters he proved himself the best exponent of youthful parts on the English stage, and an eminently powerful actor in melodrama. Maurice d'Arbel in 'Rouge-et-Noir,' his own adaptation of 'Trente ans de la Vie d'un Joueur,' January 1867, and Claude Melnotte in the 'Lady of Lyons,' 16 Sept. 1867, were also successful. In November Fechter quitted the management of the Lyceum, and appeared, 26 Dec., at the Adelphi as Obenreizer in 'No Thoroughfare,' by Charles Dickens and Wilkie Collins. After visiting Paris to superintend 'L'Abîme,' a version of 'No Thoroughfare,' produced at the Vaudeville 2 June 1868, in which, however, he did not himself act, he played at the Adelphi Edmond Dantes in 'Monte Cristo' 17 Oct. 1868, and the Count de Leyrac in 'Black and White,' 29 March 1869, a piece written by himself and Mr. Wilkie Collins. After twelve farewell performances at the Princess's, beginning 29 Nov. 1869, he started for America. On 2 March 1872 he reappeared at the Adelphi as Ruy Blas, and 2 June 1872 at the Princess's as Hamlet. His powers were not greatly impaired. The same year, however, he quitted England not to return. His first appearance in New York was at Niblo's Garden, 10 Jan. 1870, as Ruy Blas. On 12 Sept. 1870 the Globe Theatre, popularly known as Fechter's, was opened by him with 'Monte Cristo.' The experiment was brief. Fechter's imperious temper, aggravated by indulgence, involved him in private quarrels and in discussions in the press, and on 14 Jan. 1871 he played at the Globe for the last time. At the French theatre, New York, rechristened the Lyceum, to which he returned, this history was repeated. On 28 April 1873, after his return from England, he reappeared at the Grand Opera House, New York, in 'Monte Cristo.' On 15 April 1874 he opened the Park Theatre, Broadway, when he appeared as Karl in 'Love's Penance,' a play in a prologue and three acts, adapted by himself from 'Le Médecin des Enfants.' This was his last original part. He reappeared occasionally in Boston and other towns in his principal characters, most of which he had enacted in the United States. In 1876 he broke his leg. He then retired to a farm which he had bought at the little village of Rockland Centre, Bucks County, two hours' railway journey from Philadelphia. Here he lived, occupying himself principally with field sports, and sharing his room and table with dogs, for which animals he had a strong affection. Appearing on the stage at times, and as often disappointing his audience, he acquired gradually a character for dissipation, from which he found it ultimately impossible to recover. He died of disease of the stomach and liver 5 Aug. 1879, and on the 8th was placed in a receiving vault, Mount Vernon cemetery, Philadelphia, whence, the following June, his remains were removed to a grave, on which is a bust of the actor and the inscription 'Genius has taken its flight to God.' Fechter was an excellent, it may almost be said a great, actor. During many years he was the best lover on the English stage. His place since his death remains unfilled. His conception of Hamlet was in part due to the Rev. J. C. M. Bellew [q. v.], and various impersonations were coloured by his intimacy with Dickens and other literary men. His experience of the stage was of signal value to him. The two or three adaptations mentioned gave him some right to rank as a dramatist. He married, 29 Nov. 1847, Mlle. Rolbert, a pensionnaire of the Comédie Française, by whom he had a son, Paul, and a daughter, Marie, who became an operatic singer. A bust of him executed by himself is in the Garrick Club.

[Kate Field's Charles Albert Fechter, Boston, 1882; Pascoe's Dramatic List, 1879; Vapereau's Dictionnaire des Contemporains, Paris, 1880; Vapereau's L'Année Littéraire et Dramatique, various years; Lewes's Actors and the Art of Acting, 1875; Lucas's Histoire du Théâtre Français, 1863; Athenæum; personal recollection.] J. K.

FECKENHAM, JOHN DE (1518?–1585), the last abbot of Westminster, born in Feckenham Forest, Worcestershire, about 1518, was the son of poor peasants named Howman. The parish priest early discovered his abilities, and through the influence of some 'considerable' persons obtained his ad-

mission into Evesham monastery; after taking the vows he was known as John of Feckenham. When about eighteen he entered Gloucester Hall (now Worcester College), Oxford, a seminary belonging to the Benedictine order, having a special apartment for the Evesham monks. He took the degree of bachelor of divinity on 11 June 1539, and then returned to his monastery to teach the novitiate. Shortly afterwards the abbey of Evesham was dissolved (17 Nov. 1539), Feckenham signing his name with the other brethren to the deed of surrender, each receiving an annual pension of 10*l.* in compensation. For a time Feckenham retired to the university. For ten years about this period he was rector of Solihull, Warwickshire. According to Dugdale's 'Warwickshire' (ed. 1656, p. 690) he was not instituted till 1544, although his predecessor, Thomas Blennerhasset, ceased to be rector five years before, and a manuscript account of Feckenham's benefactions to the parish, dated 1548, in his own handwriting, implies that at that date he had been rector for ten years. (This manuscript still survives in Solihull parish library.) Feckenham was for some years domestic chaplain to Dr. Bell, bishop of Worcester, receiving on Bell's resignation (1543) the same post in the household of Bonner, bishop of London, where, says Fuller, he 'crossed the proverb, like master, like man, the master being cruel, the chaplain kind to such as in judgment dissented from him' (*Church History*, bk. ix. p. 178). On Bonner's deprivation (1549), the chaplain, having incurred Archbishop Cranmer's displeasure, was sent to the Tower, and was suspended from his benefice at Solihull, although he was not deprived of it. He was still in the Tower in 1551, when he was 'borrowed' by Sir Philip Hoby to represent, with Watson and Young, the Roman catholic party in some conferences held on the sacrament, in the houses of Sir William Cecil, Sir John Cheke, and others. Feckenham was afterwards allowed to take part in a series of conferences in his native county, beginning at Pershore and ending in Worcester Cathedral (where it is said Bishop Jewel was his opponent); in all he greatly distinguished himself, especially in a disputation with Bishop Hooper. He was then remanded to the Tower, whence on Mary's accession he was released, and took his former place in Bonner's household, being shortly promoted to the post of private chaplain and confessor to the queen. In January (1554) Bonner made him prebendary of Kentish Town (a stall in St. Paul's Cathedral), and in March he received the deanery of St. Paul's, holding also first (20 June) the rectory of Finchley, and then that of Greenford Magna (23 Sept.) On becoming dean he finally resigned his connection with Solihull. His reputation as a preacher was now very great, and throughout Mary's reign he was much employed to preach against the reformed religion, crowds of distinguished people flocking every Sunday to hear his 'goodly sermons' from St. Paul's Cross and in the city churches (MACHYN, *Diary*). During the Marian persecution Feckenham was constantly employed to plead with obdurate heretics, and, being a 'pitiful-minded' man, he often sought to save the lives of those he could not convert, rescuing twenty-eight at one time from the stake. Among the leading protestants befriended by him were the Earl of Bedford, and Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester. Four days before Lady Jane Grey's execution Feckenham was sent by Mary to attempt her conversion, but he found it impossible to shake her constancy, and finally, it is said, acknowledged himself fitter to be her disciple than her master, she drawing up at his request a brief sum of her faith, giving his arguments and her own in the form of a dialogue, which was afterwards published. On the scaffold he took leave of her with the words that he was sorry for her, for he was sure they two would never meet. After having in vain attempted Ridley's conversion, Feckenham took part, as one of the representatives of convocation, in the disputation held at Oxford (13 April 1554) with Cranmer, Latimer, and Ridley. Two years afterwards he had the triumph of persuading Sir John Cheke [q. v.], then in prison under sentence of death, to renounce the protestant religion. In May (1556) Feckenham took his D.D. degree at Oxford. In the autumn Mary re-founded the Benedictine monastery of St. Peter, Westminster (7 Sept. 1556), and Feckenham received the unique post of mitred abbot of that great foundation. Cardinal Pole, the pope's legate, had some trouble in turning out the dean (Weston) and prebendaries, who refused to sign the deed of surrender, but Weston was finally compensated by the deanery of Windsor, and the canons by pensions. Even then fresh difficulties arose in forming the monastery, as only fourteen monks, unmarried, unpreferred to cures, and unaltered in their opinions, could be discovered in London. On 21 Nov. the new abbot was installed, and consecrated on 30 Nov. by the legate, before a large assembly of bishops and nobles, all the old ceremonies being revived for the last time. By the pope's authority Pole drew up new rules for the monastery; the office of abbot was only to be tenable for three years, no *congé d'élire* was to be held

before the election, and no royal assent to confirm. Feckenham immediately set to work to restore the building to some of its former splendour. Edward the Confessor's shrine had been pulled down, the relics and jewels stolen, and the Confessor's coffin buried in some obscure place; in March (1557) the abbot began to reconstruct the shrine, Mary supplying the new jewels and images, and on 5 July the saint's body was carried in procession to its former resting-place. Constant processions and magnificent festival services were, as in former days, now held within the church. Lord Wentworth was obliged to resign the abbot's private house, granted to him by Edward VI, receiving Canonbury manor in exchange, and Feckenham kept up the old traditions of the princely hospitality of the Westminster abbots by constantly entertaining distinguished guests at his table. One of his first acts had been to revive the privileges of sanctuary, and a fortnight after his installation he had gone with his monks in procession round the abbey, preceded by the sanctuary men, with cross keys upon their garments, and three murderers among them. A bill for the abolishment of sanctuary, in which the rights of Westminster were especially threatened, was in preparation, and on 11 Feb. 1557 the abbot appeared, by the speaker's orders, before the commons, accompanied by a monk carrying the ancient charters, which had been only saved from destruction by a servant of Cardinal Pole, who had discovered a child playing with them in the street. Feckenham then delivered a long and eloquent speech (see *Rawlinson MS. Miscell.* p. 68, printed by Stanley; *Memorials of Westminster Abbey*, 1st ed.) pleading for the continuance of the sanctuary, and no further attempt was then made to abolish it. On 17 Nov. 1558 Queen Mary died. Feckenham preached a fine sermon, on Eccles. iv. 2 (*Cotton. MS.* Vesp. D. xviii. f. 94), at her funeral in the abbey. He had nothing personally to fear from the new sovereign, having befriended her both before and after her captivity in the late reign, and incurring, on her behalf, Mary's displeasure. Elizabeth sent for him after her accession, and the story goes that the abbot delayed following the royal messenger till he had finished a plantation of young elms upon which he was engaged, in what is now Dean's Yard. Saunders, with no authority, asserts that he was offered the archbishopric of Canterbury in this interview, but more probably the queen only sent for him to confirm him in his post, and had he been willing to conform outwardly to the protestant faith, he might no doubt have retained her favour. But during her first parliament, in which he took his seat on the lowest bench of bishops, he spoke vehemently against everything tending to religious reform, objecting especially to the surrender of firstfruits and impropriations, and the annexation of bishops' lands and religious houses to the crown. Feckenham's longest and most famous speech was against the Act of Uniformity and the liturgy of Edward VI (*ib.* Vesp. D. xviii. f. 86). In the conference held in Westminster Abbey (April 1559) between the protestant and Roman catholic divines, Feckenham certainly took part, as it is recorded that, when on the third day the assembly broke up through the refusal of the Romanists to proceed, he was the only member of his party willing to read his arguments. But as he is not mentioned in the best accredited reports among the eight chosen representatives of the Roman catholic party, he was probably present in his official capacity as abbot, his judgment being 'asked with respect and heard with reverence, his moderation being much commended' (FULLER). On 3 July 1559 the few remaining religious houses were dissolved, and on 12 July the abbot and monks were removed from Westminster, the queen purposing to reinstitute the collegiate church founded there by Henry VIII. Feckenham received the sum of 347*l.* 14*s.* 6*d.* from the revenues of the abbey (*Hist. MSS. Comm.* 4th Rep.), but showed his generosity by resigning part at least of this income to his successor, Dean Bill [q. v.], and giving him besides good directions about such lands leased out, which could not otherwise have been easily discovered (*Lansd. MS.* No. 982, 4to, xlviii. 43, f. 71). On 20 May 1560, Feckenham, his old friend Watson, late bishop of Lincoln, Cole, who had succeeded him in 1556 as dean of St. Paul's, and Dr. Chadsay, were all sent to the Tower 'for railing against the changes that had been made.' After three years' imprisonment Feckenham was given into the custody of his old opponent, Horne, now bishop of Winchester (October 1563). The bishop and his guest had daily conferences touching religion during the winter in the presence of picked audiences, and for a time their relations were friendly. But early in the next year the bishop gave out that he had hopes of Feckenham's conformity, and Feckenham strenuously denied the report. From this time the discussions became most acrimonious, and Horne restrained Feckenham from the comparative liberty he had hitherto enjoyed. At last, finding it impossible to convert his obstinate charge, he petitioned the council to remove him, and in the autumn Feckenham was

therefore sent back to the Tower (1564). Soon after his return to the Tower Feckenham published a book purporting to contain his answers to Horne's arguments, which the bishop accused him of having written and privately circulated two years before as an answer to the queen's commissioners in case he were called upon to take the oath of supremacy, and containing originally no reference to Horne. A furious controversy ensued, Feckenham appealing to Cecil against the bishop's accusations, while Horne wrote an answer to Feckenham's book, and Harpsfeld replied by a defence of the ex-abbot, written under cover of Stapleton's name, as Harpsfeld, being a prisoner himself, was afraid of being compromised. After a year or two longer in the Tower, Feckenham and his fellow-prisoners were sent to the Marshalsea, where they had 'more liberty and air,' and in 1571 Feckenham prayed with Dr. Story the night before his execution and animated him in his faith. While in the Tower Feckenham wrote a small pamphlet (printed by John Hoodly, London, 1570) begging that he and the other prisoners might not be 'haled by the arms to church in such violent manner against our wills, there to hear a sermon, not of persuading us, but railing upon us.' In 1574 the leading Roman catholic prisoners were released on bail, and Feckenham went to live in a private house in Holborn, where he built a fountain or aqueduct for the poor. He was all his life noted for his benevolence, and in 1576 he built a hospice for the poor who frequented the mineral waters at Bath (*Bath Herald*, 9 Nov. 1879). In 1577 Feckenham was committed into free custody with Cox, bishop of Ely, who was requested by the queen to bring the abbot, 'being a man of learning and temper, to acknowledge her supremacy, and come to the church.' The bishop reports his prisoner as 'a gentle person, but in popish religion too, too obdurate.' In June 1580 the bishop supplicates Burghley, on account of his age and failing health, to take away from him the responsibility of having the prisoner in his private house, and Feckenham, though still in the bishop's custody, was therefore sent to Wisbech Castle, where seven other Roman catholics were imprisoned, Watson among them. The conferences on religion still continued, and finally a summary of the results obtained was drawn up by the Bishop and Dean of Ely entitled 'A true Note of certain Articles confessed and allowed by Mr. Dr. Feckenham.' This so-called confession has been made the foundation of a charge of inconsistency against the abbot. His signature cannot have been obtained without much pressure, since two years earlier Dean Perne writes to Burghley that it was found impossible to induce Feckenham to sign this same document. In any case the recantation amounts to very little; but the bishop must have been satisfied, for we hear of no more disputations, and Feckenham was suffered to spend the last five years of his life in peace, ministering to the poor and building a cross, till he died in 1585. Putting aside the excessive panegyrics of the Roman catholic and the slanders of a few protestant writers, there is no doubt that the last abbot of Westminster was a striking figure, and worthy to be, as Fuller calls him, 'a landmark in history.' In person he was stout and round-faced, of a pleasant countenance; his manners affable, his charity to the poor acknowledged by all, as also his moderation and skill in argument, and his eloquence as a preacher and speaker.

Besides the sermons and orations already mentioned few of Feckenham's works are extant, though he is known to have written 'Commentaries on the Psalms,' 'Caveat Emptor,' a pamphlet on the 'Abbey Lands,' and a treatise on the sacrament against Hooper's views. The book which caused Horne so much annoyance is entitled 'The Declaration of such Scruples and Stays of Conscience touching the Oath of Supremacy as Mr. J. F. by writing did deliver unto the Lord Bishop of Winchester, with his Resolution made thereupon,' &c., Lond. 1565. In the Sloane Collection is a curious manuscript entitled, 'This book of sovereign medicines against the most common and known diseases, both of men and women, was by good proof and long experience collected of Mr. Dr. Feckenham, late abbot of Westminster, and that chiefly for the poor, which hath not at all times the learned physicians at hand.'

[Reynerius, Apost. Benedict. Angl. Tract; Wood's Athenæ Oxon. ii. 222, &c.; Kennett's additional notes to Wood; Lansd. MS. No. 982, 4to, xlviii. 43, f. 71; Strype's Annals, Ecclesiastical Memorials, and Life of Sir John Cheke; Burnet's History of the Reformation; Fuller's Church History; Machyn's Diary; Dugdale's Monasticon and Stevens's additional notes; Weldon's Chronological notes on the English Congregation of the Order of St. Benedict; life in Bibliotheca Britannica; Gillow's Bibl. Dictionary of English Catholics; Widmore's History of St. Peter's, Westminster; State Papers, Eliz. Dom. vols. xxii. xxxvi. cxiv. cxxxi. cxxxii. cxliii. &c; D'Ewes's Journal, 1559; Latin Lines on Feckenham, Harl. MS. 2185; An Answer to certain assertions of Mr. F * * * against a Godly Sermon of John Goughes, Lond. 1570; A Confutation of a Popish and Slanderous Libel, &c., by Dr. Fulke, Lond. 1571; Foxe's Acts and

Monuments; Memoirs of Lady Jane Grey, by N. H. Nicolas, F.S.A.; information kindly communicated by Canon Evans.] E. T. B.

FEILD, EDWARD (1801–1876), bishop of Newfoundland, third son of James Feild, was born at Worcester on 7 June 1801, and, after spending some years at a school at Bewdley, went to Rugby at Midsummer 1814. He matriculated from Wadham College, Oxford, on 15 June 1819, but on obtaining an exhibition from Rugby migrated to Queen's College, where he gained a Michel scholarship. He took his B.A. in 1823, and his M.A. in 1826. He held a Michel fellowship from 1825 to 1833 at Queen's College, where he lectured on mathematics and history. In the autumn of 1827 he was licensed to the curacy of Kidlington, near Oxford, and commenced his career of ministerial activity, which only terminated at his death. Here he built schools, including schools for infants, and delivered lectures to his parishioners on the disturbed state of the country, the causes, and the remedies. He was presented to the college living of English Bicknor, Gloucestershire, in 1834. In this parish he not only erected schools, but rebuilt the church, and the fame of his powers in school matters was now so widely spread that he became the first inspector of schools under the National Society on the commencement of their scheme of inspection in May 1840 (*Annual Reports of the National Society*, 1840, pp. 120–48, 1841, pp. 101–73).

He was appointed bishop of Newfoundland on 22 March 1844, with an income of 1,200*l.* a year, and consecrated at Lambeth Palace on 28 April, having on the previous day been created a D.D. by a decree of the convocation of the university of Oxford. He landed at St. John's, the episcopal city, on 4 July, and in this bleak region spent the remainder of his life. The want of roads rendered it necessary to visit the various parts of his diocese by sea, and for this purpose he made use of the Hawke, a schooner of only 56 tons burden. One portion of his charge consisted of the islands of Bermuda, twelve hundred miles south of Newfoundland, a place to which he went, with great risk and fatigue, every second year. Tempestuous weather and frequent fogs rendered the navigation dangerous, and several times he ran great risks of being drowned. He led a consistent life of self-denial, and was a great support to his clergy in their many toils. The one flaw in his character was the want of Christian charity which he displayed towards the ministers of other denominations. He found only twelve clergymen in Newfoundland and left at his decease fifty, with churches and parsonages multiplied in proportion. A college for candidates for the ministry was erected and adequately endowed, schools were established, and an orphanage for destitute children was erected. The cathedral of St. John's was designed and partly built, and a fund for the support of the episcopate was created. The church and a large part of the city of St. John's were destroyed by fire in June 1846; the new cathedral church was consecrated on 21 Sept. 1850. Feild visited England in 1846, 1853, 1859, and 1866, and on 30 April 1867 he married the widow of an old friend, his wife being Sophia, daughter of Robert Bevan of Rougham Rookery, Suffolk, and widow of the Rev. Jacob G. Mountain, principal of St. John's College, Newfoundland. His health beginning to fail, the Rev. James Butler Kelly, archdeacon of Newfoundland, was on 25 Aug. 1867 consecrated coadjutor bishop. Feild consented to assign from his own income 500*l.* to his coadjutor, but as Bishop Kelly undertook the responsibilities connected with the church ship and the visitation voyages to the Bermudas, the arrangement was a self-denying one on both sides. In 1868 Feild was offered the less laborious and more important position of the bishopric of Montreal, the metropolitan see of Canada, but he refused to leave Newfoundland. The severe climate at last told on his constitution, and on 27 Oct. 1875 he resigned the charge of St. John's Cathedral, the parish church, and the rectory of St. John's, which he had held for twenty years. He then sailed for Bermuda, hoping that the more genial climate might restore him to health. From that place he wrote to the Earl of Carnarvon on 5 March 1876, stating his intention of resigning the bishopric on the following 31 July, but he died at the bishop's palace, Bermuda, on 8 June, and was buried in the parish churchyard, all the clergy of the islands, thirteen in number, attending the funeral.

He was the author of the following works: 1. 'An Address on the State of the Country, read to the Inhabitants of Kidlington,' 1830, six editions. 2. 'Effects of Drunkenness, shown in an Address read to his Parishioners at Kidlington,' 1831. 3. 'Helps to the Knowledge and Practice of Psalmody for the Use of Schools,' 1831. 4. List of contributions to the funds of the diocese, with the 'Letter from the Bishop of Newfoundland to the Contributors,' 1845. 5. 'The Apostle's Hope and Great Plainness of Speech; a Sermon,' 1846. 6. 'God glorified in His Saints; a Sermon,' 1846. 7. 'A Plea for Reverent Behaviour in the House of God; a Sermon,' 1849. 8. 'The Church of the Holy Apostles; a Sermon,' 1851. He also printed five

'Charges to the Clergy of Bermuda,' 1845, 1849, 1853, 1858, 1866, 5 vols.; three 'Charges to the Clergy of Newfoundland,' 1844, 1847, 1866, 3 vols.; and 'Journals of Visitations to Missions on the Coasts of Newfoundland and Labrador,' in 'The Church in the Colonies,' Nos. 10, 15, 19, 21, 25 (1846–50).

[Tucker's Memoir of E. Feild, Bishop of Newfoundland (1877), with portrait; Davies's Sermon in Lambeth Palace at consecration of Edward, Lord Bishop of Newfoundland (1844); Men of the Time, 1875, p. 398.] G. C. B.

FEILD, JOHN (1525–1587), proto-Copernican. [See FIELD.]

FEILDING. [See also FIELDING.]

FEILDING, BASIL, second EARL OF DENBIGH (*d.* 1675), eldest son of William Feilding, first earl of Denbigh [q. v.], was born before 1608, educated at Emmanuel College, Cambridge, created a knight of the Bath, 1 Feb. 1626, and summoned to the House of Lords as Baron Feilding of Newnham Paddox, Warwickshire, 21 March 1628 (DOYLE, *Official Baronage*, i. 539). At first he attached himself to the fortunes of his uncle the Duke of Buckingham. Wotton relates that when Buckingham was in danger of assassination after his return from the Isle of Ré, Feilding offered to adopt his uncle's dress in order to preserve him at the risk of his own life (*Reliquiæ Wottonianæ*, ed. 1685, p. 229). Through Buckingham's influence Feilding was promised the mastership of the rolls, and though the duke's death prevented him from obtaining that office, he was granted a pension of a thousand marks (*Cal. State Papers*, Dom. 1660–1, p. 459). He served a campaign in the Low Countries as a volunteer under Lord Wimbledon, and was present at the siege of Bois-le-Duc in 1629 (DALTON, *Life of Sir E. Cecil*, ii. 293). He then travelled in Germany, studied at Strasburg, and was offered by the Emperor Ferdinand II the post of gentleman of his bedchamber (*Hist. MSS. Comm.* 4th Rep. p. 262). On his return he married Anne, daughter of Sir Richard Weston, earl of Portland, and in defence of the honour of his father-in-law challenged George Goring for words spoken against Portland's courage. For this offence he was obliged to make his submission before the council board on 13 April 1633 (*Cal. State Papers*, Dom. 1633–4, p. 15). On 14 Sept. 1634 he was appointed ambassador extraordinary to the republic of Venice, and spent the next five years partly at Venice, partly at Turin. He appears from his correspondence to have been occupied quite as much in the collection of works of art for the king and others as in diplomacy, and with more success (*Hist. MSS. Comm.* 4th Rep. pp. 257, 258).

When he returned to England in 1639 he seems to have been out of favour at court. The queen's favour he lost as supporting a Spanish rather than a French alliance, and though the king promised that he should be sent back to Venice, a successor was appointed early in 1642.

While his family adhered to the king, Feilding took up arms for the parliament. He was appointed lord-lieutenant of the counties of Denbigh and Flint (*Commons' Journals*, 28 Feb. 1642). He raised a troop and commanded a regiment of horse in the parliamentary army, and fought at its head on the right wing at Edgehill (PEACOCK, *Army Lists*, pp. 47, 49; RUSHWORTH, v. 36). The exact nature of the motives which led him to adopt the cause of the parliament it is difficult to discover. His mother, in the touching letters of remonstrance which she wrote to him, seems to hint that personal ambition was the cause (*Hist. MSS. Comm.* 4th Rep. pp. 259, 260). After the Earl of Denbigh's death she redoubled her appeals to her son 'to leave that merciless company which was the death of his father. Now is the time that God and nature claim it from you. Before you were carried away by error, but now it is hideous and monstrous' (*ib.* p. 260). His succession to his father's title increased Denbigh's importance to the parliament, and he was given the post left vacant by the death of Lord Brooke [see GREVILLE, ROBERT]. On 12 June 1643 he was appointed commander-in-chief of the parliamentary forces in the associated counties of Warwick, Worcester, Stafford, and Salop, and the cities of Coventry and Lichfield, and lord-lieutenant of Warwickshire. Two days later he received his commission from Essex, and was ordered 6,000*l.* for the equipment of his troops (*Commons' Journals*, iii. 123; *Hist. MSS. Comm.* 4th Rep. p. 262; HUSBAND, *Ordinances*, folio, p. 221). His command began with a dispute with the committee of safety, ending by a declaration of that body on 2 Sept. 1643 that 'nothing appears to them that doth in any way diminish their opinion of his innocency and faithfulness' (HUSBAND, *Ordinances*, folio, p. 305). Nevertheless, Denbigh did not commence active operations till the spring of 1644. He then captured Rushall Hall in Staffordshire (29 May), defeated the royalists near Dudley (10 June), and took Oswestry (22 June 1644). A few days later he personally led the assault of Cholmondeley House in Cheshire (VICARS, *God's Ark*, pp. 239, 252,

260; PHILLIPS, *Civil War in Wales*, ii. 171–186). For these exploits he received the thanks of parliament. During this period, and throughout the whole of Denbigh's command, he was engaged in a bitter quarrel with the committees of Warwickshire and Shropshire. He was accused of allowing his soldiers to plunder, protecting royalists, discouraging the well-affected, and carrying on suspicious communications with the enemy (*Commons' Journals*, iii. 604; *Hist. MSS. Comm.* 6th Rep. pp. 19, 27, 34, 41). Denbigh answered their complaints in a vindication of his conduct which is printed in the 'Journals of the House of Lords,' and on 8 Nov. 1644 a committee of that body reported that he was clear of any disaffection (*Lords' Journals*, vi. 652, vii. 51). The commons, however, were less favourable, and voted on 9 Nov. that Denbigh should not be sent back to his command in the associated counties (*Old Parliamentary Hist.* xiii. 331). At the same time they passed a resolution that he should be sent to offer the peace propositions to the king, and he accordingly was the head of the body of commissioners sent to the king in November 1644 (WHITELOCKE, *Memorials*, ff. 111, 114). His report on his return is printed in the 'Lords' Journals' (vii. 82) and in the 'Old Parliamentary History' (xiii. 337). He was naturally also employed as one of the commissioners for the treaty of Uxbridge in January 1645. On that occasion he had a private interview with Hyde, in which he protested his regret for the part he had played and his willingness to redeem his transgressions. He detested, he said, the designs of the party then in power, and had a full prospect of the vile condition himself and all the nobility would be reduced to if they succeeded; but the pride of his nature, the consciousness of his ingratitude to the king, and the instinct of self-preservation, bound him to the cause of the parliament. Nevertheless, he concluded, 'if any conjuncture fell out in which by losing his life he might preserve the king, he would embrace the occasion; otherwise he would shift the best he could for himself' (CLARENDON, *Rebellion*, viii. 246). Nothing followed these overtures, and they remained secret. Denbigh was again employed by the parliament to present propositions to the king at Hampton Court in September 1647, and at Carisbrooke in December 1647 (*Old Parliamentary Hist.* xvi. 287, 404). In the quarrel between the army and the parliament he sided with the former, signed the protests of 4 March and 11 June 1647, and the engagement of 4 Aug. 1647 to adhere to Fairfax and the army (ROGERS, *Protests of the Lords*, i. 16, 17; RUSHWORTH, vii. 754). To the very end he continued to sit in the House of Lords. The commons inserted his name in the list of commissioners appointed to try the king, but he is reported to have declared 'that whereas the commons were pleased to put his name into the ordinance, he would choose to be torn in pieces rather than have any share in so infamous a business' (*Old Parl. Hist.* xviii. 492).

Denbigh was elected a member of the council of state of the Commonwealth, but refused, like the other peers who were chosen at the same time, to take the engagement tendered until it was modified. They declared that they had served parliament faithfully, and were willing to do so still, there being now no power but that of the House of Commons in existence. They could not, however, subscribe the engagement tendered, as being retrospective and contrary to what they had decided as peers in the House of Lords (19 Feb. 1649, *Cal. State Papers*, Dom. p. 9). Denbigh sat in the first two councils of state of the Commonwealth, until February 1651. Why he was not elected a member of the third is uncertain. In December 1649 the charges raised in the old quarrel between Denbigh and Colonel Purefoy and the Shropshire committee were again brought forward. He was accused of discouraging the most active adherents of the parliament, and protecting its opponents, corresponding with the enemy, and designing to raise a third party in the kingdom (*ib.* Dom. 1649–50, p. 445). Mrs. Green suggests that Denbigh's omission from the council was due to these revelations; but these charges had been brought forward as early as 1643, and were well known. Moreover, Denbigh's second election to the council of state took place after their revival. From 1651, however, he seems to have cautiously and gradually gone over to the royalist party. In the petition which he presented to the king at the Restoration he asserts that he offered to risk his fortunes in the king's cause when Charles came to Worcester, but this statement lacks confirmation. In 1658 the royalist agents counted on his support. All he demanded was security for life and estate, and he was expected to seize Coventry for the king (CLARENDON, *State Papers*, iii. 392, 394, 476). At the Restoration he claimed the benefit of the Act of Indemnity, and presented a petition enumerating his services to the king's cause, and asking to be considered in the disposal of the mastership of the great wardrobe (*Cal. State Papers*, Dom. 1660–1, p. 479). More to Denbigh's credit is the story told by Ludlow of his refusal to nominate a victim to be executed in satisfaction for the death of his

brother-in-law, the Duke of Hamilton. Ludlow terms him 'a generous man and a lover of his country' (*Memoirs*, ed. 1751, p. 353). On 2 Feb. 1663–4 Denbigh was created Baron St. Liz, choosing that title by reason of his descent from the family of St. Liz, Earls of Northampton (COLLINS, iii. 274). He died on 28 Nov. 1675, leaving no issue, and was succeeded by his brother George. Denbigh was four times married: first, to Anne, daughter of Richard Weston, earl of Portland, *d.* 10 March 1635; secondly, 12 Aug. 1639, to Barbara, daughter of Sir John Lamb, *d.* 2 April 1641; thirdly, about 1642, to Elizabeth Bourchier, daughter of Edward, fourth earl of Bath, *d.* 1670; fourthly, to Dorothy, daughter of Francis Lane.

[Authorities quoted above, and in the list appended to WILLIAM FEILDING, first EARL OF DENBIGH.] C. H. F.

FEILDING, ROBERT, called BEAU FEILDING (1651 ?–1712), was related to the Denbigh family. In his will he describes himself as of Feilding Hall, Warwickshire, and makes a bequest of property in Lutterworth parish, Leicestershire. He wasted a fair income, and became notorious for his many amours even at the court of Charles II, where he was known as 'Handsome Feilding.' Swift, in his fragment of autobiography, says that Beau Feilding married Mary, only daughter of Barnham Swift, viscount Carlingford (*d.* 1634), and squandered her property. James II gave him a regiment, and he is said to have put down a protestant riot. He afterwards married Mary, only daughter of Ulick de Burgh, first Marquis Clanricarde, and previously wife of Lord Muskerry, killed at sea in 1665, and of the (titular) third Viscount Purbeck, killed in a duel in 1684. He became a catholic, followed James to Ireland, and sat in the Irish parliament of 1689 for Gowran. In January 1691–2 he was in Paris, and trying to obtain his pardon. He did not succeed until 1696, when he returned to England, and was for a time committed to Newgate (LUTTRELL, *Historical Relation*, ii. 330, vi. 150, 223, 239). His wife died in 1698. In the reign of Queen Anne he became conspicuous as a surviving relic of the rakes of the Restoration period, and endeavoured to retrieve his fortunes by marriage. He promised 500*l.* to a Mrs. Villars if she would bring about his marriage to a Mrs. Deleau, a widow with a fortune of 60,000*l.* Mrs. Villars, who was Mrs. Deleau's hairdresser, contrived to pass off a certain Mary Wadsworth upon Feilding under Mrs. Deleau's name. Feilding at their second interview fetched a Roman catholic priest from the emperor's ambassador, who performed the marriage ceremony 9 Nov. 1705. He had been simultaneously courting the Duchess of Cleveland, the old mistress of Charles II and others. He married her 25 Nov. 1705. He appears to have bullied or beaten both his wives. The first wife, from spite or for a reward, told her story to the Duke of Grafton, grandson of the Duchess of Cleveland. Feilding was thereupon prosecuted for bigamy at the Old Bailey 4 Dec. 1706. He was convicted, after trying to prove, by the help of a forged entry in the Fleet register, that Mary Wadsworth was already the wife of another man. He was admitted to bail, having the queen's warrant to suspend execution. At the trial he is called 'colonel' and 'major-general.' Feilding is said, in a catchpenny life of 1707, to have been at one time, apparently under Charles II, a justice of the peace for Westminster (like Henry Fielding); and in March 1687 Luttrell mentions a Colonel Feilding as one of the Middlesex justices who requested the king to dispense with the taking the test. The life of 1707 also mentions among his absurdities that he only 'hired a coach, and kept two footmen clothed in yellow,' who wore black sashes made out of old mourning hatbands. This story probably suggested the yellow liveries of which Henry Fielding was afterwards accused. In 1709 Steele described Feilding as Orlando in the 'Tatler' (Nos. 50 and 51). He was afterwards in the Fleet, and, having compounded with his creditors, lived with his wife at Scotland Yard, where he died 12 May 1712, aged 61. His will leaves a shilling apiece to his brother and his nephew, both named William Feilding, 100*l.* to Roman catholic priests, and his property at Lutterworth to his wife, Mary Wadsworth. Swift, in the fragment called 'Mean and Great Figures,' says that Feilding at the age of fifty was wounded in a scuffle at a theatre, and showed his wound to make the ladies cry. He appears to have been a thorough reprobate, a gambler, and a bully. Lucas says that he was caned at a theatre, and afterwards ran a link-boy through the body. Two portraits by Lely and one by Wissing have been engraved.

[Historical Account of . . . that Celebrated Beau, Handsome Fealding, 1707; Theophilus Lucas's Memoirs of Gamesters (1712, pp. 207–216); Egerton's Memoirs of Mrs. Oldfield (1731), p. 70; Cases of Divorce for Several Causes (with memoir of Feilding and his will), 1723 (published by Curll); Howell's State Trials, xiv. 1327–72; Tatler (edited by Nicholls), 1786, No. 50; Burke's Extinct Peerages, pp. 523, 559; Lodge's Peerage, i. 135; Swift's Works (1814), i. app. p. iv, ix. 469; Granger, iii. 408.] L. S.

FEILDING, WILLIAM, first EARL OF DENBIGH (*d.* 1643), was the son of Basil Feilding of Newnham Paddox in Warwickshire. He was born before 1582, educated at Emmanuel College, Cambridge, and knighted, according to Collins on 23 April 1603, according to Doyle on 4 March 1607 (COLLINS, *Peerage*, ed. Brydges; DOYLE, *Official Baronage*). He married Susan Villiers, daughter of Sir George Villiers of Brookesby, Leicestershire. 'The plain country gentleman who had the good luck to marry Buckingham's sister in the days of her poverty' found that the match had made his fortune (GARDINER, *History of England*, iv. 276). He became first deputy-master, and then master of the great wardrobe (23 Jan. 1619, 11 Jan. 1622). He was created successively Baron Feilding (13 Dec. 1620) and Earl of Denbigh (14 Sept. 1622, DOYLE). He was charged to follow the Duke of Buckingham and the Prince of Wales to Spain, and selected for the honour of bringing word to England when the contract was passed (*Court and Times of James I*, ii. 402, 415). Without any experience either of military or naval affairs, he was appointed to important commands. In the expedition to Cadiz in 1625 he acted as rear-admiral, and when Cecil landed as admiral (*The Voyage to Cadiz*, Camden Society, pp. 50–83). He commanded the fleet despatched to the relief of Rochelle in April 1628. For his failure to achieve success there he had a plausible apology to offer, but he did not make any real attempt to break the blockade (*Cal. State Papers*, Dom. 1628–9, p. 106; FULLER, *Ephemeris Parliamentaria*, 1654, p. 230). About the same time Denbigh was appointed one of the permanent council of war (15 Feb. 1628), and he subsequently became a member of the council of Wales (12 May 1633, DOYLE). In 1631 he undertook a journey to India, apparently simply from curiosity, though Lodge mentions a portrait in the inscription under which he is described as ambassador to the Sophi (*Cal. State Papers*, Dom. 1629–1631, p. 487; LODGE, *Portraits*, iv. 117). He continued in favour with the king even after the duke's death. Thanks to the influence of the duke, and afterwards of the king, all his family made rich matches. His eldest daughter, Mary, was married to James, marquis of Hamilton, though it required some years to reconcile the bridegroom to the marriage which was forced upon him (*Court and Times of Charles I*, i. 161, 415; BURNET, *Lives of the Hamiltons*, ed. 1852, pp. 4, 516). His second daughter, Anne, married Baptist, son and heir to Edward, viscount Camden. His third daughter, Elizabeth, married Lewis Boyle, viscount Kinalmeaky, second son of Richard, earl of Cork. This marriage was forced on the Earl of Cork by royal pressure (*Lismore Papers*, 1st ser. v. 113, 119). She was also created Countess of Guilford by Charles II in 1660. His eldest son and successor, Basil [q. v.], was summoned to the House of Lords in 1628. His second son, George, who married Bridget, daughter and coheiress of Sir Michael Stanhope, was also raised to the peerage (1622) by the titles of Lord Feilding of Lecaghe and Viscount Callan in the realm of Ireland, and was subsequently created Earl of Desmond (COLLINS). When the war broke out Denbigh, in spite of his advanced years, took up arms for the king and served as a volunteer in Prince Rupert's regiment, 'with unwearied pains and exact submission to discipline and order, and engaged with singular courage in all enterprises of danger' (CLARENDON, *Rebellion*, vii. 33). In Rupert's attack on Birmingham, 3 April 1643, Denbigh was dangerously wounded and died on 8 April (*Mercurius Aulicus*, 5 and 15 April 1643). He was buried at Monk's Kirby in Warwickshire (COLLINS). His brother, Lieutenant-colonel Edward Feilding, who also served in the king's army, was killed at the second battle of Newbury (PESHALL, *Oxford*, App. p. 11).

The Countess of Denbigh survived her husband's death many years. As first lady of the bedchamber she followed Henrietta Maria first to Oxford and then to Paris. While in France she became a Roman catholic, and in 1651 the council of state ordered the sequestration of all her property in England on the ground that she had lately turned papist and was active in designs against the state (*Cal. State Papers*, Dom. 1651, pp. 149, 288). She was the patron of Crashaw, who dedicated his sacred poems to her, 'in hearty acknowledgement of his immortal obligation to her goodness and charity,' and addressed to her a poem 'persuading her . . . to render herself without further delay into the communion of the catholic church' (CRASHAW, *Poems*, ed. 1858, pp. 141, 146).

A portrait of the Earl of Denbigh by Vandyck was No. 100 in the Vandyck exhibition of 1887, and those of the Duchess of Hamilton and Lady Kinalmeaky were Nos. 67 and 106 in the same collection. An engraving from another version of Vandyck's portrait of Denbigh is given in Lodge's 'Portraits.'

[Collins's Peerage of England, ed. Brydges; Doyle's Official Baronage of England, i. 538; Rushworth's Historical Collections; Historical Manuscripts Commission, 4th Rep.; Lodge's Portraits of Illustrious Persons, ed. 1850, iv. 113–119; Gardiner's Hist. of England.] C. H. F.

FEINAIGLE, GREGOR VON (1765?–1819), mnemonist, born at Baden about 1765, visited Paris in 1806, and delivered public lectures on local and symbolical memory, which he described as a 'new system of mnemonics and methodics.' He was accompanied by a young man who acted as interpreter. Count Metternich, the Austrian ambassador, and his secretaries followed the whole course of lectures, and spoke in highly laudatory terms of the system, which, though novel in its applications, was founded on the topical memory of the ancients, as described by Cicero and Quinctilian. Feinaigle was exposed to much criticism and sarcasm in the press, and was ridiculed on the stage by Dieulafoy in a farce called 'Les filles de mémoire, ou le Mnémoniste.' By way of reply he gave on 27 Feb. 1807 a public exhibition to an audience of about two thousand persons. He did not himself appear, but was represented by twelve or fifteen of his pupils, who gave illustrations of his art. Afterwards he went on a lecturing tour through various parts of France. Early in 1811 he came to England and delivered lectures at the Royal Institution and the Surrey Institution in London; and at Liverpool, Edinburgh, and Glasgow. The fee for attending a course of fifteen or sixteen of his lectures was 5*l.* 5*s.*, and this sum was paid by crowds of pupils, for Feinaigle made a mystery of the details of his method, and was in consequence denounced in some quarters as an impostor. He gained, however, many devoted adherents. The Rev. Peter Baines [q. v.], afterwards bishop of Siga, introduced his system of mnemonics and also his general plan of education into the Benedictine college of Ampleforth, Yorkshire, and a society of gentlemen founded a school near Mountjoy Square, Dublin, which was placed under Feinaigle's personal superintendence and conducted on his principles. He died in Dublin on 27 Dec. 1819.

The most complete exposition of his system is contained in 'The New Art of Memory, founded upon the principles taught by M. Gregor von Feinaigle, and applied to Chronology, History, Geography, Languages, Systematic Tables, Poetry, Prose, and Arithmetic. To which is added some account of the principal systems of artificial memory, from the earliest period to the present time; with instances of the extraordinary powers of natural memory,' London, 1812, 12mo; 2nd and 3rd editions, with numerous additions, and a portrait of Feinaigle, 1813. John Millard, assistant librarian to the Surrey Institution, was the editor of this work, as the present writer was informed by the late Rev. Thomas Hartwell Horne, who was Millard's brother-in-law, and who assisted him in taking notes of Feinaigle's lectures. The following treatises on the system also appeared: 'Notice sur la Mnémonique, ou l'art d'aider et de fixer la Mémoire en tout genre d'études, de sciences, ou d'affaires, par Grégoire de Feinaigle,' Paris, 1806, 8vo; and 'Mnemonik oder praktische Gedächtnisskunst zum Selbstunterricht nach den Vorlesungen des Herrn von Feinaigle,' Frankfort-on-the-Main, 1811, 8vo.

[New Art of Memory, 1st edit. pp. 222–40; Biog. Dict. of Living Authors, p. 365; Biog. nouvelle des Contemporains (Paris, 1822), vii. 67; Monthly Review, lxxi. 35; Quarterly Review, ix. 125; Biog. Universelle (Michaud); Notes and Queries, 3rd ser. i. 169; London and Dublin Orthodox Journal, i. 67; Byron's Don Juan, canto i. stanza xi.; Rogers's Table-talk, p. 42; Gent. Mag. vol. lxxxi. pt. i. p. 281, vol. xc. pt. i. p. 87.] T. C.

FELIX, SAINT (*d.* 647?), bishop of Dunwich, was born and ordained in Burgundy, whence he came to England inspired by a desire for missionary work. He sought Honorius, archbishop of Canterbury, and told him his desire, whereon Honorius sent him to East Anglia, having previously consecrated him to be bishop of that people. Christianity was not yet firmly established in East Anglia, where King Redwald had received the faith in obedience to the wish of the king of Kent, but had afterwards relapsed into paganism. His successor, Eorpwald, was converted, but was assassinated soon afterwards, and there was a pagan reaction, in which his brother Sigebert fled into Gaul, whence he returned and was called to the kingdom in 631. It was to help the pious efforts of Sigebert that Felix was sent, probably soon after the king's accession. Bæda (*Hist. Eccles.* ii. 15) tells us that Felix presided over his see for seventeen years, so that we may assign his episcopate to 631–47. In obedience to the wishes of King Sigebert he fixed his seat at Dunwich. Much of the old town has now been swept away by the inroads of the sea, but it was then the chief seaport on the East-Anglian coast, and the most central place for communications inland. Felix showed himself an excellent missionary, and under him and Sigebert the conversion of the East-Angles rapidly prospered. Sigebert had seen enough of the civilisation of Gaul to sympathise with the desire of Felix to care for education, and a school was founded and supplied with teachers from Kent. Local tradition fixes the site of this school at Saham-Toney in Norfolk; but in a later time the mention of an East-Anglian school was seized upon as an argument to

prove the superior antiquity of the university of Cambridge to that of Oxford. Concerning the rest of the activity of Felix we do not know much. He was helped by the coming of an Irish monk Fursey, who introduced monastic life, of which Sigebert was so smitten that he resigned his crown to enter a monastery. Under his successor Egric East Anglia was invaded by the heathen Penda; but in spite of this disaster the progress of Christianity in East Anglia was zealously furthered by the next king, Anna, and Felix ended his days in peace.

Felix was counted as an English saint, and his festival was fixed on 8 March. Tradition connects Felix with the monastery of Ely, which was founded by King Anna's daughter, Etheldreda, but not till 673. According to the 'Liber Eliensis,' Felix founded a monastery at Soham, near Ely, and thither his remains were translated a few years after his death; thence, during the time of the Danish invasions, they were transferred to Ramsey. Churches were dedicated to him, and his name remains in Felixstowe in Suffolk and Feliskirk in Yorkshire.

[Bædæ Hist. Eccles. ii. 15, iii. 18, 20; Malmesbury, Gest. Pont. ii. 74, iv. 181; Acta Sanctorum for March 8. Really there is nothing added by later writers to the account given in Bæda. There is a life by Dr. Stubbs in the Dict. Christian Biog., and by Jessopp, Diocesan Hist. of Norwich.] M. C.

FELIX, JOHN (*fl.* 1498), a Benedictine monk, belonging to St. Peter's Monastery, Westminster, lived about the middle of the reign of Henry VII; the only record of him that remains is a short manuscript life he wrote of John Estney, abbot of Westminster, 1474–98, and some doggerel Latin verses upon the same abbot, setting forth his benefactions to the church of Westminster.

[Cott. MS. Claud. A. viii. ff. 64, 65; Tanner's Bibliotheca.] E. T. B.

FELL, CHARLES, D.D. (1687–1763), catholic divine, born in England in 1687, was of French extraction, his real name being Umfreville. After studying philosophy and divinity at the *communauté* of Monsieur Duvieux he was sent to St. Gregory's seminary at Paris in 1706. In the following year he went to Douay to learn English and to complete his course of school divinity. In 1709 he returned to Paris, and in 1713 was ordained priest. He was created D.D. in 1716. After coming on the English mission he resided principally in London, where he devoted his leisure time to the compilation of 'The Lives of Saints; collected from Authentick Records of Church History. With a full Account of the other Festivals throughout the year. To which is prefixed a Treatise on the Moveable Feasts and Fasts of the Church' (anon.), 4 vols. London, 1729, 4to; 2nd edit. 4 vols. London, 1750, 4to. Dr. Robert Witham of Douay wrote observations on this work, and denounced it at Rome, his principal complaint being that Fell had taken his 'Lives' chiefly from Bachlet, and had recorded few miracles. Witham's manuscript was formerly in the library of the English College at Rome. The publication of the 'Lives' involved Fell in such pecuniary difficulties that when he was required to give a statement of his accounts of the clergy property, for which he was the administrator in London, he was found to owe 1,272*l.* Of this sum he was unable to pay more than tenpence in the pound in 1731. In the following year his irregular election as a member of the chapter gave rise to much contention, and to some publications. The case was decided against him on appeal. He died in Gray's Inn on 22 Oct. 1763.

[Kirk's Biographical Collections, manuscript cited in Gillow's Bibl. Dict. of the English Catholics.] T. C.

FELL, HENRY (*fl.* 1672), quaker, was a member of one of the numerous Lancashire families bearing his surname. The first mention of him is in 1656 as suffering much from the magistrates in Essex, and in the same year he went as a missionary to the West Indies, where he remained about a year. After his return to England he was engaged as a travelling preacher, and is referred to by his contemporaries as having been eloquent and successful. In 1659 he was seriously illtreated by some soldiers near Westminster Hall, and in 1660 Richard Hubberthorne, the quaker, represented to Charles II that at Thetford, Norfolk, Fell had been hauled out of a meeting, and, after being whipped, turned out of the town, and passed as a vagabond from parish to parish to Lancashire. In a letter to Margaret Fell (*Swarthmore MSS.*) Fell states that he was imprisoned for some time at Thetford. He was in London during the rising of the Fifth-monarchy men in this year, and was knocked down by the soldiers as a rioter, and Fox (*Journal*, p. 314, ed. 1765) says he would have been killed but for the interposition of the Duke of York. In 1661 he was 'moved,' in company with John Stubbs, to promulgate his views in 'foreign parts, especially to Prester John's country and China.' As no shipmasters would carry them, the quakers got a warrant from the king, which the East India Company found means to avoid. They then went to Holland, and, being unable to

obtain shipping there, proceeded to Alexandria. The English consul banished them from the place as nuisances, and they were compelled to return to England. After spending some time in religious journeys, he again visited the West Indies, and a letter in the Shackleton collection states that in 1672 he was living in Barbadoes, that he was married, in debt, and much depressed. Nothing more is known of his life. Fell was a man of highly devotional spirit, and full of benevolence and courage. His few and brief writings show him to have received an education above the average; their style is good, and the language well chosen. He wrote: 1. 'An Alarum of Truth sounded forth to the Nations,' &c., 1660. 2. 'To Charles, King of England, Scotland, and Ireland, from one who is in prison, a Sufferer for the Testimony of his Conscience,' &c., 1660. 3. 'A Plain Record or Declaration showing the Original Root and Race of Persecution,' 1661.

[Bowden's Hist. of the Friends in America, i. 37; Fox's Journal, ed. 1765, pp. 314, 331; Besse's Sufferings of the Quakers, i. 193; Sewel's Hist. of the Rise, &c., ii. 216; Webb's Fells of Swarthmore; Smith's Cat. of Friends' Books.]

A. C. B.

FELL, JOHN, D.D. (1625–1686), dean of Christ Church and bishop of Oxford, son of Dr. Samuel Fell [q. v.], dean of Christ Church, and Margaret, daughter of Thomas Wyld, esq., of Worcester, was born at Sunningwell, near Abingdon (according to Wood), or, as is more probable, at Longworth in Berkshire (as stated on his monument), on 23 June 1625. His education was begun at the free school of Thame, Oxfordshire, but at the very early age of eleven he was made a student of Christ Church, on the nomination of his father, dean of that society from 1638 to 1647. In 1643 he took his degree of M.A. At that time he was already in arms for the king in the Oxford garrison, and was soon promoted to the rank of ensign. 'Of the hundred students of Christ Church,' says Walker, 'no less than twenty were officers in the service, and the rest, almost to a man, bore arms.' Under these circumstances the anger of the parliamentary visitors was certain to light on him, especially as his father, Dr. Samuel Fell, had been throughout the leader of the opposition to the parliament. John Fell was ejected from his studentship (1648). Upon his ejectment, having been ordained in 1647, he associated himself with Dolben, Allestree, and that little knot of clergy who, through all the time of the Commonwealth, contrived to keep up the service of the church of England in Oxford. He lived in a house opposite Merton College, and there the rites of the church, reduced, as Evelyn says, 'to a chamber and a conventicle,' were constantly celebrated by him. This bold persistency naturally led to Fell's immediate promotion on the Restoration. On 27 July 1660 he was made canon of Christ Church, in place of Ralph Button [q. v.], ejected. In four months' time he succeeded Dr. Morley as dean (30 Nov. 1660). He was also appointed chaplain to the king, and created D.D. by the university. Some of the ejected students had already been restored by Dr. Morley. Fell hastened to complete the work, and quickly dismissed all who had obtained entrance into the society by irregular means. There appears to have been still somewhat of a puritanical leaven in the college, as it is said by Wood that the organ and surplice were much disliked. The dean, however, was resolute to exact full conformity. In September 1663 Fell entertained Charles II, the queen, and many courtiers at Christ Church, and preached in the royal presence.

At the time of Fell's accession the northern side of Wolsey's great quadrangle lay in a ruinous state. Dr. Samuel Fell had begun to build, but the work had been interrupted by the rebellion, and the timber and materials had been carried away. John Fell immediately undertook the work, and constructed there houses for two canons. He then turned his attention to the chaplains' quadrangle, which had been partially destroyed by a great fire. This he rebuilt, and constructed the arched passage leading into the meadow. In 1674 he completed the lodgings of the canon of the third stall between Tom and Peckwater quadrangles. His last great building work was to rear the stately tower over the principal gateway, to which he transferred the great bell, known as Great Tom of Christ Church, after having had it recast several times. This bell had been previously in the tower of the cathedral church. It was now made to serve a collegiate purpose, being tolled every night at nine o'clock to warn the students to return to their rooms. It was first used for this purpose on 29 May 1684. Fell was most sedulous in attending to the discipline and educational work of his college. His habit was to visit the rooms of the young noblemen and gentlemen commoners, and himself to examine them in their studies. Every year he procured the publication of some classical author, presenting each member of the college with a copy. He attended divine service regularly four times a day. 'He was the most zealous man of his time for the church of England,' says Wood; 'and none that I yet know of did go beyond him in the performance of the rules belonging thereto.' As to Fell's sermons a curious remark is made by Evelyn, who heard

him preach before the king 'a very formal discourse, and in blank verse, according to his manner.' Fell was vice-chancellor of Oxford in 1666, the next two years, and part of 1669, and he set himself to bring back the university to the state in which it had been in the days of Laud. He rigidly enforced the use of the proper academical dress. He reformed the schools, and attended personally at examinations for degrees, and when the examiners were lax or incapable would personally conduct the examination. All masters of arts (or inceptors) were still bound to lecture publicly; but the audiences at these lectures were so small that they were commonly called 'wall lectures,' as being addressed to bare walls. Fell caused the students to attend, and was himself constantly present at the disputations for the higher degrees. The fact of the disputations being held in St. Mary's Church was distasteful to Fell's reverential ideas, and it was chiefly through his influence that Archbishop Sheldon erected the fine building which bears his name to be the place for holding the 'acts.'

Fell did much for the University Press. He improved the style of printing in Oxford. A letter which he wrote on the subject to Sancroft appears in Gutch's 'Collectanea Curiosa,' i. 269. He was most liberal in dispensing his money for public purposes, sometimes leaving himself almost without funds for his private expenses. He gave free instruction to Philip Henry and other poor scholars (*Life of Henry*, 4th ed. pp. 22–3), was the patron of John Mill the biblical scholar, and employed John Batteley [q. v.] in collating manuscripts. William Nichols was his amanuensis for seven years (HEARNE, *Collect.* ed. Doble, ii. 299). Langbaine lent him books (*ib.* p. 109). Hearne dined with him at the deanery once a week, and showed great respect for him and his learning (*ib.* p. 76). Humphrey Prideaux was a special friend, and helped him with a projected edition of 'Florus' (cf. *Life of Prideaux*, and PRIDEAUX'S *Letters to John Ellis*). Henry Dodwell the elder undertook his 'Dissertations upon St. Cyprian' at Fell's suggestion, and Fell had the Bodleian MSS. of St. Augustine's works collated for the use of the Benedictines of Paris, who were preparing a new edition. He also projected the printing of a Malay gospel. Among other costly schemes he employed two scholars to translate Wood's 'History of Oxford' into Latin (1674). Wood complained of Fell's 'taking to himself liberty of putting in and out several things according to his own judgment,' and of the errors made by the translators, an opinion borne out by Henry Wharton. The 'Rerum Anglicarum Scriptores Veteres' (1684–91) was begun by William Fulman [q. v.] under Fell's patronage. Further services to literature are commemorated by Dr. Thomas Smith in prefaces to his 'Vitæ' and his edition of Camden's 'Epistolæ,' 1691.

In 1675 Fell's manifold labours were increased by his promotion to the see of Oxford, in succession to Dr. Henry Compton, translated to London. He was allowed to hold his deanery *in commendam* with his bishopric, and also the mastership of St. Oswald's Hospital at Gloucester. He is said to have been opposed to the Exclusion Bill, although his attitude seemed dubious to his friends (HEARNE, ii. 300). On 6 Nov. 1684 the Earl of Sunderland wrote to Fell urging him to expel from Christ Church John Locke, then a student there. Locke and Fell had been very good friends in early days. In 1675 Locke had left for Holland, on account, it was said, of failing health, but he was at the time suspected of being author of a pamphlet obnoxious to the government. Fell now replied (8 Nov.) that Locke's conduct had been unexceptionable, but that he would issue a summons ordering him to return to Christ Church by 1 Jan. 1685, and if he disobeyed he would be dismissed for contumacy. But on 11 Nov. James II directed Fell to expel Locke at once; and with this order the bishop immediately complied (FOX, *James II*, Appendix; KING, *Locke*, i. 274–91; FOX BOURNE, *Locke*, i. 483–6). In 1685 he summoned the undergraduates of Oxford to take up arms against Monmouth.

Burnet speaks highly of Fell's work as a bishop, and describes him as 'a most exemplary man, but a little too much heated in the matter of our disputes with the dissenters.' Wood speaks of him much more unkindly as a bishop than he did as dean. Perhaps the former notice was written after he had been offended by the alterations of his 'History.' 'He left behind him,' he says, 'the character of a *valde vult* person, who, by his grasping at and undertaking too many affairs relating to the public (few of which he thoroughly effected), brought him untimely to his end.' His principal work as bishop was the rebuilding of the episcopal house at Cuddesdon. Fell died 10 July 1686, worn out by the multiplicity of his labours, and was buried in the cathedral of Christ Church, where a monument with a long inscription records the chief events of his life. Evelyn, recording his death, speaks of it as an 'extraordinary loss to the poor church at this time.' Fell was known to be one of the staunchest opponents of popery.

Though living so busy a life, Fell was able to publish some valuable works. The chief

of these were 'The Interest of England Stated,' &c., published in 1659; 'The Life of Dr. Henry Hammond,' published in 1661 and reprinted in 1662; 'Grammatica Rationis sive Institutiones Logicæ' (Oxford, 1673 and 1685); 'The Vanity of Scoffing, in a Letter to a Gentleman,' 1674; 'Life of Dr. Allestree,' prefixed to an edition of his sermons (1684). He also prepared for the press works of Alcinous on Plato (1667), of Athenagoras (1682), of Clemens Alexandrinus (1683), of Nemesius of Emesa (1671), and of Theophilus of Antioch (1682). His edition of Aratus and Eratosthenes (Oxford, 1672) is still very valuable; but his great critical edition of the works of Cyprian (Oxford, 1682) is his most remarkable publication. Bishop Pearson, for whose attainments Fell expressed the highest regard, aided him with suggestions, and he employed William Nichols, John Massey, afterwards dean of Christ Church, John Mill, and Dr. Burton in collating manuscripts. Taswell (*Autobiog.* Camd. Soc. p. 23) also helped him. Jean Le Clerc gives the book unstinted praise in his 'Bibliothèque Universelle,' xii. 208. Fell issued an English translation of 'Cyprian on the Unity of the Church' (1681). He is said to have also edited 'A Paraphrase and Annotations upon the Epistles of St. Paul' (1675, 1684, 1705, and 1852), which is often quoted as 'Fell's paraphrase.' But Obadiah Walker seems to have first written the book with the assistance of Abraham Woodhead and Richard Allestree, and if Fell assisted at all, he only 'corrected and improved' it for the press. Bishop Jacobson, its latest editor, disputed Fell's share in it altogether. Prideaux (*Life*, pp. 17–19) thought that Fell was the author of 'Reasons of the Decay of Christian Piety,' attributed to the unknown author of 'The Whole Duty of Man,' and published with his other tracts in 1704. In 1706 the manuscript of this work came into the Bodleian Library, and Dr. Aldrich was of opinion that it was copied by Fell 'with a disguised hand.' Hearne detected Fell's handwriting in some alterations on the title-page (*Collect.* i. 281, 387). Fell was obviously in the secret of the authorship of the 'Whole Duty.' Hearne believed that that and other works claiming to be by the same hand came from a committee of which Fell was a member. But Fell declined on all occasions to admit his complicity (*ib.* ii. 299–300). He edited the 'Ladies' Calling' in 1677, another work attributed to the same anonymous writer. Some letters from him to Lord Scudamore are in Brit. Mus. Addit. MS. 11046. His property was left to a nephew, Henry Jones of Sunningwell, who, dying in 1707, bequeathed many of Fell's books and papers to the Bodleian Library. Jones is said to have projected a life of his uncle (Hearne, ii. 73, 89, 117).

The epigram beginning 'I do not like you, Dr. Fell,' is commonly stated to have been paraphrased from Martial's 'Non amo te, Sabidi,' &c., by Tom Brown (1663–1704) [q. v.], an undergraduate of Christ Church while Fell was dean. Thomas Forde, however, in his 'Virtus Rediviva,' &c., 1661, p. 106, quotes Martial's lines, and translates them, 'I love thee not, Nel! But why, I can't tell,' &c. Brown doubtless parodied Forde's verses rather than Martial's. Two portraits of Fell are in Christ Church Hall: one together with Dolben and Allestree, the other in episcopal robes by Vandyck. There is a statue in the great quadrangle.

[Wood's Athenæ Oxon., ed. Bliss, iv. 193; Wood's Life, passim; Walker's Sufferings of the Clergy, 1885; Memoirs and Diary of John Evelyn; Burnet's History of his own Time, 1838; Welch's Alumni Westmonast. pp. 23–4; notes of great value by Professor J. E. B. Mayor in Notes and Queries, 5th ser. vi. 2; authorities cited above.] G. G. P.

FELL, JOHN (1735–1797), congregationalist minister and classical tutor, was born at Cockermouth, Cumberland, on 22 Aug. 1735. His father, Daniel Fell, was a schoolmaster, clerk to the dissenting congregation, and occasional village preacher. Fell was apprenticed to a tailor, and after serving his time obtained a situation in London. His bent was towards the dissenting ministry, and by the help of the 'King's Head Society' he was placed in 1757 at the Mile End academy under John Conder, D.D. [q. v.] The classical tutor was John Walker, D.D., an excellent scholar, who took a great fancy to Fell, and gave him private instructions. On leaving the academy he was for a short time assistant in a school at Norwich. In 1762 he was invited to take charge of an independent congregation at Beccles, Suffolk. He preached there for several years, but declined the pastorate, the church not being organised to his satisfaction.

In May 1770 he succeeded David Parry as minister of the congregational church at Thaxted, Essex, where he was ordained on 24 Oct. This was his happiest settlement; his congregation grew, he lived on intimate terms with successive rectors of the parish, and with Rayner Hickford, the Saxon scholar; and he had time for literary and theological pursuits and for private tuition. His writings in reply to Hugh Farmer [q. v.] are able, but too acrimonious. In 1787, on the retirement of Benjamin Davies, D.D., he accepted the post of classical tutor in his alma

mater, and removed (September 1769) to Homerton. It soon became apparent that Fell could not get on well with his students. His apologist speaks of a spirit of insubordination in the academy prior to his appointment. Matters went from bad to worse till at the annual examination in June 1795 charges and counter-charges were brought forward. After much deliberation the governing body, in March 1796, insisted on Fell's retirement, either at midsummer or Christmas. His friends drew up a protest, which the majority declined to record. Fell left the academy at the end of January 1797, and was succeeded by John Berry [see BERRY, CHARLES]. Doubtless Fell had faults of temper; he offended some by a rigid orthodoxy, others he estranged by his republican sympathies.

Through the exertions of a London merchant Fell was provided with an annuity of 100*l.* A committee of eight laymen raised some 200*l.* as remuneration for a course of twelve lectures on the evidences. Fell had delivered four of these to crowded audiences in the Scots Church, London Wall, when his health gave way. He died unmarried on 6 Sept. 1797 at Homerton, and was buried at Bunhill Fields on 15 Sept., a funeral oration being delivered by Joseph Brooksbank. The funeral sermon was preached at the Old Jewry on Sunday evening, 24 Sept., by Henry Hunter, D.D. [q. v.], of the Scots Church.

Fell published: 1. 'Confession of Faith,' printed with the services at his ordination, 1770, 8vo. 2. 'Essay on Love of one's Country,' 8vo (HUNTER). 3. 'Genuine Protestantism,' &c., 1773, 8vo (three letters to the Rev. Edward Pickard of Carter Lane, on subscription). 4. 'The Justice . . . of the Penal Laws . . . examined,' &c., 1774, 8vo. 5. 'A Fourth Letter . . . on Genuine Protestantism,' &c., 1775, 8vo (in reply to Joshua Toulmin, D.D.) 6. 'Dæmoniacs. An Enquiry,' &c., 1779, 8vo (against Farmer). 7. 'Remarks on the Appendix of the Editor of Rowley's Poems,' published in Hickford's 'Observations,' &c., 1782, 8vo. 8. 'An Essay towards an English Grammar,' &c., 1784, 12mo. 9. 'The Idolatry of Greece and Rome,' &c., 1785, 8vo (against Farmer). 10. 'Lectures on the Evidences of Christianity,' &c., 1798, 8vo, two editions same year; third edition, 1799, 8vo (the course was completed by Hunter). Hunter mentions also reviews of Horne Tooke's 'Diversions of Purley' (1786), and Nicholas Savary's 'Letters on Egypt' (1786), but does not say where they appeared.

[Hunter's Funeral Sermon, 1797; Memoir in Protestant Dissenter's Magazine, 1798, p. 1 sq. (see also 1797, p. 400); Bogue and Bennett's Hist. of Dissenters, 1833, ii. 518; Davids's Ann. Evang. Nonconf. in Essex, 1863, p. 496; Browne's Hist. Congr. Norfolk and Suffolk, 1877, p. 465; Calendar of Assoc. Theol. Colleges, 1887, p. 48.]

A. G.

FELL, LEONARD (*d.* 1700), quaker, was the son of Thomas Fell, gentleman, of Beckliff, or Baycliff, Lancashire, and in his early life occupied some position of trust in the house of his relative, Thomas Fell [q. v.], at Swarthmore. He appears to have become a quaker in 1652. Between 1654 and 1657 he was repeatedly sent to prison for interrupting services, and in 1661 was imprisoned for some religious offence at Leicester. Most of his time seems to have been spent in preaching excursions, although till 1665 at least he retained his situation at Swarthmore, and in this year he was imprisoned in Lancaster Castle for being at an illegal conventicle. He had some property at Addingham, Cumberland, and in 1666 was sent to prison at the suit of the vicar of that place for refusing to pay tithes, but owing to the vicar's death he was discharged within a fortnight. He suffered a long imprisonment in 1668 for having attended a meeting at Swarthmore and then refusing the oaths, and in 1672 he was again imprisoned for refusing to pay tithes to Theo. Aimes, vicar of Baycliff, but was a second time released by the death of his suitor. For preaching at a meeting on the shore of Windermere he suffered distress to the value of 20*l.*, and two years later was fined by the justices of Westmoreland a similar sum for the like offence. In the intervals between his imprisonments he was engaged in ministerial work, chiefly in the northern counties and in Wales, and his preaching is said to have been of an earnest and loving character rather than argumentative or doctrinal. In September 1684 he was sent to gaol for more than a month for absenting himself from the parish church, and immediately after his release was again arrested and incarcerated for about eight weeks for the same offence. He died while on a preaching excursion at Darlington in 1700, having been a minister nearly fifty years. He is known to have been married, but had no family. His character was amiable rather than strong, but on occasion he could be fearless. It is said that being once plundered by a highwayman, he said that though he would not give his life for his horse or money, he would for the robber's soul, whereupon the man returned both horse and money. Fell was a man of little education. His works were at one time popular, but are now entirely disregarded. He wrote: 1. 'The Persecution of them People they call Quakers in several places in Lancashire'

(with W. Adamson), 1656. 2. 'An Epistle for the Strengthening and Confirming of Friends in their Most Holy Faith,' 1670. 3. 'A Warning to England in general and the cities of London and Bristol in particular,' 1693. 4. 'My Testimony to my Dear, True, and Well-beloved Friend and Father in Christ, George Fox,' written 1691, printed 1706.

[Holmes's Life and Works; Fox's Journal of his Life, Travels, Sufferings, &c. ed. 1765; Notes and Queries, 1st ser. vi. 223; Webb's Fells of Swarthmore, p. 352; Besse's Sufferings of the Quakers, i. 303, &c., ii. 16.] A. C. B.

FELL, MARGARET (1614–1702), quakeress, daughter of John Askew of Marsh Grange, in the parish of Dalton-in-Furness, Lancashire, a gentleman of ancient lineage and good estate, was born in 1614. Before she was quite eighteen years of age she married Thomas (Judge) Fell [q. v.] of Swarthmore Hall, near Ulverston, by whom she had nine children. She was a deeply pious woman, and with the concurrence of her husband opened her house to religious persons. In her autobiography she states that 'she hoped she did well, but often feared she was short of the right way, and in this way enquired twenty years.' During the winter of 1652 George Fox was received by her, and at a meeting in her house converted her and most of the family to his views. On his return from holding the assizes, Judge Fell acquiesced in her acceptance of quakerism and gave the quakers the use of Swarthmore Hall for their meetings. Margaret Fell does not appear to have taken any active part in the quaker ministry for several years, but exerted herself for the relief and release of the Friends who were imprisoned; and during 1655–6–7 she wrote four times to the Protector entreating his protection for them, without much effect. After the death of Judge Fell in 1658, his widow seems to have at once taken a more prominent part in the affairs of the society; and when in 1660 George Fox was arrested while at her house, she went to London and obtained several interviews with Charles II, who, at her instance, ordered the venue of the prisoner's trial to be changed to London, where she remained until Fox was liberated. Shortly after this she wrote to the king, handing the letter to him a few days subsequent to his coronation, on behalf of toleration, calling his attention to his declaration at Breda. She wrote and delivered two other letters to the king asking mercy for the regicides. On each occasion the king treated her with courtesy, but she thought that he was influenced by his ministers, and addressed a petition for the redress of the Friends' grievances to 'the king and his privy council.' The outburst of the Fifth-monarchy men caused enactments which pressed most severely on the quakers. Margaret Fell remained in London until she had procured an interview with the queen and had audiences with the queen of Bohemia and the Princess of Orange. Besse (*Sufferings*, i. 43) says that she procured a royal warrant forbidding the soldiers in Bristol to enter the houses of Friends without legal warrant. Early in 1661 she returned to Swarthmore to be present at the marriage of one of her daughters, returning to London a few months later to entreat the king to liberate more than four thousand Friends who were imprisoned for refusing to take oaths or for attending illegal meetings. She says that her prayer was successful. During the summer of 1663 she visited the meetings in the south-western and northern counties, and later in the year was summoned before the magistrates at Ulverston for allowing illegal meetings to be held at her house. On refusing the oath of allegiance she was committed to prison. After some months she was brought to trial at Lancaster before Justice Twisden, who advised her to traverse, and offered to admit her to bail in order that she might petition the crown, if she would promise to allow no meetings at Swarthmore Hall for the future. On her refusing this offer she was recommitted to Lancaster Castle. Two of her daughters waited on the king to beg for their mother's release, which the king agreed to order if they would promise to attend no meetings, and on their refusal offered it if Mrs. Fell would permit no meetings to take place at Swarthmore when more than five were present. In any case he promised that sentence of præmunire should not be enforced (see letter from Mary Fell, 22 Aug. 1664, *Swarthmore MSS.*) Towards the end of the year she was again tried at Lancaster, when, owing to the personal interference of some Lancashire magistrates, she was sentenced to the penalties of a præmunire; her estate, however, was granted by the king to her son. After remaining in prison for twenty months, she was permitted to spend some time at her home, but she was not finally released until June 1668. During her imprisonment she wrote several pamphlets and kept up an extensive correspondence. Her release was due to the intercession of Dr. Richard Lower, a court physician, and brother to Thomas Lower, who subsequently married one of her daughters. Shortly after her release Mrs. Fell visited all the prisons in which any quakers were confined, which

occupied her until 1669, when she married George Fox at Bristol, with whom she remained a week, and then returned to Swarthmore, while he continued his ministerial journey. Early in 1670 she was again arrested under an order from the council, and committed to gaol to complete the sentence of præmunire; there is reason to believe that the order was procured by her son, George Fell, in order that he might enter upon the estate which his mother refused to abandon (see letter from Thomas Lower, 19 April 1670, *Swarthmore MSS.*) Her daughter Sarah at once procured an order from the king for Mrs. Fell's release, which, however, the Lancashire magistrates set aside on technical grounds. In April 1671 she was liberated under a patent. Shortly after her release she went to London to the yearly meeting, and then resided at Kingston-on-Thames with her husband until his departure in August for the West Indies, when she returned to Swarthmore, where she appears to have stayed until the summer of 1673, when she went to Bristol to meet Fox on his return from America. After visiting London with him she accompanied him into Leicestershire, where he was arrested, when she at once returned to London, and at an audience with Charles II begged an order for his release, which the king refused, but offered her a pardon. This she declined to accept, as she considered Fox innocent. From this time till 1689 she resided at Swarthmore, and was several times fined for permitting meetings to take place at her house. Towards the end of the year she spent some months in or near London with her husband, and then returned home. In January 1691 George Fox died, and from this time his widow, although she continued to take great interest in the affairs of the Society of Friends, does not appear to have been actively employed. In 1697 she again visited London, and while there addressed a letter to William III, expressing her gratitude for the protection his government had extended to the Friends. She died 23 April 1702 at Swarthmore, being then in her eighty-eighth year, and was buried in the quaker burial-ground belonging to the Swarthmore meeting. In personal appearance she seems to have been tall and buxom, with a pleasing rather than handsome face. Her correspondence shows her to have been a woman of some culture, of generous disposition, of considerable intellect and warm sympathies. Her charity was great, and she seems to have possessed an infinite capacity for taking trouble for the benefit of others. In her family and business affairs she was just and farseeing, and as a quaker minister she was zealous, simple, and laborious. Her productions are spoiled by their prolixity, and more remarkable for good sense than elegance of style. They breathe a spirit of fervid and sincere piety, but are marred by narrowness.

The most important are: 1. 'False Prophets, Antichrists, Deceivers which are in the World, which John Prophesied of, which hath long been Hid and Covered, but is now Unmasked,' &c., 1655. 2. 'For Manasseh Ben Israel, the Call of the Jewes out of Babylon,' &c., 1656. 3. 'A Testimony of the Touchstone for all Professions and all Forms and Gathered Churches,' &c., 1656. 4. 'A Loving Salutation to the Seed of Abraham,' &c., 1656. 5. 'A True Testimony from the People of God (who by the world are called Quakers) of the Doctrines of the Prophets, Christ, and the Apostles,' &c., 1660. 6. 'The Examination and Tryall of Margaret Fell and George Fox,' &c., 1664. 7. 'Women's Speaking Justified, Proved, and Allowed of by the Scriptures,' &c., 1666. 8. 'The Standard of the Lord revealed,' &c., 1667. 9. 'A Touch-Stone, or a Perfect Tryal by the Scriptures of all the Priests, Bishops, and Ministers who have called themselves the Ministers of the Gospel,' &c., 1667. 10. 'A Call unto the Seed of Israel, that they may come out of Egypt's Darkness and House of Bondage unto the Land of Rest,' &c., about 1668. 11. 'A Brief Collection of Remarkable Passages and Occurrences relating to the Birth, Education, Life, Eminent and Faithful Servent of the Lord, Margaret Fell, but by her Second Marriage, Margaret Fox, together with Sundry of Her Epistles, Books, and Christian Testimonies to Friends and Others,' &c., 1710 (autobiographical).

[Fell's Brief Collection, &c.; Webb's Fells of Swarthmore Hall; Besse's Sufferings of the People called Quakers, &c., vols. i. and ii.; George Fox's Journal, ed. 1765; Sewel's Hist. of the Rise, &c., i. 157, iv. 362; Piety Promoted, pt. ix.; Life of Margaret Fox, 1859; Smith's Catalogue of Friends' Books; State Papers, Dom. 1664, 523, 1667, 137; Swarthmore MSS.] A. C. B.

FELL, SAMUEL (1584–1649), dean of Christ Church, was born in 1584 in the parish of St. Clement Danes, London, and was educated at Westminster School. Thence he proceeded as a queen's scholar to Christ Church, Oxford, matriculating 20 Nov. 1601, and graduated B.A. 27 June 1605, M.A. 30 May 1608, B.D. 23 Nov. 1615, and D.D. 23 June 1619 (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., vol. ii. pt. ii. p. 253, pt. iii. p. 256). He was elected proctor in 1614, and soon afterwards became rector of Freshwater in the Isle of Wight, and chaplain to James I. In May 1619 he was made a canon of Christ Church, and in

1626 Lady Margaret professor of divinity, which he held, according to custom, with a canonry of Worcester Cathedral. These posts he held till 1637. At first his religious views were Calvinistic, but he changed his opinions and became an active ally of Archbishop Laud, who promoted him to the deanery of Lichfield in 1638, to the rectory of Stow-on-the-Wold in 1637, and to the deanery of Christ Church in 1638. Fell continued the architectural improvements in the cathedral and college projected by his predecessor, Duppa, and to his energy and taste the college owes the fine staircase leading to the hall. He was always active in university affairs. On 15 Aug. 1637 he wrote to Laud about the excessive number of alehouses and the like in Oxford, but on more than one occasion he incurred severe rebukes from Laud for setting his authority as head of a college in opposition to the proctors and other public officials of the university. On the outbreak of the civil wars he became a conspicuous royalist, and after serving the office of vice-chancellor in 1645 and 1646 was reappointed in 1647. Soon after his reappointment the parliamentary visitors came to Oxford. In September Fell was summoned before them; he declined to attend, was imprisoned, and on his release in November was deprived of all his offices in the university. He retired to the rectory of Sunningwell, near Abingdon, which he had held since 21 Sept. 1625, and died there on 1 Feb. 1648–9 from the shock caused by learning of Charles I's execution. He was buried in his church. He rebuilt the front of his parsonage. He published: 1. 'Primitiæ, sive oratio habita Oxoniæ in schola Theologiæ, 9 Nov. an. 1626,' Oxford, 1627. 2. 'Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8,' Oxford, 1627. Fell married Margaret, daughter of Thomas Wyld, esq., of Worcester, by whom he was the father of John Fell [q. v.], dean of Christ Church and bishop of Oxford, and of several daughters. Fell's portrait is at Christ Church.

[Wood's Athenæ Oxon. (Bliss), iii. 242; Welch's Alumni Oxon. p. 70; Laud's Works, vol. v. passim; Visitation of Oxford, ed. Burrows (Camd. Soc.); Walker's Sufferings, pt. ii. pp. 102–3; Newcourt's Diocese of London, i. 222.] S. L. L.

FELL, THOMAS (1598–1658), vice-chancellor of the duchy of Lancaster, born in 1598 at Hawkeswell, near Ulverston, was the son of George Fell, a gentleman of ancient Lancashire family. He was admitted student of Gray's Inn in 1623, called to the bar in 1631, and practised successfully for several years. In 1632 he married Margaret Askew [see FELL, MARGARET], by whom he had nine children, and resided at Swarthmore Hall, near Dalton-in-Furness, his paternal property. In 1641 he was placed on the commission of the peace for Lancashire, when some royalists were removed, and in the following year he was appointed one of the parliamentary sequestrators for the county. In 1645 he was elected to parliament for the city of Lancaster, and on the remodelling of the church in the following year his name appears on the list of laymen for the presbytery of Furness. In 1648 he was made by the Protector a commissioner for the safety of the county, and in 1649 he was nominated vice-chancellor of the duchy and attorney for the county palatine. In 1650–1 he was chosen a bencher of Gray's Inn, and is recorded as being at that time a judge of assize for the Chester and North Wales circuit. Fell was considered a leading puritan in the district of Furness, and practised hospitality with his wife's assistance. When, during his absence on circuit in 1652, the family was converted by Fox, Fell hastened home and was met by Fox, who explained his doctrines. Although Fell never embraced quakerism, he granted the use of Swarthmore Hall for the Friends to meet in, and frequently sat in an adjoining room with the door open, so as to afford them the protection of his presence. His wife says, 'He was very loving to Friends.' In 1652 he went the northern circuit with President Bradshaw. In 1653 he was, with certain other justices, directed to prevent royalists landing or gathering in Cumberland or Lancashire, and at the end of that year he was, with Bradshaw, appointed a commissioner for reviving the duchy jurisdiction at Westminster. In 1654 he was appointed one of the commissioners for keeping the seal of the county of Lancaster. From a letter written to him by Thomas Aldam in 1654 it appears that his favour to quakers had made him very unpopular; but in 1655 he was directed to proceed to London to determine cases in the duchy court at Westminster. For several years before his death Fell withdrew from parliamentary life, disapproving of the Protector's assumption of authority in civil and religious matters; and although Cromwell is believed to have made several overtures to him, he still declined to take any active part in the government. He died at Swarthmore on 8 Oct. 1658, and was buried in Ulverston Church by torchlight. The record of his burial states that he was chancellor of the duchy of Lancaster. He left one son and seven daughters, one of whom, Sarah Fell, a quaker minister, was noted not only for her beauty, but also for her eloquence and knowledge of Hebrew. She married one Mead. By his will

Fell founded the Town Bank grammar school at Ulverston, and left a number of legacies to the poor.

[Webb's Fells of Swarthmore; Sewel's Hist. of the Rise, &c., of the Friends, i. 160, ii. 360; Margaret Fell's Brief Collection, &c., 1710; Baines's Lancashire, vol. ii. 2nd ed.; Barber's Swarthmore Hall and its Associations; Swarthmore MSS.; Calendar of State Papers, Dom. 1649 p. 297, 1653 p. 291, 1654–5 pp. 53, 168; Notes and Queries, 1st ser. iii. 142, iv. 187, &c., vi. 223.] A. C. B.

FELL, WILLIAM (1758?–1848), author, born probably near Brampton, Cumberland, about 1758, was a schoolmaster successively at Manchester, Wilmslow, and Lancaster, and after his retirement lived at Clifton, near Lowther, Westmoreland. He died in March 1848 at Shap, in the same county, leaving his property, an ample competency, to the children of his elder brother, John Fell of Swindale Head, thereby disinheriting his only surviving son, Henry, who lived in Denmark.

He was an industrious writer for the press and published the following separate works: 1. 'Hints on the Instruction of Youth' (anonymous), Manchester, 1798. 2. 'Hints on the Causes of the High Prices of Provisions,' Penrith, 1800. 3. 'A System of Political Economy,' Salford, 1808. 4. 'Remarks on Mr. Lancaster's System of Education, in which his erroneous statements and the defects in his mode of tuition are detected and explained,' Warrington, 1811. 5. 'A Sketch of the Principal Events in English History,' Warrington, 1811; 2nd edition 1813.

[Communications from Mr. John Yarker of Manchester, who possesses several unpublished manuscripts by Fell.] C. W. S.

FELLOWES, JAMES (*fl.* 1710–1730), portrait-painter, is known for portraits of eminent clergymen of his time. In the print room at the British Museum there are portraits by him of Thomas Wilson, bishop of Sodor and Man (engraved by Vertue in 1726), Laurence Howell, the nonjuror, and Humphrey Gower, master of St. John's College, Cambridge (engraved by Vertue in 1719). Fellowes obtained notoriety as being the painter of the famous picture of the 'Last Supper' which was placed over the communion-table in the church of St. Mary, Whitechapel, by the Jacobite rector, Dr. Richard Welton. In this Dr. White Kennett [q. v.], dean of Peterborough, was portrayed as Judas Iscariot, no pains being lost to make the portrait unmistakable. This caused considerable offence, and the figure was altered by order of the Bishop of London, though the picture was allowed to remain.

[Redgrave's Dict. of Artists; Noble's Continuation of Granger's Biog. Hist. iii. 88; Kippis's Biog. Brit. (sub loc. 'Kennett').] L. C.

FELLOWES, Sir JAMES, M.D. (1771–1857), physician, born in Edinburgh in 1771, was the third son of Dr. William Fellowes, physician extraordinary to the Prince of Wales and brother of Sir Thomas Fellowes [q. v.] He was educated at Rugby, and at Peterhouse, Cambridge. On obtaining a Tancred scholarship he migrated to Gonville and Caius College, where he became a Perse fellow, and graduated M.B. in 1797 and M.D. 1803. He was elected a fellow of the College of Physicians 30 Sept. 1805. He served in the medical service of the army before taking his degree, and afterwards became physician to the forces, and went with Admiral Christian's fleet to San Domingo. In 1804 he was sent to investigate and treat the pestilential fever which raged there. He returned to England in April 1806, and in 1809 was knighted by George III. Soon after he served at Cadiz as chief of the medical department of the army, and in 1815 retired from his majesty's service. In the same year he published 'Reports of the Pestilential Disorder of Andalusia, which appeared at Cadiz in the years 1800, 1804, 1810, and 1813.' The reports, though somewhat wanting in completeness, give an interesting account of these violent epidemics as observed at Cadiz, and also of the pestilential fever at Malaga in 1803–4, which was witnessed and has been described by Waterton the naturalist, with further account of the disease as seen at Gibraltar, and a description of the Walcheren fever [see Davis, Joseph Barnard]. The Spanish pestilence seems to have been a malignant form of typhus, with interspersed cases of relapsing fever, a combination which has also been observed in London and in Ireland. The fever was highly contagious, and the book shows that its author was not deterred from thoroughly investigating the subject by any fears for his own safety, and that he had sound views on the ventilation of barracks and of sick rooms. The pathological part of the reports is defective. Fellowes long lived on his pension, and died at Havant 30 Dec. 1857.

[Munk's Coll. of Phys. iii. 24; Luard's Graduati Cantabrigienses; Works.] N. M.

FELLOWES, ROBERT, LL.D. (1771–1847), philanthropist, was born in 1771. His father was the eldest son of William Fellowes of Shottesham Hall, Norfolk. Fellowes was educated for the church at St. Mary Hall, Oxford, where he graduated B.A. on 30 June 1796, and M.A. on 28 Jan. 1801.

He took orders, but seems to have held no preferment. For over six years (1804–11) he edited the 'Critical Review.' He was the intimate friend of Dr. Parr, who introduced him to Queen Caroline, whose cause he espoused. He is said to have written all her replies to the numerous addresses presented to her in 1820. Francis Maseres, cursitor-baron of the exchequer, proved his friendship to Fellowes by leaving him at his death in 1824 nearly 200,000*l*. Fellowes erected to the memory of Maseres a monument in Reigate churchyard, with a eulogistic inscription in Latin. He used his fortune with great generosity, both in aiding private distress and in forwarding benevolent schemes. In 1826 he gave benefactions to encourage the study of natural philosophy at Edinburgh University. He was one of the promoters of the London University, now University College, Gower Street. Out of gratitude for the professional services of Dr. Elliotson, who held a chair in University College, he made an endowment to that institution to provide two annual gold medals, called the 'Fellowes medals,' for proficiency in clinical medicine. Fellowes interested himself in the opening of Regent's Park to the public, and in the emancipation of the Jews. He was an advanced liberal in politics, but drew the line at universal suffrage. His religious publications, which were numerous, were always largely tinged with ideas of practical philanthropy. By degrees he abandoned the distinctive tenets of the Anglican church, and in his most mature work, 'The Religion of the Universe,' he aims to divest religion of most of its supernatural elements. He lectured at the opening of the chapel of Barber Beaumont's philosophical institution [see BEAUMONT, JOHN THOMAS BARBER].

Fellowes died in Dorset Square on 6 Feb. 1847, leaving a young family. He was buried at Kensal Green on 13 Feb. A long list of his publications is given in the 'Gentleman's Magazine.' His earliest work was 1. 'A Picture of Christian Philosophy, or . . . Illustration of the Character of Jesus,' 1798, 8vo; 2nd ed. 1799, 8vo; 3rd ed. 1800, 8vo; 4th ed. with supplement, 1803, 8vo. His political views are contained in 2. 'An Address to the People,' &c., 1799, 12mo. 3. 'Morality united with Policy,' &c., 1800, 12mo. 4. 'The Rights of Property Vindicated,' &c., 1818, 8vo. A taste for versifying is shown in his 5. 'Poems, . . . Original and Translated,' &c., 1806, 8vo (many of the translations are from Gesner). Most of his remaining publications are theological, the chief being 6. 'The Anti-Calvinist,' Warwick, 1800, 8vo; 2nd ed. London, 1801, 8vo. 7. 'Religion without Cant,' &c., 1801, 8vo. 8. 'The Guide to Immortality,' &c., 1804, 8vo, 3 vols. (a digest of the four gospels). 9. 'A Body of Theology,' &c., 1807, 8vo. 10. 'The Religion of the Universe,' &c., 1836, 12mo; 3rd ed. Lond. and Edinb. 1864, 8vo (with additions from his manuscripts). 11. 'A Lecture delivered on Opening the Chapel . . . in Beaumont Square,' 1841, 12mo. 12. 'Common-sense Truths,' &c., 1844, 12mo. Fellowes translated from the Latin Milton's 'Familiar Epistles' and 'Second Defence of the People of England,' for the 1806 edition. Some of his publications were issued under the pseudonym 'Philalethes A.M. Oxon.'

[Gent. Mag. 1825, p. 207, 1847 (obituary notice); Monthly Repository, 1825 p. 592, 1826 pp. 127, 695; Fellowes's works.] A. G.

FELLOWES, SIR THOMAS (1778–1853), rear-admiral, youngest son of Dr. William Fellowes, physician extraordinary to George IV when prince regent, and brother of Sir James Fellowes [q. v.], was born at Minorca in 1778. He served for some years on board the ships of the East India Company, and entered the royal navy in 1797, as master's mate, on board the Royal George, with Captain Domett and Admiral Lord Bridport. He was afterwards in the Diana frigate with Captain Jonathan Faulknor, and then in the West Indies, serving in different ships till the peace. On the renewal of the war, he was sent out to the East Indies with Sir Edward Pellew, and in 1807 was promoted to the rank of lieutenant. He was then for some time in the Northumberland, flagship of Sir Alexander Cochrane in the West Indies. In 1808–9 he commanded the Swinger and Unique brigs, in both of which he had the opportunity of doing good service against the enemy's privateers and batteries; on one occasion, 21 May 1809, landing with twenty-four men at Basseterre of Guadeloupe, and spiking the guns of a battery in the presence of a large force of regular troops. He was the only man of the party who escaped unhurt. The Unique was afterwards expended as a fireship, and Fellowes's conduct was rewarded with a commission as commander, 16 Sept. 1809. In August 1810 he was appointed to the command of the gunboats at Cadiz, which he held till the following June, though advanced to post rank in March. During this time, we are told, though a tall, stout man, he never slept out of the Watchful's cabin, a hole seven feet long and three feet high; it is much more probable that he frequently slept on the boat's deck, and that the story has been too literally

interpreted. From February 1812 to November 1814 Fellowes commanded the Fawn of 20 guns, in the West Indies, with some success against the enemy's privateers, his 'zealous and active exertions' being formally acknowledged by the governor of Curaçao, and by the merchants, who presented him with a piece of plate. In June 1815 he was made a C.B., and on 22 Feb. 1822 was created a knight of the Spanish order of King Charles III, in recognition of his services at Cadiz. In 1827 he commanded the Dartmouth of 42 guns in the Mediterranean, and on 20 Oct. was with the fleet at Navarino, where his action, in trying to remove a Turkish fireship, was the immediate cause of the battle [see CODRINGTON, SIR EDWARD]. For his conduct on that occasion, Fellowes, with the other captains, received the crosses of the Legion of Honour, the second class of St. Anne of Russia, and the Redeemer of Greece. On his return to England he was knighted, 13 Feb. 1828, and was presented with a sword by the lord high admiral. He was created D.C.L. at Oxford on 23 June 1830. He continued in command of the Dartmouth till 1830; in 1836 he commanded the Pembroke of 74 guns on the Lisbon station; and the following year was moved into the Vanguard of 80 guns in the Mediterranean, at that time considered the crack ship in the service. From 1843 to 1846 he was superintendent of the hospital and victualling yard at Plymouth. After he was promoted to be rear-admiral on 26 July 1847, he resided, for the most part, at Tamerton Foliot, near Plymouth. He died on 12 April 1853.

Fellowes was twice married, and left issue, among others, Vice-admiral Sir Charles Fellowes, who died in 1886, while in command of the Channel squadron.

[O'Byrne's Nav. Biog. Dict.; Marshall's Roy. Nav. Biog. vi. (Supplement, pt. ii.) 317; Gent. Mag. 1853, new ser. xxxix. 653.] J. K. L.

FELLOWS, SIR CHARLES (1799-1860), traveller and archæologist, son of John Fellows, a banker and a gentleman of fortune, was born at Nottingham in August 1799, and when only fourteen illustrated a trip to the ruins of Newstead Abbey by sketches which twenty-five years afterwards appeared on the title-page of Moore's 'Life of Byron.' In early life he travelled through a great part of Britain, and in 1820 settled in London, where he became an active member of the British Association. On 25 July 1827, in company with Mr. William Hawes, he made the thirteenth recorded ascent of Mont Blanc, and took a new route to the summit, which has since been generally used. After the death of his mother in 1832 he passed the greater part of the next ten years in Italy or Greece, or on the shores of the Levant. On 12 Feb. 1838 he landed at Smyrna, whence his explorations in part of the interior of Asia Minor led him to districts unknown to Europeans, and he thus discovered the ruins of a number of cities which existed earlier than 300 B.C. Entering Lycia he explored the river Xanthus from the mouth at Patara upwards. Nine miles from Patara he found the ruins of Xanthus, the ancient capital of Lycia. About fifteen miles further up he came upon the ruins of Tlos. After taking sketches of the most interesting objects, and copying a number of inscriptions, he returned to England, where his publication of 'A Journal written during an Excursion in Asia Minor,' London, 1839, created such an amount of interest that Lord Palmerston, at the request of the trustees of the British Museum, applied to the sultan of Turkey for permission to bring away a number of the Lycian works of art. Late in 1839 Fellows again set out for Lycia, accompanied by George Scharf, who assisted him in sketching. The result of this second visit was the discovery of thirteen ancient cities, all containing works of art, but permission could not be obtained from the Porte for the removal of any of the monuments or sculptures. In 1841 appeared 'An Account of Discoveries in Lycia, being a Journal kept during a second Excursion in Asia Minor. By C. Fellows.' In October 1841, at the request of the authorities of the British Museum, he set out on his third expedition. Difficulties, however, again ensued, and he was obliged to repair to Constantinople to make a personal application for another firman. The English government moreover had entirely neglected to provide funds for the expenses of the inland travelling, and Fellows, to prevent great waste of time, advanced the money to enable the workmen to proceed. The party landed at the mouth of the Xanthus river on 26 Dec., and in June 1842 seventy-eight cases of architectural remains and beautiful sculptures were sent to Malta. In the fourth and most famous expedition in 1844 he had the management of a large party, consisting of a hundred men from the royal navy, stonecutters from Malta, men from Rome for taking casts, carpenters, interpreters, &c., and twenty-seven additional cases were forwarded to England. These valuable remains, which added much to our knowledge of ancient architecture and sculpture, are now exhibited in the entrance hall and in the Archaic room at the British Museum.

The most noteworthy places illustrated

by these relics are Xanthus, Pinara, Patara, Tlos, Myra, and Olympus. In 1844 Fellows presented to the museum his portfolios, accounts of his expeditions, and specimens of natural history illustrative of Lycia.

In consequence of some misstatements which had appeared in print, Fellows in 1843 published a pamphlet entitled 'The Xanthian Marbles, their Acquisition and Transmission to England.' In translating and elucidating the inscriptions in the first of his journals he was assisted by James Yates; in those of the second by Daniel Sharpe, president of the Geological Society. On 7 May 1845 he was knighted by the queen at St. James's Palace, 'as an acknowledgment of his services in the removal of the Xanthian antiquities to this country.' In all the expeditions he paid his own expenses, and never at any time received any pecuniary reward from the nation. During the latter part of his life he resided in the Isle of Wight, occupying his time with agricultural pursuits. He died at 4 Montagu Place, Russell Square, London, 8 Nov. 1860. He married first, 25 Oct. 1845, Eliza, only daughter of Francis Hart of Nottingham; she died 3 Jan. 1847; and secondly, 22 June 1848, Harriet, widow of William Knight of Oaklands, Hertfordshire; she died 19 March 1874.

Besides the works already mentioned Fellows was the author of: 1. 'A Narrative of an Ascent to the Summit of Mont Blanc,' 1827. 2. 'Lycia, Caria, Lydia, illustrated by G. Scharf, with descriptive letterpress by C. Fellows.' Part i. 1847. No more published. 3. 'An Account of the Ionic Trophy Monument excavated at Xanthus,' 1848. 4. 'Travels and Researches in Asia Minor, more particularly in the Province of Lycia,' 1852. 5. 'Coins of ancient Lycia before the Reign of Alexander, with an Essay on the relative Dates of Lycian Monuments in the British Museum,' 1855.

[Gent. Mag. January 1861, pp. 103–4; Encyclopædia Britannica (1879), ix. 67; C. Brown's Lives of Nottinghamshire Worthies (1882), pp. 352–3; W. Hawes's Narrative of an Ascent of Mont Blanc (1828), ed. by Sir B. Hawes; Journal of Royal Geogr. Soc. (1861), xxxi. pp. cxxii–iii.] G. C. B.

FELLTHAM, OWEN (1602?–1668), author of 'Resolves,' was son of Thomas Felltham of Mutford in Suffolk, and of Mary, daughter of John Ufflete of Somerleyton in Suffolk. From a Latin epitaph in the church of Babraham, Cambridgeshire, written by Owen upon his father, and printed among his poems in the folio editions of the 'Resolves,' it appears that he was the second or third son ('natu filium minorem') of a family of three sons and three daughters, and that his father died in 1631, at the age of sixty-two. According to two pedigrees in the British Museum (*Harleian MSS.* 5861, f. 76, and 1169, f. 81), he married Mary, daughter of Clopton of Kentwell Hall, Melford, Suffolk. At the age of eighteen he published a first version of the 'Resolves,' a series of moral essays, by which he is chiefly known. For some time he seems to have associated in the capacity either of secretary or chaplain with the family of the Earl of Thomond, settled at Great Billing, Northamptonshire. The final editions of the 'Resolves' are dedicated to Mary, dowager countess of Thomond. 'William Johnson, of the colledge of the Society of Jesus in Cadiz,' told Felltham, in a letter dated December 1637 (printed at end of 'Resolves,' 8th edit.), that he had 'amongst catholicks lost a great deal of credit' by his sixteenth Resolve 'of the choice of Religion,' which stated reasons for preferring the Anglican to the Roman church. Felltham replied that he was not a scholar by profession. 'My books have been my delight and recreation, but not my trade, though perhaps I could wish they had.' In another letter, addressed 'to the Lord C. J. R.' (i.e. Chief-justice Richardson), Felltham describes himself as 'being put upon a Tryal for vindicating the right of the Antient Inheritance of my Family, gained from me by a Verdict last Assizes, by what means I shall forbear to speak,' and congratulates himself on having his case 'heard before your Lordship.' No record of the lawsuit has been discovered. Felltham's poems exhibit strong royalist sympathies. In the last lines of the 'Epitaph to the Eternal Memory of Charles the First . . . Inhumanely murthered by a perfidious Party of His prevalent Subjects,' he talks of the dead king as 'Christ the Second.' Felltham was well known to the literary men of his time. He replied to Ben Jonson's ode, 'Come leave the loathèd stage' (see *Lusoria*, No. xx.), and Langbaine preferred the 'sharp Reply made by the ingenious Mr. Feltham' to the answers of Thomas Carew and Sir John Suckling. Thomas Randolph, Jonson's adopted son, who wrote in Jonson's defence, was afterwards acquainted with Felltham, and penned a fine address 'to Master Feltham on his book of Resolves,' full of enthusiastic and eloquent praise. Felltham contributed to the 'Annalia Dubrensia,' 1636, and to 'Jonsonus Virbius,' published in Ben Jonson's memory in 1638. He died and was buried at Great Billing early in 1668. His will is characteristic. He describes himself as of Great Billing, where he desires to be buried, but deprecates more than 30*l.* being spent on his funeral. His brothers Robert and Thomas and several nephews and nieces are mentioned

in the document. To his nephew, 'Thomas Felltham, minister,' he bequeaths his books of divinity. His property included leases of 'Catherlogh,' Ireland, and 'Cratelagh Keale,' co. Clare. He makes his nephew Owen, 'of Grays Inn,' his sole executor, and acknowledges special obligations to the Dowager Countess of Thomond. The will, dated 4 May 1667, was proved 22 April 1668. A Latin epitaph, written by himself for his own tomb, is printed in his works.

Felltham's first publication (12mo, n. d. 327 pp.), issued when he was eighteen, was entitled 'Resolves, Divine, Morall, Politicall, by Owin Felltham' [1620?]. It is dedicated to Lady Dorothy Crane, daughter 'to the right Honorable and Religious, the Lord Hobart,' and consists of a hundred short essays numbered, but with neither titles nor index. A second edition appeared in quarto in 1628, accompanied by 'A Seconde Centurie,' which takes three times the space of the first, and is dedicated to Lord Coventry, the lord keeper. In an address 'to the readers' he defends the absence of authorities, and his translation of Latin verse quotations. Each Resolve in this edition has a short title. This volume was republished in 1628, with the motto 'Sic demulceo vitam,' which is retained in all subsequent editions. The fourth edition appeared in 1631, with the title 'Resolves, a Duple Century,' and 'a large Alphabeticall Table thereunto;' it reverses the order of the centuries. The fifth, sixth, and seventh editions appeared in 4to in 1634, 1636, and 1647 respectively, without further change. The eighth edition of 1661, the first in folio, is dedicated to Mary, dowager countess of Thomond, and supplies a thoroughly revised version of the earlier series of essays, many of them being altered, and fifteen omitted. With them are bound up two dissertations, entitled 'Something upon Eccles. ii. 11,' and 'upon St. Luke xiv. 20,' which are good examples of the author's style at its best; 'Lusoria, or Occasional Pieces. With a Taste of some Letters,' consisting of thirty-nine poems and two Latin epitaphs; 'A Brief Character of the Low Countries,' first published separately in 1652; and nineteen letters, of which all but one are by Felltham. The author's Latin epitaph on himself concludes the volume. This edition was reprinted in folio in 1670, 1677, and 1696. The twelfth and last of the early editions issued posthumously is in 8vo, 1709, and according to a note on the title-page has 'the language refined.' It also contains for the first time 'A Form of Prayer composed for the Family of the Right Honorable the Countess of Thomond.' 'The Beauties of O. F., selected from his Resolves . . . by J. Vine,' appeared in 16mo in 1800; a second edition in 12mo followed in 1818. In 1806 James Cumming published an unjustifiably garbled edition of the 'Resolves' with a careful introduction; a second edition came out in 1820. Pickering in 1840 reprinted the quarto of 1631. The altered folio (1661) version of the earlier essays has thus not been reprinted in modern times. In 1652 Felltham published 'A Brief Character of the Low Countries under the States. Being three weeks' Observation of the Vices and Vertues of the Inhabitants,' 12mo. It has the motto 'Non seria semper,' and a letter by the printer complaining that two pirated versions had been previously issued. A pirated edition, called 'Three Moneths Observations of the Low Countries, especially Holland. Containing a brief Description of the Country, Customes, Religions, Manners, and Dispositions of the People,' 1648, 12mo, was reprinted in 1652, with the title 'A true and exact Character of the Low Countreyes, especially Holland. Or the Dutchman anatomized and truly dissected. Being the series of Three Moneths, &c.' The authorised edition was published again in 12mo in 1660, and again in 1662, when 'By Owen Feltham, Esq.' appeared on the title-page. It also appeared in the eighth edition of the 'Resolves.' The ode to Ben Jonson was reprinted by Langbaine and by Abraham Wright in his 'Parnassus Biceps.' Felltham's poems are few in number, but varied in style; some have considerable merit, and none are contemptible. His prose, after enjoying much popularity, was almost totally neglected till Cumming's edition of 1806. Thomas Constable, in 'Reflections upon Accuracy of Style,' London, 1734, 1738, criticised the 'Resolves' adversely. Hallam is equally severe. A writer in the 'Retrospective Review' points out that the 'Resolves' bear a resemblance in manner, and still more in matter, to the 'Essays' of Lord Bacon; but the resemblance is only occasional, and is obscured by a fondness for conceits and a straining after effect which make the book tedious to a modern reader; Felltham is without Bacon's power of arrangement and condensation. The 'Brief Character' is witty and unaffected, and still readable.

[Brit. Mus. Cat. and Lambeth Library; Davy's Suffolk Pedigrees in Brit. Mus. Addit. MS. 19123 and 19129; Censura Literaria, 1808, vii. 379; Retrospective Review, 1824, x. 343; T. Constable's Reflections upon Accuracy of Style, 1738, pp. 71–3, 106–7; W. Gifford's Jonson, 1816, ix. 393; Gerard Langbaine's English Dramatic Poets, Oxford, 1691; T. Randolph's Works, 1875; Hallam's Lit. of Europe, 1854, ii. 515; Archdeacon Daubeny's Vindiciæ Ecclesiæ Anglicanæ, 1803;

Resolves, ed. Cumming, 1820, and by Pickering, 1846; notes from Will Office kindly supplied by Mr. Gordon Goodwin.] R. B.

FELTON, HENRY, D.D. (1679–1740), divine, was born in the parish of St. Martin-in-the-Fields 3 Feb. 1679. His earlier education was at Chenies in Buckinghamshire, whence he was removed to Westminster, under Dr. Busby, and finally to the Charterhouse, where he became a private pupil of Dr. Walker, the head-master. In due time he entered St. Edmund Hall, Oxford, of which Dr. John Mill, the learned editor of the Greek Testament, was then principal, and where he had for his tutor Thomas Mills, afterwards bishop of Waterford. He proceeded to his degrees in the usual course, taking his M.A. in June 1702; and in December of the same year was ordained deacon in the Chapel Royal, Whitehall, by Dr. Lloyd, bishop of Worcester. In June 1704 he was admitted to priest's orders by Compton, bishop of London. According to Hearne he then left the university and 'became an eminent preacher in and about London.' On 7 July 1706 Hearne (*MS. Diaries*, xi. 57) heard a 'neat well-penned discourse' delivered by Felton at St. Mary's on an Act-Sunday. Hearne says that Dr. Mill had always been 'very rough' to Felton, and would not appear at the church. Hearne adds: 'Mr. Felton lately put out a sixpenny pamphlet against the presbyterians of Colebrooke, which has the character of one of the best pamphlets that have been written.' Probably this appeared in the early part of 1706, and is Felton's first publication. In 1708 he undertook the care of the English church at Amsterdam, but returned to England in the following year, and became domestic chaplain to the Duke of Rutland, an office which he retained under three successive dukes. On 11 July 1709 he took the degree of B.D. In 1711 he published his 'Dissertation on Reading the Classics, and forming a just Style,' a work that he had written for his pupil, John, lord Roos, or Ros, afterwards third Duke of Rutland. It was popular in its day, and passed through several editions. Hearne calls it 'a very light, foolish performance.'

In 1711 Felton was presented to the rectory of Whitwell in Derbyshire by the second Duke of Rutland. On 5 July 1712 he proceeded to the degree of D.D. Hearne says (20 April 1722): 'Yesterday morning Henry Felton, D.D., of Queen's College, very unanimously elected principal of Edmund Hall. He preached immediately before the election in the college chapel, and made, I am told, an excellent sermon.' Hearne's subsequent notices are disparaging and even virulent. In 1725 Felton preached before the university on Easter day a sermon on 'The Resurrection of the same numerical body, and its reunion to the same soul, against Mr. Locke's notion of personality and identity.' This sermon excited considerable attention, and went through three editions, the last of which was in 1733, in which year he preached a second on the 'Universality and Order of the Resurrection, being a Sequel to that wherein the Personal Identity is asserted.' This is dedicated to Bishop Smallbrooke, Chandler's successor, Whitwell, Felton's benefice, being in Lichfield diocese. In 1727 he issued a small and useful tract entitled 'The Common People taught to defend their Communion with the Church of England against the attempts and insinuations of Popish emissaries. In a Dialogue between a Popish Priest and a Plain Countryman.' In 1730 appeared the 'Character of a Good Prince. A Sermon before the University of Oxford, 11 June 1730, being the day of His Majesty's Inauguration.'

In 1728–9 he preached the Lady Moyer lectures at St. Paul's, which he published at Oxford in 1732, under the title of 'The Christian Faith asserted against Deists, Arians, and Socinians, &c. To which is prefixed a very large Preface concerning the Light and Law of Nature, and the Expediency and Necessity of Revelation.' This, his greatest work, is dedicated to Gibson, bishop of London. In 1735 he published at Oxford 'The Scripture Doctrine of the Resurrection as it stood before the Law,' and in 1736 'The Scripture Doctrine in the Books of Moses and Job.' These, and one or two occasional sermons, are apparently all the works published in his lifetime. In 1736 his patron and former pupil, the third Duke of Rutland, then chancellor of the duchy of Lancaster, presented him to the rectory of Barwick-in-Elmet, Yorkshire. He died on 1 March 1740, and was buried in the chancel of the church of Barwick.

Some years after his death, his son, the Rev. William Felton, in 1748, published a set of sermons on the creation, fall, redemption, &c., which he had preached in Whitwell and Barwick churches, and which he had intended for the press. To this work the editor prefixed a sketch of his father's life and character.

[Life by Felton's son; Hearne's MS. Diaries in the Bodleian Library.] R. H–R.

FELTON, JOHN (*fl.* 1430), divine, was fellow of St. Mary Magdalen College, Oxford, and professor of theology, and 'vicarius

Magdalensis Oxonii extra muros.' His zeal as a preacher gained him the name of 'homiliarius' or 'concionator;' for though, as Leland tells us, he was 'an eager student of philosophy and theology,' yet 'the mark towards which he earnestly pressed with eye and mind was none other than that by his continual exhortations he might lead the dwellers on the Isis from the filth of their vices to the purity of virtue.' He published several volumes of sermons, compiled from various sources, which are prefaced by the statement that the 'penuria studentium' had moved him to make this compilation 'de micis quas collegi quæ cadebant de mensis dominorum meorum, Januensis, Parisiensis, Lugdunensis, Odonis, et cæterorum.' He left behind him: 1. 'Alphabetum theologicum ex opusculis Rob. Grost. collectum.' 2. 'Sermones Dominicales' (fifty-eight in number; there are three copies among the Harleian MSS. in the British Museum, one of which contains a note stating that the sermons were finished in 1431). 3. Two other volumes of 'Sermones.' 4. 'Lecturæ sacræ Scripturæ.' 5. 'Pera Peregrini.' A note on the margin of one of his works declares that in 1420 he made a present of books to Balliol College.

[Tanner's Bibliotheca, 276; Pits, 634; Bale, vii. 93; Leland's De Scriptoribus Britannicis, 402 (De Joanne Vicario).] R. B.

FELTON, JOHN (*d.* 1570), catholic layman, was descended from an ancient family in Norfolk. He was a gentleman of large property, and resided at Bermondsey Abbey, near Southwark, Surrey. His wife had been maid of honour to Queen Mary, who just before her death recommended her to Queen Elizabeth. Indeed, Elizabeth held her in great respect, for they had been friends and companions in childhood, and on this account Mrs. Felton was favoured with a special grant to keep a priest in her house. When Pius V published the bull of excommunication and deprivation against Elizabeth, Felton obtained copies of it from the Spanish ambassador's chaplain, who immediately left the kingdom. Felton published the bull in this country by affixing a copy to the gates of the Bishop of London's palace between two and three o'clock of the morning of 15 May 1570. The government, surprised at and alarmed by this daring deed, at once ordered a general search to be made in all suspected places, and another copy of the bull was discovered in the chambers of a student of Lincoln's Inn, who confessed, when put to the rack, that he had received it from Felton. The next day the lord mayor, the lord chief justice, and the two sheriffs of London, with five hundred halberdiers, surrounded Bermondsey Abbey early in the morning. Felton, guessing their errand, opened the doors and gave himself into their custody, frankly admitting that he had set up the bull. He was conveyed to the Tower, where he was placed on the rack, but he resolutely refused to make any further confession.

He was arraigned at Guildhall on 4 Aug. 1570, and on the 8th of the same month was drawn on a sledge to St. Paul's churchyard, where he was hanged in front of the episcopal palace. He said that he gloried in the deed, and proclaimed himself a martyr to the papal supremacy. Though he gave the queen no other title than that of the Pretender, he asked her pardon if he had injured her; and in token that he bore her no malice, he sent her a present, by the Earl of Essex, of a diamond ring, worth 400*l.*, which he drew from his finger. His body was beheaded and quartered, 'and carried to Newgate to be parboiled, and so set up, as the other rebels were.'

Felton was low of stature, and of a black complexion; naturally of a warm temper, and almost ungovernable where the interest of his religion was concerned. His plate and jewels, valued at 33,000*l.*, were seized for the queen's use. He was beatified by decree of Pope Leo XIII, dated 29 Dec. 1886.

'The End and Confession of John Felton, the Rank Traytor, who set up the traytorous Bull on the Bishop of Londons Gate. By J. Partridge,' published at London, 1570, is reprinted in Morgan's 'Phœnix Britannicus,' p. 415, and in Howell's 'State Trials,' i. 1086. 'The Arraignment & Execution of Iohn Felton, hanged and quartered for treason in Paules Churchyard, Aug. 8,' in verse, 1570, 8vo, was licensed to Henry Bynneman (Ames, *Typogr. Antiq.* ed. Herbert, p. 970).

Felton left a son Thomas (1567?–1588), who is separately noticed.

[Manuscript account of Felton by his daughter, Mrs. Salisbury, quoted in Dodd's Church Hist. ii. 151; Kennett MS. 47, f. 68; Circagno's Ecclesiæ Anglicanæ Trophæa, pl. 30; Strype's Aylmer, p. 34; Strype's Annals. iii. Append. pp. 107, 198, fol.; Strype's Parker, p. [450] fol.; Sanders's Anglican Schism, p. 316; Camden's Annales (1635), p. 126; Bridgewater's Concertatio Ecclesiæ Catholicæ, ii. 42; Stow's Annales (1615), p. 667; Fuller's Church Hist. (Brewer), iv. 368; Yepes, Hist. de la Persecucion de Inglaterra, p. 289; Ames's Typogr. Antiq. (Herbert), pp. 931, 1039; Stanton's Menology, p. 386; Lingard's Hist. of England (1849), vi. 224; Tablet, 15 Jan. 1887, pp. 81, 82.] T. C.

FELTON, JOHN (1595?–1628), assassin of the Duke of Buckingham, was of a Suffolk family. According to the statement of the Suffolk antiquary, John Rous (*Diary*, Camd. Soc. p. 27), 'he was borne neere to Sudbury.' A Thomas Felton is known to have been residing near Pentlow, Suffolk, in the neighbourhood of Sudbury, in 1595, and it has been suggested that this was John Felton's father (*Suffolk Institute of Archæology Proc.* iv. 39–40). He was certainly connected with the great family of Felton settled at Playford, Suffolk, whose chief, Henry, was created a baronet in 1620, and he claimed relationship with the Earl and Countess of Arundel. Sir Simonds D'Ewes says he was 'a gentleman of very ancient familie of gentrie in Suffolk.' His mother was Eleanor, daughter of William Wright, mayor of Durham, and he had a brother Edmund (*Cal. State Papers*, Dom. 1628–9, pp. 321, 340). Felton entered the army at an early age, and his left hand was rendered useless by a wound. He served as a lieutenant, apparently to a Captain Lee, under Sir Edward Cecil at Cadiz in 1625. Always surly and morose, he was unpopular with his comrades, and he is said to have quarrelled with Sir Henry Hungate on the Cadiz voyage. Hungate was a favourite with the Duke of Buckingham, and D'Ewes attributes Felton's failure to gain promotion in the army to Hungate's influence with the duke. While the expedition of 1627 was being organised, Felton twice applied for command of a company, on the first occasion being recommended by Sir William Uvedale, and on the second by Sir William Becher, but was refused in both instances. Clarendon states that he thereupon gave up his commission, but this is clearly incorrect. He made at least one personal application to Buckingham, and pleaded that without a captain's place he could not live. The duke answered that he would have to hang if he could not live. Whether or not he joined the expedition of 1627 is uncertain, but it is undoubted that he harboured the angriest feelings against Buckingham. In July 1628 he employed a scrivener of Holborn named George Willoughby to draw up petitions for arrears of pay, which, according to his own account, exceeded 80*l.* He was suffering great poverty at the time, and his moroseness and melancholy were increasing. On one of his visits to Willoughby's office he found Willoughby making copies for public distribution of the 'remonstrance,' drawn up by the parliamentary leaders in the previous June. He obtained permission to read the paper, expressed satisfaction with its sentiment, and purchased a transcript. Felton had always been a reader, and his library now included the remonstrance, the attack on Buckingham by Dr. George Eglisham [q. v.], and 'The Golden Epistles,' i.e. probably the volume by Sir Geoffrey Fenton [q.v.] Perusal of these works combined with his sense of private injury led him to plan Buckingham's assassination. On Tuesday, 19 Aug., he obtained a little money from his mother, Eleanor Felton, who lodged at a haberdasher's in Fleet Street, and announced his intention of going to Portsmouth, where Buckingham was preparing a new expedition for France. Before starting he left directions at a church in Fleet Street that he should be prayed for as a man disordered and discontented in mind on the following Sunday; bought a tenpenny dagger-knife of a cutler on Tower Hill, which he fastened to his right-hand pocket so that he could draw it without using his crippled left hand, and finally wrote on a paper, which he pinned on the lining of his hat, the following sentence from 'The Golden Epistles:' 'That man is cowardly and base and deserveth not the name of a gentleman or soldier that is not willing to sacrifice his life for the honour of his God, his king, and his country.' Another sentence, of his own composition, followed: 'Let no man commend me for doing of it, but rather discommend themselves as the cause of it, for if God had not taken away our hearts for our sins he would not have gone so long unpunished.' Felton made his way to Portsmouth, chiefly on foot, and did not arrive before nine o'clock on Saturday, 23 Aug. No. 10 High Street was in the occupation of Buckingham, the lord admiral, and thither Felton trudged on entering the town. The hall was crowded with men anxious to be engaged in the expedition, and Felton mingled with the concourse unnoticed. Buckingham entered in conversation with Colonel Sir Thomas Fryer, a man of short stature. Felton approached the two and stabbed the duke over Fryer's arm in the left breast. No one saw the blow struck, and Felton retired to the kitchen leading from the hall. The duke staggered, and fell dead. All was confusion, and the cry 'A Frenchman!' was raised. Felton imagined that his own name was mentioned, re-entered the hall, and cried out, 'I am the man; here I am.' It was only owing to the efforts of Carleton, Sir Thomas Morton, and Lord Montgomery that he escaped lynching on the spot. He was taken to the house of the governor of Portsmouth, and a fortnight later carried to the Tower of London, where he occupied the cell recently vacated by Sir John Eliot.

Whatever feelings Felton's act excited in government circles, popular sentiment ran high in his favour. While at Kingston-on-

Thames, on his journey to London, he was greeted with the cry 'God bless thee, little David!' When the fleet left Portsmouth the sailors and soldiers appealed to the king 'to be good to John Felton, their once fellow-soldier.' At Oxford his health was drunk repeatedly. Alexander Gill was summoned before the Star-chamber for following the practice; while numberless poems and ballads described him as a national benefactor. At first the government thought to implicate the parliamentary opposition in Felton's crime, but, although he insisted that the 'remonstrance' was 'his only confederate and setter-on,' it became clear that he had no political associates. Puritan preachers visited him, and the Earl and Countess of Arundel with Lord Maltravers saw him before his trial. The king suggested on 13 Nov. that he should be racked, but the judges declared that torture was illegal, and the proposal dropped, although Laud and Dorset had supported it. On 27 Nov. Felton was tried in the court of king's bench, pleaded guilty to the fact, and was hanged at Tyburn on the next day. His body was afterwards removed to Portsmouth, and there hung in chains. Epitaphs, in which Felton was liberally eulogised, abounded. One poem by Zouch Townley, 'to his confined friend Mr. Felton,' protests against the threat of torture. A collection of these poems was made by F. W. Fairholt in 1850, and published by the Percy Society. A rare print, 'The lively portraiture of Iohn Felton, who most miserably kild the right Hono^ble George Villeirs, duke of Buckingham, August ye 23 1628,' is in the Bodleian Library. A worthless print of the assassination was reissued in 1822. A double-bladed knife at Newnham Paddox, Warwickshire, the seat of the Earl of Denbigh, is stated to be the weapon used by Felton (the first Countess of Denbigh was Buckingham's sister). The paper pinned in his hat came into the possession, through Sir Edward Nicholas, of John Evelyn, and, with other Evelyn papers, was some years ago the property of William Upcott of the London Institution.

[The best contemporary account of Buckingham's murder is Dudley Carleton's letter to the queen, sent on the day of the occurrence, see Ellis's Orig. Letters, 1st ser. iii. 256. Clarendon's version adds some details, but is not at all points correct. See also Howell's Epistolæ; Wotton's Life of Buckingham; Gent. Mag. 1845, ii. 137–44 (with portrait of Felton); State Trials, iii. 367–72; Fairholt's Poems and Songs relating to Buckingham and his assassination (Percy Soc.), 1850; Cal. State Papers, Dom. 1628–9; Diary of John Rous (Camd. Soc.); Suffolk Institute of Archæology, iv. 14–64 (Playford and the Feltons); Forster's Life of Sir John Eliot; Gardiner's Hist. of England, vol. vi.]

S. L. L.

FELTON, NICHOLAS (1556–1626), bishop of Ely, son of a seafaring man, who, 'by God's blessing and his own industry, had attained a competent estate,' was born at Yarmouth in Norfolk in 1556. He was educated at Pembroke College, Cambridge, of which he was chosen fellow 27 Nov. 1583. He became B.A. in 1580–1, M.A. in 1584, B.D. in 1591, and D.D. 1602. He was chosen Greek lecturer of his college in 1586. Felton acquired a high character as a scholar and theologian by his wide erudition, moderation, and sound judgment. He was brought under the notice of Whitgift, by whom, 17 Jan. 1595–6, he was collated to the rectory of St. Mary-le-Bow, Cheapside, which he held till his consecration as bishop of Bristol in 1617, obtaining great celebrity as a learned and edifying preacher. He also held at various times the rectories of St. Antholin, Budge Row, Blagdon in Somerset, and Easton Magna, Essex, to which last benefice he was appointed 23 Oct. 1616. He also received the prebendal stall of Chamberlainswood in St. Paul's Cathedral, 4 March 1616, and held it *in commendam* with his impoverished bishopric till his translation to Ely. When in 1612 there was a prospect of a vacancy of the mastership of Pembroke College, then held by Harsnet, bishop of Chichester and afterwards archbishop of York, Andrewes, then bishop of Ely, used his powerful influence in favour of his 'most worthy, upright, and learned friend,' as one likely to 'heal the dissensions then long prevailing, and prove a good head to a good house else likely to sink' (Russell, *Life of Andrewes*, p. 354).

Harsnet continued to hold the mastership for five years longer, and Felton, to the great joy of all well-wishers of the college, was elected his successor, 4 March 1616–17, holding it with the bishopric of Bristol till his translation to Ely, 1618–19. Felton secured the favour of James I, who, Andrewes writes, 'signifies his good liking of him, and his wishes for his preferment.' Royal wishes in that age differed little from royal commands, and Felton was speedily raised to the episcopate, being consecrated bishop of Bristol by Archbishop Abbot, his friend Andrewes assisting, 14 Dec. 1617. Andrewes, on his translation to Winchester, had the satisfaction of seeing his place filled by his trusted friend, who was elected his successor 2 March 1618–19. Felton, a few months previous, had been nominated to the see of Lichfield, on Bishop Morton's translation to Durham. The college

then sent a deputation to the Duke of Buckingham, begging him to allow them to retain him as their head, notwithstanding his elevation to the episcopate. Felton, however, appears to have found by experience that the two offices were incompatible, and resigned the headship of Pembroke before his election to Ely. As a bishop we are told he proved himself 'a profound scholar, a painful preacher, conspicuous for his hospitality and charity; happy in the wise choice of his curates, and not less happy in his learned and religious chaplains' (*Parkins MSS.*, Pembr. Coll. Cambr.) Fuller records of him (*Church Hist.* vi. 63) that he had 'a sound head and a sanctified heart, was beloved of all good men, very hospitable to all, and charitable to the poor,' devoting a considerable portion of his income to their relief, and proving himself one of the most upright and deservedly popular prelates of his time. Felton's exact theological position is not easy to determine. He left no writings, and little is recorded by his contemporaries of any part taken by him in the controversies of the day. Puritan sympathies have been attributed to him, because Edmund Calamy the elder [q. v.] was his domestic chaplain, and was presented by him to the incumbency of Swaffham Priors, and others of his curates and chaplains were of the same theological school. An opposite inference may be drawn from his close and confidential friendship with Andrewes, as well as from the fact that in the severe struggle for the lectureship at Trinity Church, Cambridge, in 1624, Felton espoused the cause of Micklethwait, fellow of Sidney, against Dr. Preston, master of Emmanuel, the most eminent of the nonconformist party in the university. His reputation for soundness of judgment in practical matters is evidenced by the appeal made to him by some of the fellows of St. John's, 15 April 1624, to interpret certain clauses in their statutes (Baker, *Hist. of St. John's*, p. 490), and by his being appointed to compile the statutes for Merchant Taylors' School in reference to the annual probation days. His theological erudition is sufficiently evidenced by his appointment as one of the translators of the Bible, 'non infimi nominis,' forming one of the group to whom the Epistles were assigned, his name, however, being commonly misspelt Fenton. He married the widow of Dr. Robert Norgate, master of Corpus Christi College, Cambridge. He died 6 Oct. 1626, aged 63, and was buried by his desire beneath the communion-table of St. Antholin's Church, London, of which he had been rector for twenty-eight years, without any memorial. Fuller remarks that he was 'buried before, though dying some days after, Bishop Andrewes. Great was the conformity between them; both scholars, fellows, and masters of Pembroke Hall; both great scholars and painful preachers in London for many years, with no less profit to others than credit to themselves; both successively bishops of Ely' (*Church Hist.* vi. 63). Felton's portrait when bishop of Bristol is at Pembroke College, and another half-length, given to Cole by Bishop Gooch, and by him to the see, hangs in the palace at Ely.

[Parkins MSS., Pembroke College, Cambridge; Lansdowne MS. 484, No. 47, p. 83; Godwin, i. 274; Newcourt's Repert. i. 136, 375; Fuller's Church Hist. vi. 63; Fuller's Worthies; Russell's Life of Andrewes, pp. 17, 354, 445; Russell's Memorials of Thomas Fuller, pp. 11, 114, 179.] E. V.

FELTON, Sir THOMAS (*d.* 1381), seneschal of Aquitaine, was second son of Sir John Felton, governor of Alnwick in 1314, who was summoned to parliament in 1342, and was lord of the manor of Litcham, Norfolk. Sir John's father, Sir Robert, governor of Scarborough Castle in 1311, was slain at Stirling in 1314. William Felton, Sir Robert's father, governor of Bambrough in 1315, was originally known as William Fitz-Pagan, being son of Pagan of Upper Felton, Northumberland, and was the first to bring the family into notice. Sir Thomas Felton had an elder brother, Hamond, who was M.P. for Norfolk in 1377, and died in 1379. A younger brother, Sir Edmund, who was living in 1364, was ancestor of Robert Felton of Shotley (*d.* 1506), who by his marriage with Margaret Sampson of Playford, Suffolk, acquired the Playford property, and was grandfather of Sir Anthony Felton, K.B. (*d.* 1613). Sir Anthony's son, Henry (*d.* 1659), was created a baronet 20 July 1620.

Sir Thomas was with the expedition, commanded by Edward III, that invaded France in 1346, and took part in the battle of Crécy, the capture of Calais, and the other important events of that campaign. When the Black Prince went to take possession of Gascony in 1355, Felton went with him, and followed him to the battle of Poitiers. He was one of the commissioners who signed the important treaty of Bretigny (1360) and took oath to see it executed. He was deputed to receive the king of Cyprus, who came to Aquitaine on a visit to the prince in 1364. The prince when requested by Don Pedro to reinstate him on the throne of Castille, referred the matter to Sir John Chandos [q. v.] and Felton. Chandos was unfavourable. Felton recommended that the barons and knights of Aquitaine should be consulted in the matter. The prince replied,

'It shall be done.' The larger council being held it was decided that Felton be sent to Spain with a fleet of twelve ships to bring Don Pedro. Having set out he landed at Bayonne, where Don Pedro had already arrived, and returned with him and his suite to Bordeaux. Power to treat with Pedro, king of Castile, was given to him as seneschal of Aquitaine representing Edward, prince of Wales, in letters dated 8 Feb. 1362. The invasion of Spain having been agreed upon, Felton and Chandos obtained leave from the king of Navarre to cross the mountain passes into Spain. Felton preceded the prince with a small force, and found the enemy encamped near Navarrete, 1367. They were attacked by a large body of Spaniards, and all either killed or taken prisoners. Felton was exchanged for the French Marshal d'Audreham, who was afterwards taken prisoner by the English at the battle of Navarrete. He subsequently took part in combats and sieges at Monsac, at Duravel, and at Domme, and was then recalled to Angoulême by the prince, and sent into Poitou with the Earl of Pembroke. He secured La Linde on the Dordogne when about to be betrayed to the French. He joined the Duke of Lancaster in an attack on the town of Mont-Paon, and made an unsuccessful attempt to relieve the garrison of Thouars. In spite of his efforts Monsac was lost to the English. In 1372, when the Black Prince had surrendered the principality of Aquitaine into the king's hands, it was granted by royal commission to Felton and Sir Robert Wykford; and on the final withdrawal of the Duke of Lancaster, Felton was appointed seneschal of Bordeaux. In February 1375 he returned to England; in 1376 he was charged with the execution of the truce, and in December of the same year he was charged to negotiate with the king of Navarre. He caused Guillaume de Pommiers and his secretary to be beheaded at Bordeaux for treason. He was at length again taken prisoner by the French near Bordeaux, 1 Nov. 1377. In 1380 Joan or Johanna, his wife, petitioned the king that a French prisoner in England should not be ransomed until her husband had been set at liberty. In August of the same year the king granted to Felton for the payment of his ransom thirty thousand francs from the ransom of two French prisoners. In April a procuration had been signed by the Comte de Foix to set him at liberty. During the same year he received letters of protection in England to enable him to return to France for matters connected with the payment of his ransom. The lands and barony of Chaumont in Gascony were given by Edward III to Sir John Chandos, with a reversion at his death to Felton. He was made a knight of the Garter in January 1381, and his plate is still to be seen in St. George's Chapel, Windsor, in the tenth stall, on the sovereign's side. He died 2 April 1381. Besides the manor of Litcham, Norfolk, Felton owned the manor called Felton's at Barrow, Suffolk, and other property in the neighbourhood. By his wife, Joan, he left three daughters: Mary, wife of Sir John Curson of Beke or Beek, Norfolk; Sibyll, wife of Sir Thomas de Morley; and Eleanor, wife of Sir Thomas de Ufford.

[Suffolk Institute of Archæology, iv. 27 et seq. (Playford and the Feltons); Beltz's Order of the Garter; Gage's Thingoe, p. 11; Rymer's Fœdera; Froissart's Chroniques, ed. Luce; Archives de la Gironde; Black Book, ed. Anstis (Rolls Series).]

J. G. F.

FELTON, THOMAS (1567?–1588), Franciscan friar, son of John Felton (*d.* 1570) [q. v.], born about 1567 at Bermondsey Abbey, Surrey, was in his youth page to Lady Lovett. Afterwards he was sent to the English College at Rheims, where he received the first tonsure from the hands of the Cardinal de Guise, archbishop of Rheims, in 1583 (*Douay Diaries*, p. 199, where he is described as 'Nordovicen'). He then entered the order of Minims, but being unable to endure its austerities he returned to England. On landing he was arrested, brought to London, and committed to the Poultry Compter. About two years later his aunt, Mrs. Blount, obtained his release through the interest of some of her friends at court. He attempted to return to France, but was again intercepted and committed to Bridewell. After some time he regained his liberty, and made a second attempt to get back to Rheims, but was rearrested and recommitted to Bridewell, where he was put into 'Little Ease' and otherwise cruelly tortured. He was brought to trial at Newgate, just after the defeat of the Armada, and was asked whether, if the Spanish forces had landed, he would have taken the part of the queen. His reply was that he would have taken part with God and his country. But he refused to acknowledge the queen to be the supreme head of the church of England, and was accordingly condemned to death. The next day, 28 Aug. 1588, he and another priest, named James Claxton or Clarkson, were conveyed on horseback from Bridewell to the place of execution, between Brentford and Hounslow, and were there hanged and quartered.

[Challoner's Missionary Priests (1741), i. 216; Yepes, Hist. de la Persecucion de la Inglaterra, p. 610; Notes and Queries, 6th ser. v. 163.]

T. C.

FELTON, Sir WILLIAM (*d.* 1367), seneschal of Poitou, was the son of Sir William Felton of Northumberland, who died about 1358, by his first wife. He was descended in the fourth generation from Roger or Robert Fitz-Pagan or Felton, brother of the William Fitz-Pagan who was ancestor of Sir Thomas Felton [q.v.] Sir William owned the manors of Bodington, West Matsden, Edelyngham, and half of West Milburne, all in Northumberland. He held important commands during the wars with Scotland. He took part in the battle of Halidon Hill in 1333, and in the subsequent capture of Berwick-on-Tweed. In 1334 he was governor of Bamborough Castle in Northumberland. From 1338 to 1340 he was in command of Roxburgh Castle, which in April of the latter year he defended against an attack of the Scotch. In 1340 he was also named a commissioner to attend to the defence of the Scottish marches. He was summoned to parliament in 1343. In 1348 he was named lord justice of all the king's lands in Scotland. He was appointed sheriff of Northumberland and governor of the town of Newcastle-on-Tyne both in 1342 and 1343. When the king sought to detach the Flemings from their allegiance to France, Felton accompanied him to Hainault. During the following year he was at the naval battle of Sluys and at the siege of Tournay. In the winter of 1343 he followed the king to Brittany, and was at the siege of Nantes. He was with the expedition which invaded Normandy in 1346, and took part in the battle of Crécy and the subsequent campaign in the north of France. He was with the Black Prince at the battle of Poitiers. In 1359 he was at the siege of Rheims, which the English were forced to raise and retreat to Brittany. While here Felton went to attack the castle of Pontorson, commanded by Bertrand Duguesclin. He was defeated and taken prisoner. Shortly after Duguesclin became a hostage to Jean de Montfort, and was entrusted to Felton. Duguesclin, riding out one day with Felton's young son, escaped to Guingamp, and thence sent a message to De Montfort exonerating Felton from any connivance at his departure, with a challenge appended to all who might assert that he had thereby broken his word of honour. Felton wished to accept, but the combat was forbidden. In May following the French signed the treaty of Bretigny, in which Felton was named one of the commissioners to receive and take formal possession of the territories ceded to the English. At this time he became seneschal of Poitou. Many documents addressed to him in this capacity which relate to the protracted negotiations of this period are to be found in Rymer's 'Fœdera.' In 1364 and 1365 he was engaged in numerous combats in Guyenne. He accompanied the Black Prince in his campaign into Spain to restore Don Pedro to the throne of Castile. Chandos herald, who was also with this expedition, of which he has written an account in a rhymed chronicle in French, makes frequent mention of 'Felleton Guilliam qui ot cœur de lyon.' He was killed on 19 March 1367 in a skirmish before the battle of Navarrete, in which his kinsman Sir Thomas Felton was taken prisoner. The heroic resistance of a handful of Englishmen and the rash bravery of Felton seem to have struck the imagination of the people of the country, where the recollection of this feat of arms is still to be found in legend. The mound near Ariñez in Alava on which the English fought on this day is still known in the local dialect as Inglesmundi, or the Englishmen's mound.

According to Davy, the Suffolk antiquary (*Addit. MS.* 19129, f. 120), Felton was married, but his wife's name is unknown. By her he had a son, Sir John, born about 1340, who was, according to Dugdale, never summoned to parliament. He was at the battle of Otterburn, and was appointed to receive the oath of the king of Scotland to observe the truce between the two countries.

[Suffolk Institute of Archæology, iv. 27; Dugdale's Baronage, ii. 64; Rymer's Fœdera; Froissart's Chroniques, ed. Luce; Anselme, Maison Royale de France; Chandos Herald, Life and Feats of Arms of Edward the Black Prince; Ayala, Crónica del Rey Don Pedro, included in Crónicas de los Reyes de Castilla, Madrid, 1875.]

J. G. F.

FELTON, WILLIAM (1713–1769), composer, B.A. St. John's, Cambridge, 1738, M.A. 1745, was vicar-choral in the choir of Hereford 1741, custos of the vicars-choral 1769, and chaplain to the Princess Dowager of Wales (Augusta of Saxe-Gotha). At a period when, according to Burney, players of the harpsichord had but little choice of good music, several out of Felton's three sets of six concertos for organ or harpsichord and of his eight suits of easy lessons became the 'pride of every incipient player in town and country.' Felton's ground (or gavotte), indeed, had attained great popularity; it was introduced in Ciampi's opera 'Bertoldo' in 1672, but 'was become too common and vulgar for an opera audience.' The concertos were modelled on those of Handel, whom the amateur held in great admiration. Burney relates that Handel was asked, while in the barber's hands, to allow the mention of his name in the list of subscribers to Felton's 'Second Set.' He started up in a fury, and,

with his face still in a lather, cried with great vehemence: 'Tamn yourseluf and go to der teiffel—a barson make concerto! why he no make sarmon!' and Brown, the leader of the queen's band, who had had the temerity to prefer the modest request, fled from Handel's presence. No record, in fact, appears of sermons by the composer Felton, but, besides writing for the harpsichord and other instruments, on which he was a skilled performer, he is said to have composed the glee 'Fill, fill, fill the glass,' and to have acted as steward at the Three Choir Festivals of Hereford, 1744, and Gloucester, 1745. He died 6 Dec. 1769, and was buried in Hereford Cathedral.

[Grove's Dict. i. 511; Cambridge Graduates, 1659–1823, p. 166; Havergal's Fasti Herefordenses, 1869, p. 99; Gent. Mag. xxxix. 608; Burney's Hist. 1789, iv. 664; Account of Performances, 1785, p. 32 *a*; Duncumb's Hist. of Herefordshire, 1804, i. 561; London daily papers, December 1769; Felton's Musical Works in Brit. Mus. Library.] L. M. M.

FENN, ELEANOR, Lady (1743–1813), author. [See under Fenn, Sir John.]

FENN, HUMPHREY (*d.* 1634), puritan divine, was matriculated as sizar of Queens' College, Cambridge, on 12 Nov. 1568, and graduated B.A. in 1573. He migrated to Peterhouse, and graduated M.A. in 1576. In the same year he began his ministry at Northampton, and at once got into trouble for his nonconformity, and was committed to gaol. The inhabitants of Northampton petitioned Queen Elizabeth for his release, giving him a high character as a preacher and a loyal subject.

On 21 Feb. 1578 he succeeded Anthony Fletcher as vicar of Holy Trinity, Coventry, and became a prominent man in the party headed by Thomas Cartwright (1535–1603) [q. v.] At the request of the London puritans he accompanied the Earl of Leicester to represent their grievances to the queen. On the issue of Whitgift's three articles (1583), he refused to subscribe. He was cited to Lambeth (1584), and suspended. An account of his examination is given by Brook, from Roger Morrice's manuscript. His place was taken by 'one Griffen, a Welchman,' between whom and Fenn, according to the manuscript city annals, there was 'a great contention' for the vicarage in 1584 or 1585. Fenn was restored to his vicarage shortly after 14 July 1585, through the intercession of Leicester. But in 1590 he was again suspended, owing to the active part which he took in the 'associations' of the Warwickshire puritan divines, was committed to the Fleet by the high commission, with Cartwright and others, and, refusing the purgation by oath, was deprived. His successor, Richard Eaton, was instituted on 12 Jan. 1591. On 13 May Fenn and his companions were brought before the Star-chamber. Articles, dealing mainly with their 'book of discipline,' were exhibited against them. They denied that in their 'associations' they exercised any jurisdiction, or meddled with sedition. Fenn 'seemed more stiff than Cartwright.' The Star-chamber remanded them without bail. James VI of Scotland interceded (12 June) for their release; on 4 Dec. they petitioned for bail; Fenn's signature stands second in the list, immediately after Cartwright's. In April 1592 they again petitioned for release, this time successfully. (Leicester's letter of thanks is dated 21 May.)

Fenn returned to Coventry, and resumed his ministry, probably preaching only on weekdays. On 24 April 1624 'Mr. Humphrey Fenn, preacher,' was appointed to the Sunday lectureship at St. John the Baptist's (Bablake). This was a new lectureship; the church, which had been in ruins, was repaired in 1608, and a week-day lectureship established in favour of John Oxenbridge. In 1626 or soon after 'old Mr. Fenn' joined with the mayor and leading citizens in inviting Samuel Clarke (1599–1683) [q. v.], the martyrologist, to become a lecturer at Coventry. This is the last notice of Fenn. Tong says that he 'spent above forty years' with the Coventry people: we must correct this to 'above fifty,' even if we deduct his enforced absences. He died early in 1633–4, and was buried on 8 Feb. in Holy Trinity churchyard, Coventry. He seems to have had a son and grandson of the same name.

His will, made in 1631, was prefaced by 'so full and so open a protestation against the hierarchy and the ceremonies, that the prelatical party would not suffer it to be put among the records of the court when the will was tendred to be proved' (Clarke, in *Life of Julines Herring*). On 21 Feb. 1634 a copy of the introduction to the will of 'Humphrey Fen the eldest' was received by Archbishop Laud from the bishop of Coventry and Lichfield. This preamble (only) was printed as 'The Last Will and Testament with the Profession of Faith of Humphrey Fenn,' &c., 1641, sm. 8vo (no place of printing).

[Fenn's Last Will; Clarke's Lives of Thirty-two Engl. Divines, 1677, p. 190; Clarke's Autobiography, prefixed to Lives, 1683, p. 5; Tong's Dedication of Warren's Funeral Sermon for Joshua Merrell, 1716; Brook's Lives of the Puritans, 1813, i. 444 sq., ii. 151 sq.; Strype's Whitgift, 1822, i. 429, ii. 13, 81 sq., iii. 242 sq.; Annals,

1824, iv. 66, 103; Neal's Hist. of the Puritans (Toulmin), 1822, iii. 415 sq., v. App. p. xxvii; Sibree and Caston's Indep. in Warwickshire, 1855, p. 16 sq. (makes his son the lecturer at St. John's); Cooper's Athenæ Cantabr., 1861, ii. 150, 546; Cal. State Papers, Dom. (1634), p. 468; Parish Magazine, Trinity, Coventry, 1881 (July); extract from burial register, per the Rev. F. M. Beaumont.] A. G.

FENN, JAMES (*d.* 1584), catholic priest, born at Montacute, near Wells, Somersetshire, became a chorister of New College, Oxford, and afterwards was elected a scholar of Corpus Christi College 31 July 1554, and a fellow of that society 26 Nov. 1558. He was admitted B.A. 22 Nov. 1559, but was 'put aside' from that degree and from his place in the college on account of his refusal to take the oath of supremacy (Boase, *Register of the Univ. of Oxford*, p. 240). Then he settled in Gloucester Hall, where he had several pupils. On being forced to leave Oxford he acted as tutor to the sons of a gentleman in his native county, where he married and had two children. After the death of his wife he became steward to Sir Nicholas Pointz, a catholic gentleman. He arrived at the English College at Rheims on 5 June 1579, was ordained priest at Châlons-sur-Marne on 1 April 1580, and was sent back to labour on the mission in Somersetshire. He was soon apprehended, and although not yet known to be a priest he was loaded with irons. The council ordered him to be brought to London, and after being examined by Secretary Walsingham he was committed to the Marshalsea, where he remained in captivity for two years. His sacerdotal character having been at last discovered, he was brought to trial, and condemned to death on account of his priesthood. He was executed at Tyburn on 12 Feb. 1583–4, together with four other priests.

Two of his brothers were priests, viz. Robert Fenn, B.C.L., who was ejected from his fellowship at New College, Oxford, in 1562, and of whom Bridgewater says that 'ob Catholicæ veritatis testimonium, exilium, carceres, vincula, et cruciatus immanes constantissimè perpessus est,' and John Fenn [q. v.]

[Bridgewater's Concertatio Ecclesiæ Catholicæ, pp. 143, 410; Challoner's Missionary Priests (1741), i. 144; Dodd's Church Hist. ii. 98; Douay Diaries, pp. 9, 27, 153, 161–4, 261, 291, 422; Historia del glorioso Martirio di diciotto Sacerdoti (Macerata), 1585, p. 208; Oliver's Catholic Religion in Cornwall, p. 301; Sanders's Rise and Growth of the Anglican Schism (Lewis), pp. 319, 371; Stow's Annales (1615), p. 698; Wood's Athenæ Oxon. (Bliss), ii. 113; Yepes, Historia de la Persecucion en Inglaterra, p. 498.] T. C.

FENN, JOHN (*d.* 1615), catholic divine, brother of James Fenn [q. v.], was a native of Montacute, near Wells, Somersetshire. After being educated in the rudiments of grammar and music as a chorister of Wells Cathedral, he was sent to Winchester School in 1547 (Kirby, *Winchester Scholars*, p. 127; *Addit. MS.* 22136, f. 21). He was elected probationer of New College, Oxford, in 1550, and two years later, after being made perpetual fellow, he was appointed to study the civil law. It does not appear whether he took a degree in that faculty. In Queen Mary's reign he became schoolmaster at Bury St. Edmunds, Suffolk, but upon the alteration of religion soon after Elizabeth's accession 'he was forced thence by the giddy zeal of two Scots, that were then settled in those parts' (Wood, *Athenæ Oxon.*, ed. Bliss, ii. 111). Subsequently he went to the Low Countries, and afterwards studied for four years in Italy, and was ordained priest. Dodd's statement that he was admitted into the English College at Rome is not confirmed by the 'Diary' of the college. After his return to Flanders he became confessor to the English Augustinian nuns at Louvain. There and in the neighbouring cities he spent about forty years 'as an exiled person, doing extraordinary benefit in the way he professed' (*ib.* p. 113). He died at Louvain on 27 Dec. 1615.

His works are: 1. 'A learned and very eloquent Treatie, written in Latin by Hieronymous Osorius, Bishop of Sylua in Portugal, wherein he confuteth a certayne Aunswere made by M. Walter Haddon against the Epistle of the said Bishoppe vnto the Queenes Maiestie. Translated into English,' Louvain, 1568, 16mo. The Bishop of Silva's book was entitled 'Epistola ad Elizabetham Angliæ Reginam de Religione,' Paris, 1563, and was translated into English by Richard Shacklock, Antwerp, 1565. Dr. Walter Haddon, master of Trinity Hall, Cambridge, wrote a reply to it in Latin, which was translated into English by Abraham Hartwell, London, 1565. 2. 'Vitæ quorundam Martyrum in Anglia,' printed in 'Concertatio Ecclesiæ Catholicæ in Anglia,' Trèves, 1583, which work was edited by Fenn in conjunction with Father John Gibbons [see Bridgewater, John]. 3. 'John Fisher his Sermon upon this Sentence of the Prophet Ezechiel, "Lamentationes, Carmen et Væ," very aptly applyed to the Passion of Christ,' translated from English into Latin. 4. 'Sermo de Justitia Pharisæorum et Christianorum,' translated from Bishop Fisher's 'Sermon concerning the Righteousness of the Pharisees and Christians,' printed in Fisher's 'Opera Omnia,'

Würzburg, 1597. 5. 'Joannis Episcopi Roffensis Commentarii in Septem Psalmos qui de Pœnitentia inscribuntur,' also printed in Fisher's 'Opera Omnia.' 6. An English translation of the Catechism of the Council of Trent. 7. 'Instructions how to Meditate the Misteries of the Rosarie of the Virgin Mary,' n.d. n.p., a translation from the Italian of Gaspar Loarte. 8. 'A Treatise of Tribulation,' translated from the Italian of Caccia Guerra. 9. 'Spiritual Treatises, for the use of the Nuns of the Order of St. Bridget. Collected from divers antient English works.' 10. 'The Life of St. Catherine of Sienna,' translated from the Italian of Dr. Caterinus Senensis, n.p., 1609, 8vo, reprinted with a preface by Father Aylward, of the order of Friar-preachers, London, 1867, 8vo. 11. A Latin translation of Bishop Fisher's 'Method of Arriving to the Highest Perfection in Religion.'

[Additional MS. 19165, f. 145; Ames's Typographical Antiquities (Herbert), p. 1624; Dodd's Church History of England, i. 510, 531; Douay Diaries, p. 375; Gillow's Bibliographical Dictionary; Lowndes's Bibliographer's Manual, pp. 788, 1253, 1736; Oliver's Catholic Religion in Cornwall, p. 301; Pits, De Angliæ Scriptoribus, p. 805; Tanner's Bibl. Brit. p. 277.] T. C.

FENN, Sir JOHN (1739–1794), antiquary, born at Norwich, 26 Nov. 1739, was educated at Caius College, Cambridge, and graduated B.A. in 1761, M.A. in 1764. He was early attracted to antiquarian studies, and in a short account of his youth, called 'Early Thoughts, Observations, and Studies' (*Original Letters*, vol. v., Frere's 'Advertisement,' p. xiii), he gives an interesting account of his first enthusiasm. After his settlement at Dereham in Norfolk he became commissioner of the peace for the county, and he held the office of sheriff during 1791. He was a member of the Society of Antiquaries, of which he published an historical survey, entitled 'Three Chronological Tables,' showing its growth from 1572 to 1784. He acquired the manuscript of the Paston letters from Thomas Worth, a chemist at Diss. Worth had bought them from the library of Thomas Martin, who had married the widow of Peter Le Neve, the antiquary. Le Neve had bought them from William Paston, second and last earl of Yarmouth. Fenn edited and prepared these for publication in five volumes as 'Original Letters written during the reigns of Henry VI, Edward IV, Richard III, and Henry VII, by various persons of rank and consequence, and by members of the Paston family.' His work was encouraged by Horace Walpole and others, and the first two volumes were produced with a dedication by permission to George III. Three volumes of manuscript, containing the material of the two printed volumes, were presented, richly bound, to the king. Fenn was knighted in honour of his gift on 23 May 1787. Two more volumes were published in 1789, with notes and illustrations. A fifth volume, completing the work, was published after his death by his nephew, Serjeant Frere. Mr. Gairdner states that Fenn's work is 'a perfect model of care and accuracy for the days in which he lived.' He appears to have copied the manuscript twice, first in the original spelling, then in a modern orthography. The two copies were carefully collated by a friend, Mr. Dalton, who made many suggestions, carefully considered by Fenn. Dalton himself made some of the transcripts in the old spelling. The originals of the fifth volume were carefully compared with the printed text by a committee of the Society of Antiquaries, and the errors appeared to be few and trivial. The book was illustrated by careful facsimiles of handwritings, seals, and paper-marks.

The original manuscripts presented to the king, and those of the third and fourth volumes, have disappeared. In 1865 doubts were suggested as to the authenticity of the letters, from the absence of the originals. In the same year, however, Mr. Philip Frere, son of the editor of the fifth volume, discovered the originals of that volume in his house at Dungate in Cambridgeshire. He found a few other letters of the collection, which are now in the British Museum. Twenty letters came into the hands of Francis Douce, and are now in the Bodleian. Others were in the library of Sir Thomas Phillipps. Mr. Gairdner has made additions from these sources in his careful edition (1872). Fenn was high sheriff of Norfolk in 1791. He died 14 Feb. 1794, and was buried in the chancel of Finningham Church, Suffolk, where there is a monument by Bacon, the sculptor. His only other publication was 'Three Chronological Tables, exhibiting a State of the Society of Antiquaries,' 1784. He married, 1 Jan. 1766, Eleanor, daughter of Sheppard Frere, esq., of Roydon, Suffolk. Lady Fenn shared the high motives and literary zeal of her husband. Under the names of Mrs. Lovechild and Mrs. Teachwell she wrote various works of an educational kind for the young, of which the following may be named: the 'Child's Grammar,' 'Short Grammar,' the 'Family Miscellany,' 'Cobwebs to Catch Flies,' and 'Short History of Insects.' She died 1 Nov. 1813. They had no issue.

[Original Letters, &c., by J. Fenn; Gairdner's edition of the Paston Letters, 1872; Gent. Mag. 1813, pt. ii. p. 508, 1814, pt. ii. p. 3; Nichols's Literary Anecdotes of the Eighteenth Century, viii. 139–40; Nichols's Illustrations of Literary History, v. 167–81 (several of his letters), vi. 623, 821; Granger's Letters illustrative of Biographical History, ed. Malcolm, pp. 79–114.] W. B–E.

FENN, JOSEPH FINCH (1820–1884), honorary canon of Gloucester, son of the Rev. Joseph Fenn, minister of Blackheath Park Chapel, Kent, was born in 1820, and educated at Trinity College, Cambridge, where he graduated B.A. 1842, M.A. 1845, and B.D. 1877. He was ordained a deacon in 1845, and priest in the following year. In 1844 he had gained a fellowship of his college, which he held until 1847, when, on accepting the vicarage of Stotfold, Bedfordshire, he resigned. In 1860 he was appointed by the trustees to the perpetual curacy of Christ Church, Cheltenham, on the resignation of Archibald Boyd [q.v.]; in 1877 he became chaplain to the Bishop of Gloucester and Bristol, and in 1879 an honorary canon of Gloucester; and in 1880 he was elected one of the two proctors in convocation for the united diocese.

Though a good scholar and of very extensive reading, Fenn published little, devoting himself to his parochial duties, including the careful preparation of his sermons. Some of these, forming a volume entitled 'Lenten Teachings, 1877–84,' have been published since his death. He kept clear of the controversies dividing the church of England. He took an active share in all movements for the improvement of the young, and was the eloquent promoter of the free library system in Cheltenham. During the latter years of his life he was a strong adherent to the cause of total abstinence. He was generally regarded as an evangelical, but was not a party man. He supported the Society for the Propagation of the Gospel as heartily as the Church Missionary Society, and had a leaning to the old high church section. He declined an offer of the benefice of St. Mary Redcliffe, Bristol, in 1877, in compliance with the wishes of the Christ Church congregation. The church of St. Stephen, Tivoli, in the district of Christ Church, was erected mainly by his exertions to meet the wants of an increasing population, and he contributed liberally towards the undertaking. He was twice married, and has left issue. He died on 22 July 1884, and was buried in his family vault in the churchyard of Leckhampton, near Cheltenham. A large memorial brass has been erected in Christ Church.

[Graduati Cantabrigienses, 1846, p. 108; Cambridge University Calendars; Gloucestershire Notes and Queries, iii. 580.] B. H. B.

FENNELL, JAMES (1766–1816), actor and dramatist, was born 11 Dec. 1766. His father was in the treasury department of the navy pay office. He went first to school at Bow under the Rev. Dr. French, and subsequently to Eton. After a trip to France he entered Trinity College, Cambridge. His life at the university was extravagant. Abandoning an idea of taking orders he entered Lincoln's Inn. In consequence of gambling debts he mortgaged to his father the money to which he was entitled, and when no further allowance could be obtained went to Edinburgh, June 1787, with a view to adopting the stage as a profession. Jackson, manager of the Theatre Royal, Edinburgh, engaged him as an amateur. His first appearance, under the name of Cambray, from the resemblance of his own name to Fénelon, was as Othello. He played six times in Edinburgh with some success, and accepted an engagement for the following season. Returning to London, he appeared at Covent Garden 12 Oct. 1787 as Othello, and acted in other plays. Harris, the manager, offered to engage him and pay his forfeit (200*l.*) to Jackson, but he returned to Edinburgh in time for the season of 1788. He worked diligently and conscientiously. He was to play Jaffier in 'Venice Preserved,' the part of Pierre being assigned to an actor named Woods. A proposal that the parts should be exchanged led to a riot in the theatre and a bitter controversy, Fennell offering at one point to reveal a 'scene of villainy.' The Edinburgh lawyers took part against him, and addressed a letter to the manager (15 July 1788) signed by Henry Erskine (dean of faculty), and 182 advocates and writers (appendix to the *History of the Scottish Stage*). Fennell began an action against his persecutors, but ultimately consented to a compromise. He received 500*l.*, and his adversaries agreed to take tickets for a benefit. They also invited him to show himself once more on the stage. He appeared accordingly as Othello. He gave one more performance in Edinburgh and went to London, where he is said to have edited the 'Theatrical Guardian,' of which six weekly numbers are believed to have appeared in London, March and April 1791, 4to. He played Othello 25 Aug. at York, and was, says his employer, Tate Wilkinson, 'well received' (*Wandering Patentee*, iii. 85). Three days later he enacted Don Felix to the Violante of Miss Farren [q.v.] Upon his arrival in London he was arrested for debt. He was still helped by his father, who with other

members of his family had disowned him when he took to the stage. He then acted at Richmond, where he brought out his 'Linda and Clara, or the British Officer,' a comedy in three acts, subsequently enlarged to five, and published London, 1791, 8vo. He devoted himself in London to literary and scientific schemes. A trip to Paris in 1791 led to the publication of 'A Review of the Proceedings at Paris during the last Summer,' London, n.d. [1792]. He refers to a play entitled a 'Picture of Paris,' which was acted once. Of this no trace is discoverable. He had reappeared at Covent Garden 16 Oct. 1790 as Othello, and played there in the following season. In 1792 he married Miss H. B. Porter, third daughter of Dr. Porter. Soon afterwards (1793) he accepted an offer from Wignell, manager of the Philadelphia Theatre, and started for America. Between 1797 and 1806 he acted at many theatres in New York, Boston, and elsewhere without establishing a position. He gave readings and recitations at College Hall, Philadelphia, and for a time kept an academy at Charlestown, Massachusetts. In 1814 he established salt-works near New London, Connecticut, and sometimes, in intervals of other occupations, resorted to manual labour for bread. He also tried to establish in Philadelphia a school similar to Eton or Westminster. He wrote some verse epistles, one of them printed, and composed an 'Apology' for his life, Philadelphia, 1814. In a pitiable preface to this he represents himself struggling with want, and dedicates it to Mimosa Sensitiva, apparently his wife, of whom and his 'drooping family' he speaks. Dunlap in his 'History of the American Theatres,' pp. 231–3, and elsewhere, says he was a remarkably handsome man, over six feet in height, with light complexion and hair, and light grey eyes. Dunlap declares that he never paid his bills in Paris or Philadelphia, that he lived by fraud, and passed his life between a palace and a prison. He had been in 1794 the idol of the literary youth of Philadelphia. In 1815, at the Chestnut Street Theatre, Philadelphia, he was allowed to attempt Lear, but his memory was gone. He died 14 June 1816. The picture affixed to his 'Apology' shows a handsome but rather narrow head. Wherever he went he made friends. In Edinburgh, Home, the author of 'Douglas,' Mackenzie, of the 'Man of Feeling,' and other literary men consorted with him. He resided some time with James Bruce, the African traveller, and claims to have assisted him in his 'Travels.'

[An Apology for the Life of James Fennell, written by himself, Philadelphia, 1814. A statement of facts occasional of and relative to the late disturbances at the Theatre Royal, Edinburgh, by James Fennell, Edinburgh, 8vo, n.d. [1788]; Jackson's Hist. of the Scottish Stage, 1793; Dunlap's Hist. of the American Theatre, London, 8vo, n.d.; Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Secret Hist. of the Green Room, 1795, attributed to Hazlewood; Appleton's Cyclopædia of American Biography.] J. K.

FENNELL, JOHN GREVILLE (1807–1885), artist, naturalist, and angler, was born at sea between Ireland and England in 1807. He began his career as an artist by winning the silver medal offered by the Duke of Sussex for a drawing of Hercules, and afterwards was a student at Finden's house, where he was intimate with Hablot K. Browne [q. v.], who was similarly employed. As a young man Fennell succeeded best in comic painting, but later in life was fonder of landscapes. In some of these, however, he was very careless, and was always unequal in his work. He drew pictures of the tournament at Eglinton Castle for the 'Illustrated London News.' His fondness for natural history displayed itself chiefly in observations on the habits of fish and waterside birds. These he carried on simultaneously with the practice of angling, of which he was a devoted follower, especially in the Thames. He was a member of the 'Field' staff from the commencement of that paper in 1853, and wrote week after week in it on fishing subjects; besides which he was a frequent contributor to the 'Fishing Gazette' and other sporting papers on angling and outdoor pursuits. He was author of 'The Book of the Roach,' 1870, an exhaustive treatise on angling for that fish; and contributed a paper called 'Curiosities of Angling Literature' to Mr. Cholmondeley Pennell's 'Fishing Gossip,' 1866. This is a discursive attempt at the humorous style in writing on angling topics, which was at that time fashionable. He also wrote 'The Rail and the Rod,' a meritorious guide-book to the favourite angling resorts of the Thames. Generous to a fault, and an excellent practical angler, Fennell was never so happy as when relating to a circle of friends reminiscences of Dickens, Thackeray, Douglas Jerrold, Mackay, and Harrison Ainsworth, with all of whom he had been on intimate terms. He lived long at Barnes, and late in life at Henley, at both of which places he was favourably situated for the pursuit of angling. At the latter town he died suddenly on 13 Jan. 1885, in the seventy-eighth year of his age, and was buried in Trinity churchyard, not a hundred yards from the house in which he spent his last two years, under the appropriate epitaph, 'The fishers also

shall mourn, and all they that cast angle into the brooks shall lament' (Is. xix. 8).

[Athenæum, 31 Jan. 1885; Field, 17 Oct. 1885; Fishing Gazette, 17 and 31 Jan. 1885 (a Memoir by Mr. R. B. Marston).] M. G. W.

FENNER, DUDLEY (1558?–1587), puritan divine, was born in Kent, 'heire of great possessions,' and matriculated as a fellow-commoner of Peterhouse 15 June 1575. Brook (*Lives of the Puritans*, i. 392) says that he was 'for some time a celebrated tutor in the university,' but couples the remark with the impossible statement that Thomas Cartwright and Travers were his pupils. He probably obtained some fame at Cambridge as a preacher and follower of Cartwright, and was therefore obliged to leave the university very suddenly before taking a degree—'pluckte,' as he tells us, 'from the university as from the swetest brestes of the nurse.' He would appear to have given his service for some months to Richard Fletcher, vicar of Cranbrook in Kent, whose curate, John Stroud, was suspended in 1575; but he speedily followed Cartwright to Antwerp, where, being dissatisfied with his episcopal ordination, he was ordained after the manner of the reformed churches (HEYLYN, *Hist. of the Presbyterians*, p. 252; but the fact of his English ordination is doubtful). For some years he remained at Antwerp assisting Cartwright, and married there; but the disturbed state of the Low Countries and the mildness of Archbishop Grindal towards puritans tempted him to return to England. John Stroud having died in October 1582, Fenner, in the spring of 1583, became Mr. Fletcher's curate at Cranbrook; but in the July of the same year Whitgift succeeded Grindal, and put forth three articles of conformity, insisting on an acknowledgment of the queen's supremacy, and of the authority of the prayer-book and articles. Seventeen Kentish ministers, of whom Fenner was the leader and spokesman, found themselves unable to subscribe. A paper entitled 'Sentences and Principles of Puritans in Kent' has written upon it in Lord Burghley's handwriting, 'These sentences following are gathered out of certain sermons and answers in writing, made by Dudley Fenner.' The ministers on refusing subscription were pronounced 'contumaces reservata pœna,' and called upon to answer at law in February 1584. Fearing the trouble and expense of prosecution they petitioned the bishop in January to continue their licenses. Fenner's name is first on the list of petitioners. The archbishop conferred with them 'from two of the clock till seven, and heard their reasons,' and the 'two whole days following he spent likewise,' but with no result. The ministers, being all suspended, appealed to the queen's council; their address is given by Fuller (*Church History*, ix. 144), and Whitgift's rejoinder by Strype (*Whitgift*, 1822, i. 252). The council not interfering Sir Thomas Scott of Scott's Hall, Ashford, and twenty-six gentlemen of Kent, waited upon Whitgift in May, and pleaded with him on behalf of the ministers (*ib.* i. 272). Fenner was finally apprehended and kept in prison for some months, when he subscribed for the purpose of getting abroad, and retired to the charge of the reformed church of Middleburgh, where Cartwright had settled. Here he died towards the end of 1587. He would seem to have had the sympathy of Mr. Fletcher, for the birth of his daughter in June 1585 is entered in the register of Cranbrook Church, 'Faint not Fenner, daughter of D. F. Concional. Digniss.' The last two words probably mean 'most worthy preacher.' A son, born December 1583, is given the name of More Fruit Fenner. Fenner's widow became the wife of Dr. William Whitaker, and bore him eight children. In the 'Epistle Dedicatorie' of the 'Certain Godly and Learned Treatises,' published in 1592, we are told that Fenner 'ended his testimony in this life under thirtie years of age.' In the list of his works which follows the reasons are noted for accepting 1587 as the year of his death. Fenner has always been reckoned among the ablest exponents of puritan views. His works are: 1. 'A Brief Treatise upon the First Table of the Lawe, orderly disposing the Principles of Religion, whereby we may examine our selves,' Middleburgh, 12mo, n.d., written (see preface) when the author was under twenty. 2. 'An Answere unto the Confutation of John Nichols his Recantation, in all Pointes of any weight conteyned in the same . . .' 4to, 1583. This is dedicated to the Earl of Leicester. John Nichols, having gone over to Rome, recanted to protestantism, and published books attacking the Romish religion. His 'Declaration of the Recantation of John Nichols,' &c., was published in 1581. The 'D. F. preacher at Cambridge' mentioned near the end of the treatise is probably Fenner. It was at once answered anonymously, and Fenner was asked to reply to the confutation, which he assumes throughout his book to have been by Parsons. 3. 'A Counter-Poyson, modestly written for the time, to make Annswere to the Objections and Reproches, wherewith the Answerer to the Abstract would disgrace the Holy Discipline of Christ,' London, 8vo, 1584? b. l. This is printed also in 'A Parte of a Register contayninge sundrie Memorable Matters,' &c. 4. 'The

Artes of Logike and Rethorike, plainlie set foorth in the English toungue . . . togeather with examples for the practise of the same, for Methode in the Government of the familie, prescribed in the Word of God: And for the whole in the resolution or opening of Certaine Partes of Scripture, according to the same,' Middleburgh, 4to, 1584. The British Museum Library contains a second undated Middleburgh edition in 8vo, and two copies of a 4to edition, with only the date 1584. 5. 'Sacra Theologia sive Veritas quæ est secundum pietatem ad unicæ et veræ methodi leges descripta, et in decem libros per Dudleium Fennerum digesta,' London, 8vo, 1585; Geneva, 8vo, 1589 (priore emendatior); Geneva, 12mo, 1604; Amsterdam, 8vo, 1632. The two prefatory letters by Thomas Cartwright and the author contain some biographical information. There are manuscript translations of this work in the British Museum Library, in Lambeth Library, and in Dr. Williams's Library. The 1632 edition contains complimentary poems by G. B. and A. B. not in the previous edition. Fenner spent seven years on this work, and submitted it to the corrections of Cartwright and other friends. 6. 'The Song of Songs . . . translated out of the Hebrue into Englishe meeter . . .' Middleburgh, 1587 and 1594, 8vo. The dedication to the company of the 'Marchant adventurers' promises a similarly edited translation of the 'Lamentations of Jeremiah' and 'all other Psalmes scatteringlye inserted in the Scriptures,' which is 'almost finished;' Fenner's death in 1587 explains the non-fulfilment of this promise. 7. 'A Short and Profitable Treatise of Lawfull and Unlawfull Recreations . . .' 1587 and 1590, 12mo. 8. 'The whole Doctrine of the Sacramentes, plainlie and fullie set doune, and declared out of the Word of God . . .' Middleburgh, 1588, 8vo. 9. 'Dudley Fenner his Catechisme,' Edinburgh, 1592, 8vo. 10. 'Certain Godly and Learned Treatises. Written by that worthie Minister of Christe, M. Dudley Fenner; for the Behoofe and Edification of al those that desire to grow and increase in true Godlines,' Edinburgh, 1592, 8vo. This contains: 'The Order of Householde,' 'The Lord's Prayer,' 'Philemon' (these three are the 'examples' of 4 above), 'A short and plaine Table . . . out of the first Table of the Law' (1?), with 8 and 7. The 'Epistle Dedicatorie' gives some biographical facts; the 'Treatise on Recreations' was Fenner's first work, written 'for his owne particular charge,' when he was under twenty. 11. 'A Parte of a Register, contayninge sundrie Memorable Matters, written by divers Godly and Learned in our Time . . .' Edinburgh, 1593? 4to. This contains (p. 387) 'Master Dudley Fenner's Defence of the Godlie Ministers against D. Bridge's slanders; with a True Report of the ill-dealings of the Bishops against them, written a month before his Death, Anno 1587;' also (p. 412) 'The Counter-Poyson,' &c., and (p. 506) 'A Defence of the Reasons of the Counter-Poyson.' Wood (*Athenæ Oxon.* i. 496–7, Bliss) differs from the date here given for Fenner's death, but it is confirmed by the date of the dedication to 6, and by the preface of 'The Sacred Doctrine of Divinitie,' described below. 12. 'Mr. Dudley Fenner his Consideration of the Admonition of Mr. Vaughan in maner of a Preface set before the Treatise of the Church, written by Mr. Bertrame de Logne of Daulphinee.' Eleven pages among Morrice's MSS. in Dr. Williams's Library.

There have been attributed to Fenner: 1. 'A Defence of the Reasons of the Counter-Poyson, for maintenance of the Eldership, against an Answere made to them by Dr. Copequot, in a publike Sermon at Pawles Crosse, upon Psalm 84, 1584,' 16mo, 1586. This is also printed in 'A Parte of a Register.' The prefixed address makes it clear that the tract is not by the author of the 'Counter-Poyson.' 2. 'The Sacred Doctrine of Divinitie, Gathered out of the worde of God. Togither with an Explication of the Lord's Prayer,' 1599 (a mistake for 1589), 16mo. The preface warns readers that this is not a translation of Fenner's 'Sacra Theologia,' and speaks of him as three years dead. It is dated 1 Jan. 1589. 3. 'A Brief and Plain Declaration, containing the Desires of all those Faithful Ministers who seek Discipline and Reformation of the Church of England,' &c., 1584. Brook (*Lives of the Puritans*, i. 388) says that this work, though having Fenner's name prefixed, is by Dr. William Fulke. Heylyn (*Hist. of the Presbyterians*, p. 284) says of the puritans ejected by Whitgift, that 'four of the most seditious of the pack, Penry, Throgmorton, Udal, Fenner . . .' produced the 'Mar-Prelate Tracts.' As far as Fenner is concerned the statement is unsupported.

[Full particulars of the troubles of the Kentish ministers and of Fenner are to be found in Roger Morrice's MSS. preserved in Dr. Williams's Library, and in MS. 374, f. 115, in the Lambeth Library; Strype's Whitgift summarises these accounts. Tarbutt's Annals of Cranbrook Church (Lecture, iii. 1875) gives the fullest life of Fenner, but makes no attempt to criticise Brook's misstatements. Cooper (Athenæ Cantabr. ii. 72) gives an excellent list of his works, and of books in which he is referred to; to the latter may be added C. W. Bardsley's Curiosities of Puritan Nomenclature; W. Whitaker's Opera Theologica,

i. 701 (in the Vita Whitakeri, by Ashton, where Fenner is spoken of as Cantianus generosa familia natus); Melchior Adam's Decades Duæ, &c., 1618, p. 171.] R. B.

FENNER, EDWARD (*d.* 1612), judge, son of John Fenner of Crawley, Sussex, by Ellen, daughter of Sir William Goring of Burton, was called to the bar at the Middle Temple, and was reader in the autumn of 1576. He became a serjeant in Michaelmas term 1577, and enjoyed a considerable practice. He was appointed a justice of the king's bench on 26 May 1590, and was a justice of the peace for Surrey. Though not a prominent member of the court, he was in the commission upon several state trials, and, previously to becoming a judge, was present as a justice of the peace at the trial of John Udall, January 1590. In 1593 he tried three witches in Huntingdonshire, and a pamphlet account of this trial was published. In January 1608 he received a grant of an annuity of 50*l.* during the time his services on circuit were discontinued. He died 23 Jan. 1612, and was buried at Hayes in Middlesex. He had one son, Edward, who died without issue in 1615.

[Foss's Judges of England; Dallaway's Parochial Topography of Chichester, i. 16; State Trials, i. 1297; Coke's Reports, p. 1; Green's Domestic State Papers, 1603–10; Notes and Queries, 3rd ser. i. 402.] J. A. H.

FENNER, WILLIAM (1600–1640), puritan divine, was educated at Pembroke College, Cambridge, where he took the degree of B.A. in 1618, and that of M.A. in the following year. In 1622 he was incorporated a member of Oxford University. He also took holy orders, and is believed to have been for a time chaplain to the Earl of Warwick, and to have ministered at Sedgley, Staffordshire, where 'his labours were greatly blessed.' He did much good at Sedgley, then described as a heathenish place. He was forced to leave this cure on account of his puritanical principles about 1626–7, and travelled about for some months, preaching from place to place, and Brook affirms (*Lives of the Puritans*) that 'he was much resorted to as a casuist, and much admired by some of the nobility.' In 1627 he proceeded B.D., and two years later was presented to the living of Rochford in Essex, where he laboured with much success until his death in 1640. Fenner was greatly appreciated as a preacher, one of his sermons being quoted by Williams in the 'Christian Preacher,' p. 454, and his writings enjoyed considerable popularity for some time, as they 'discovered much acquaintance with religion in all its parts,' and were plain in manner while zealous in tone. He wrote: 1. 'The Soul's Looking Glasse, with a treatise of Conscience,' &c., 1640 (edited by Edmund Calamy). 2. 'Riches of Grace,' 1641. 3. 'A Treatise of Affections, or the Soul's Pulse,' 1641. 4. 'Christ's Alarm to drowsie Sinners, or Christ's Epistles to his Churches,' 1646. 5. 'A Divine Message to the Elect Souls' (eight sermons), 1646. 6. 'The Sacrifice of the Faithful; or a treatise showing the Nature, Property and Efficacy of zealous Prayer.' 7. 'The Spiritual Man's Directorie,' &c., 1648. 8. 'Practicall Divinitie, or Gospel Light shining forth in several choice Sermons,' 1650. 9. 'Hidden Manna, or the Mystery of Saving Grace,' &c., 1652. 10. 'The Danger of deferred Repentance discovered,' &c., 1654. 11. 'Four profitable Treatises very useful for Christian Practice,' 1657. Collected editions of his works were published in 1651 and 1657.

[Wood's Fasti (Bliss), i. 408; Brook's Lives of the Puritans, ii. 451; Granger's Biog. Hist. ii. 182; Newcourt's Repert. Eccl. ii. 497; Notes and Queries, 6th ser. ii. 186.] A. C. B.

FENNING, ELIZABETH (1792–1815), criminal, the daughter of poor parents, was from the age of fourteen employed in various situations as a domestic servant. Towards the end of January 1815 she entered the service of Orlibar Turner of 68 Chancery Lane, London, a tradesman, in the capacity of cook. On 21 March following, Turner, his wife Charlotte, and his son Robert, while at dinner, all ate of some yeast dumplings prepared by Fenning and immediately became very sick, though the ill effect was not lasting. It was discovered that arsenic had been mixed with the materials of the dumplings, and suspicion alighting on Fenning she was summoned to Hatton Garden police-court, and was committed for trial. The case came on at the Old Bailey on 11 April 1815, when Fenning was charged with feloniously administering arsenic to the three Turners with intent to murder them. Very strong evidence was brought against the prisoner. It was conclusively proved that Fenning had asked and received leave to make the dumplings, and that she was alone in the kitchen during the whole time of their preparation; that the poison was neither in the flour nor in the milk; and that Fenning was acquainted with and had access to a drawer in her employer's office where arsenic was kept. Roger Gadsden, an apprentice of Turner, had eaten a piece of dumpling after dinner, though strongly advised by Fenning not to touch it, and was also taken ill. Fenning pleaded not guilty, and urged that she had herself eaten of the dumplings, a piece of testimony which was

corroborated by Turner's mot[illegible] who said that she had been sent for, [illegible] arrival had found the prisoner very sick. The prisoner, in asseverating her innocence, tried to show that Mrs. Turner had a spite against her. Five witnesses were called, who gave Fenning a character of respectability and good nature. The recorder's summing-up was strongly against the prisoner, and the jury finding her guilty she was sentenced to death. On hearing sentence pronounced she fell in a fit, and was moved insensible from the dock. Popular opinion was largely in favour of Fenning's innocence, and every effort was made by her friends and others to procure a remission of the sentence. On the day preceding that fixed for the execution a meeting was held at the home office to consider the case. Lord Sidmouth, the home secretary, was out of town, but the lord chancellor (Eldon), the recorder, and Mr. Becket were present, and after a minute investigation of the facts came to a decided conclusion that there was no reason for interfering. Lord Eldon summoned another meeting in the evening, and the same result was arrived at. Accordingly on the following morning, 26 June, Fenning was hanged, in company with two other malefactors, Oldfield and Adams. Intense public interest was excited, it being still very generally believed that Fenning was innocent, a belief which was strengthened by her emphatic declaration on the scaffold: 'Before the just and almighty God, and by the faith of the holy sacrament I have taken, I am innocent of the offence with which I am charged.' At her funeral, which took place five days later at St. George the Martyr, Bloomsbury, the pall was carried by six girls dressed in white, and as many as ten thousand persons took part in the procession which was formed to the grave. The case of Elizabeth Fenning is remarkable as showing how powerful is a steady and consistent declaration of innocence on the part of a criminal to produce a general belief in it. Dr. Parr (see 'Parr' in LOWNDES'S *Manual*) and Dickens (*Letters*, iii. 240) believed in her innocence; but the evidence against her was very strong.

[Celebrated Trials, 1825, vi. 143; Ann. Reg. 1815; Times, March and April 1815.] A. V.

FENTON, EDWARD (*d.* 1603), captain and navigator, was son of Henry Fenton of Fenton, in the parish of Sturton (formerly Stretton-le-Steeple), Nottinghamshire, and of Cecily, daughter of John Beaumont of Coleorton, Leicestershire. Like his brother, Sir Geoffrey Fenton [q. v.], he sold his hereditary patrimony, preferring the life of a soldier of fortune to the prospect of ending his days in the ignominious ease of his ancestral home.

Fenton's first public service was in Ireland, where he appears to have held a command under Sir Henry Sidney in the successful repression of the rebellion under Shane O'Neil in 1566. He next appears as the author of 'Certaine Secrete wonders of Nature . . . Gathered out of diuers learned authors, as welle Greeke as Latine, sacred as prophane,' London, 1569, 4to (see ARBER, i. 382). Fenton's authorship of this curious work has been doubted (see *Biog. Brit.* 3, 1919), but it is dedicated to Fenton's early patron, Lord Lumley, and contains a reference to a work by his brother Geoffrey (fol. 67). It has hitherto escaped notice that it is nothing more than a translation, with a few additions and interpolations, of 'Histoires prodigievses extraictes de plusieurs fameux auteurs "Grecs et Latins" sacrez et prophanes; mises en notre langue par Pierre Boaisteau surnommé Launay,' Paris, 1567, 8vo (BRUNET, i. 983). In May 1577 Fenton sailed in charge of the Gabriel in Sir Martin Frobisher's second voyage for the discovery of the north-west passage to Cathay and Meta Incognita. Fenton's share in this not overwise transaction appears to have been confined to marching the soldiery under his charge up the hills and down again upon the high lands on either side of Frobisher's Bay. Upon the return of the expedition to England in the autumn, we find Fenton writing to Walsingham from Bristol 25 Nov. 1577 respecting the 'unladyn of the oore in the Ayd and Gabriell, and how manie toones of the sayd oore is in either of the sayd vessels.' And 'to have order for the dischardge of the mariners and unrigging the sayd vessels' (*State Papers*, Dom. Eliz. cxviii. 40). On 2 Jan. 1578 he reported to the privy council from Mount Edgcumbe 'what successe he hath had in trauelling to get owre in the West Countrie,' i.e. Cornwall (*ib.* cxxix. 2). On 31 May following he sailed in the Judith as lieutenant-general and second in command in Frobisher's third voyage to Meta Incognita, which he reached on 21 July, ten days earlier than Frobisher; while waiting for his chief 'he spent good time in searchyng for mine (i.e. ore), and discovered about tenne miles up in the countrey, where he perceyved neyther town, village, nor likelyhood of habitation' (HAKLUYT, 1600, iii. 85). On 30 Aug. we read: 'On this daye the masons finished a house whiche Captaine Fenton caused to be made of lyme and stone upon the Countess of Warwick's (Kod-lu-aru) Island, to the ende we mighte prove against the next yere whether the snowe could ouerwhelm it, the frosts breake uppe, or the people dismēber it' (*ib.*

p. 51). The fleet of thirteen sail arrived safely in England early in October 1578 with the loss of about forty men. English seamen never returned to Meta Incognita.

In the following year Fenton was employed in Ireland. Several letters of his are in the 'State Papers,' Irish series, 1574–85, pp. 192, 204, 219, 232. His employment in Ireland appears to have terminated in Dublin on or about 28 Sept. 1580 (*ib.* p. 256). It would appear, however, that on 10 June previous his brother James, who was captain of Berehaven, was murdered (*ib.* p. 307).

In April 1581 it was proposed to fit out eight ships and six pinnaces, under Sir F. Drake, Fenton, and others, for an expedition against the Spaniards in the West Indies and other parts near at hand, i.e. Portugal. It was, however, abandoned in the autumn as far as Drake was concerned personally, to be revived in the following spring after several changes of plan. Finally, in April 1582, Fenton was selected by the Earl of Leicester to command the new expedition, nominally to discover the north-west passage, but really for trade, to proceed by way of the Cape of Good Hope to the Moluccas and China, and thence to return.

Fenton's instructions, as finally revised, although studiously ambiguous, were not so absurd as might appear upon a hasty perusal. According to article 9 they ran thus: 'You shall . . . goe on your course by Cape de Bona Speranca, not passing by the Streight of Magellan, either going or returning.' Article 10 was to the effect that 'You shall not passe to the north-eastward the fortie degree of latitude at the most, but shall take your course to the Isles of Moluccaes for the better discouerie of the North-west passage, if without hindrance of your trade, and within the same degree you can get any knowledge touching that passage, whereof you shall do well to bee inquisitive as occasion in this sort may serve' (Hakluyt, 1589, p. 645).

The fleet comprised four ships, the Bear galleon, afterwards called the Leicester of 400 tons, with Fenton for admiral, and William Hawkins (junior) for lieutenant-general; the Edward Bonaventure of 300 tons, with Luke Ward as vice-admiral; these two ships were contributed by the queen. The other two were the Francis, 40 tons, commanded by John Drake, and the Elizabeth pinnace of 60 tons, under Thomas Skevington. The expedition sailed in May 1582, and reached Sierra Leone 10 Aug., where they remained trading until the end of September. From the outset Fenton was jealous not only of Hawkins, who was a better seaman than himself, but also of Captain Carlyle, the commander of the soldiery, who was to succeed Fenton in [illegible] of his death (cf. Fenton's letter to Le[illegible] written on the eve of his departure from England, in *Cotton MS.* Otho, E. viii. 129).

It soon became evident that Fenton intended to ignore his instructions, if not to abandon the voyage altogether. On 25 Sept. he astonished his colleagues by informing them of his intention of seizing St. Helena, 'to possesse the same, and theire to be proclaimed kyng.' 'The generall [Fenton] being not hable [*sic*] to do this feat w^th^out Cap^en^ Warde, saide then he would go back agayne to the Islands of Cape de Verde to fetch some wyne,' which, as Hawkins adds, 'was only a device to pick and steale' (*ib.* viii. 201; Hawkins, *Voyages*, pp. 354–5). After disposing of the Elizabeth to the Portuguese at Sierra Leone in exchange for commodities, Fenton sailed to the coast of Brazil, off which he anchored on 1 Dec. at St. Catalina Island. The Francis proceeded to the River Plate, where she was wrecked, the crew being saved, and Drake sent overland to the viceroy of Peru. After a fruitless engagement with three Spanish ships by moonlight, near the port of St. Vincent in Brazil, on 24 Jan. 1583, Fenton turned homewards with his two remaining ships, and anchored in the Downs 27 June 1583. This voyage, by which Fenton is best known in naval annals, was a complete failure, the final touches to which were given by his placing Hawkins in irons and attempting, in his rage, to stab him, in order to prevent exposure. Fenton in consequence fell into disgrace, but his favour at court prevented his complete ruin.

In 1588 Fenton commanded the Mary Rose of 600 tons in the fleet for opposing the Spanish Armada. On 31 July 1589 we find him residing at Deptford and corresponding with his cousin, William Ashby of Loseby in Leicestershire (*Egerton MS.* 2598, vol. iv. fol. 22). In December 1603 he was writing to Cecil (*Hist. MSS. Comm.* 3rd Rep., appendix, p. 152 *b*). He died in the same year without issue. He married Thomazin, daughter and coheir of Benjamin Gonson of Great Warley, Essex, whose second husband was Christopher Browne of Deptford, son of Sir R. Browne. Fenton was buried in the church of St. Nicholas, Deptford, where a monument was erected to his memory by Roger, earl of Cork, who married his niece (Thorpe, i. 769).

The few literary remains of Fenton other than those named above will be found among the Cotton MSS. E. viii. 81, 134 *b*, 157, and relate to his voyage of 1582–3. Four journals of the voyage were written by P. Jeffrey, Hawkins (recently printed by the Hakluyt

Society), Walker, and Maddox respectively, and are extant in the manuscript volumes which contain Fenton's letters. All of them deserve to be rescued from oblivion and printed, as they form an interesting link in the naval history of the sixteenth century between the two circumnavigations of Drake and Cavendish.

[Arber's Reg. Stat. Comp. 1875, vol. i.; Biog. Brit. 1747–66; Brunet's Manuel du Libraire, 5th ed. 1860; Hakluyt's Navigations, 1589; Hakluyt's Voyages, 1600, 3 vols.; Hawkins's Voyages, ed. Markham (Hakluyt Soc.), 1878; Thorpe's Registrum Roffense, 1769.] C. H. C.

FENTON, EDWARD DYNE (*d.* 1880), author, entered the British army as an ensign in the 53rd Shropshire regiment of foot in 1847, was advanced to a lieutenancy in 1849, placed on the half-pay list in 1857, obtained a captaincy in the 14th Buckinghamshire regiment of foot in 1858, and exchanged into the 86th royal County Down regiment of foot in 1860, with which he spent some years at Gibraltar. He retired from the army about 1870, and thenceforward resided chiefly at Scarborough until his death, which took place on 27 July 1880. He was well known as an amateur photographer, and very popular among his friends. He published: 1. 'Sorties from Gib. in quest of Sensation and Sentiment,' London, 1872, 8vo (a collection of entertaining narratives of tours made in Spain during brief furloughs). 2. 'Military Men I have met,' London, 1872, 8vo (humorous sketches, illustrated by Linley Sambourne, of types of military character). 3. 'Eve's Daughters,' London, 1873, 8vo (a volume of slight sketches and stories illustrating female character). 4. 'B., an Autobiography,' London, 1874, 8vo (a three-volume novel).

[Army List, 1848–9, 1850–1, 1858–9, 1861–2, 1868–9; Athenæum, 1880, ii. 178; Brit. Mus. Cat.] J. M. R.

FENTON, ELIJAH (1683–1730), poet, was born at Shelton, near Newcastle-under-Lyne in Staffordshire, 20 May 1683. He was descended from an ancient family. His father, John Fenton, an attorney, who died in 1694, was coroner for the district, and must have left his children in good circumstances, since Elijah, though the eleventh child, was able to proceed to Cambridge. He graduated B.A. at Jesus College in 1704. He had been intended for a clergyman, but conscientious scruples led him to decline taking the oaths, and thus disqualified him for orders in the church of England. These objections would seem to have been rather religious than political, as they did not interfere with his subsequent panegyric upon Marlborough. He did not seek ordination at the hands of the nonjuring clergy, but appears to have almost immediately obtained employment as secretary to the Earl of Orrery, whom he accompanied to Flanders. After relinquishing his patron's service, he became assistant to Ambrose Bonwicke [q. v.], the well-known schoolmaster, at Headley in Surrey, and was shortly afterwards elected head-master of the grammar school at Sevenoaks, which he is said to have brought into reputation. He had already published a volume of poems in 1707, composed an elegy on the death of the Marquis of Blandford, Marlborough's son, and obtained sufficient reputation as a wit to attract (1710) an invitation from Bolingbroke to give up his school in hopes of a more suitable provision, which he was assured would be forthcoming. He is said to have unsuccessfully applied for the commissionership of stamps vacated by Steele, but this seems irreconcilable with his objection to take the oaths. Whatever the cause, Bolingbroke's promises were not fulfilled, but Fenton's disappointment was partly solaced by his old patron Orrery, who made him, about 1714, tutor to his son, Lord Broghill. This engagement continued for six years, and at its termination Pope procured him another as the instructor of Craggs, the new secretary of state, who was anxious to supply his deficiencies in literature. Fenton's prospects now seemed excellent, but they were speedily blighted by the untimely death of Craggs. Pope, however, always helpful and friendly, conferred on Fenton the distinguished honour of associating him with himself in his translation of the 'Odyssey,' allotting him the first, fourth, nineteenth, and twentieth books, and remunerating him with 300*l.* Southern, with whom Fenton had long been connected, assisted him with his dramatic experience in the composition of his tragedy of 'Mariamne,' which, after being rudely rejected by Cibber, was acted with success at the rival theatre in 1723. Fenton's profits are said to have amounted to nearly a thousand pounds. Pope soon obtained for him another tutorship in the family of a widow, Lady Trumbull, whose son he first educated at home, and afterwards accompanied to Cambridge. When the young man's education was complete, Lady Trumbull retained Fenton in the probably nominal employment of auditor of her accounts, and his latter years were spent in ease and comfort. He prefixed 'a short and elegant' account of Milton's life to an edition of his works, and undertook to amend the punctuation of 'Paradise Lost,' without, it may be feared, much insight into the matter. In 1729 he

published a fine edition of Waller, with notes which Johnson considers even too copious. He died in August 1730, according to some accounts of gout, but in fact, Pope tells Broome, of want of exercise. He had translated the first book of Oppian, but the version appears to be lost, and had begun a tragedy on the subject of Dion, in which he had made little progress. Pope wrote his epitaph with point and feeling, but borrowed the first couplet from Crashaw.

Fenton is styled by Johnson 'an excellent versifier and a good poet.' He had, indeed, caught the trick of Pope's versification with such success that it has never been possible to distinguish his share of the version of the 'Odyssey' from Pope's by internal evidence. It is questionable whether he deserves the appellation of poet. His most considerable pieces, the 'Hymn to the Sun,' the ode to Lord Gower, the elegy on Lord Blandford, the 'Epistles,' are at most agreeable exercises in metre, and his general good taste does not preserve him from some rather ludicrous lapses. Perhaps his most memorable couplet is one in which he completely inverts the conclusions of modern science respecting the origin of the human species:—

Foes to the tribe from which they trace their clan,
As monkeys draw their pedigree from man.

His tragedy exhibits considerable ability, but rather that of a playwright than of a poet. Mariamne's fate had already been the subject of one of Calderon's greatest plays, of which Fenton probably never heard. His lighter pieces are not deficient in sprightliness, but the humour is far inferior to that of his model Prior. On the whole he must be classed with those to whom poetry has been rather an amusement than an inspiration or an art. The testimony to his character is very high and uniform. 'He was never,' says his pupil Orrery, 'named but with praise and fondness, as a man in the highest degree amiable and excellent.' In face of this evidence, which is amply confirmed by particular anecdotes, the assertion that he spoke ungratefully of Pope may be dismissed as groundless. He seems to have had no fault except the indolence which shortened his life.

[Johnson's Lives of the Poets; Pope's Correspondence; Chalmers's Dict.] R. G.

FENTON, Sir GEOFFREY (1539?–1608), translator and statesman, was son of Henry Fenton of Fenton in Nottinghamshire, and of Cecily, daughter of John Beaumont of Coleorton in Leicestershire. The details of his early life are unknown, but he must have received a very good education, obtaining a good mastery of the French and Latin languages, probably also of the Italian and Spanish. He also seems to have been connected in some way with the families of Lord Burghley and the Earl of Leicester. In 1567 he was residing in Paris, whence he dedicates to Lady Mary Sydney a collection of novels translated from Boaisteau and Belleforest's 'Histoires Tragiques, extraictes des œuvres Italiennes de Bandel,' and published by Fenton under the title of 'Certaine Tragicall Discourses written oute of Frenche and Latine by Geffraie Fenton no lesse profitable than pleasaunt, and of like necessitye to al degrees that take pleasure in antiquityes or forraine reportes.' This seems to have been his earliest work, and was a noteworthy contribution to the literature of the day. It has been styled as 'perhaps the most capital miscellany of this kind' (Warton, *History of English Poetry*, ed. R. Price, 1840, iii. 386). Other translations from the French followed, viz. 'A Discourse of the Civile Warres and late Troubles in France,' 1570; 'Actes of Conference in Religion, or Disputations holden at Paris betweene two Papistes of Sorbon and two godly Ministers of the Church,' 1571; 'Monophylo, a Philosophical Discourse and Division of Love,' 1572; 'A Forme of Christian Pollicie, gathered out of French,' 1574; 'Golden Epistles, gathered as well out of the Remaynder of Guevaraes workes as other authours, Latine, Frenche, and Italian,' 1575, a kind of supplement to Hellowes' translation into English of the 'Epistles of Guevara,' already published in 1574; 'An Epistle or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other ministers, written by Antony de Carro,' 1578. In 1579 he published his last and most monumental work in the translation from the French of Guicciardini's 'History of the Wars of Italy.' This was an undertaking of immense labour, and had great vogue in its time. It is probably the work alluded to by Gabriel Harvey, Spenser's friend, in one of his letters, where he says, 'Even Guicciardine's silver Historie and Ariosto's golden Cantes growe out of request' (Warton, *loc. cit.*) This work Fenton dedicated to Queen Elizabeth.

In 1580 Fenton quitted the sphere of literature for that of politics, and followed his elder brother, Edward Fenton [q. v.], a captain in Sir William Pelham's campaign in Munster, into Ireland. It is possible that he also served under Pelham, as the latter writes to Walsingham on 16 Feb. 1580 to recommend Fenton as secretary to the new lord deputy, Arthur, lord Grey de Wilton, and on 22 July Fenton writes from Limerick to

Burghley that he has been sworn her majesty's secretary in Ireland, chiefly upon the latter's recommendation. Grey arrived in Dublin on 12 Aug., bringing in his train a man more illustrious in literature, and apparently holding a similar office to Fenton, Edmond Spenser, with whom no doubt Fenton was already acquainted, as they had friends in common, such as George Turberville, and enjoyed the same patronage. From this time to his death Fenton took an active and important share in the administration of public affairs in Ireland. In December 1580 he was sent over by the lord deputy with a message to the queen, and probably on that occasion inspired her with the confidence and trust which she subsequently placed in him. He remained in Ireland as principal secretary of state through a succession of lord deputies, and acted as a useful reporter on their doings and expenditure to the queen through her ministers, Burghley and Walsingham. He does not seem to have been popular in Ireland, and under one lord deputy, Sir John Perrot [q. v.], the dissensions between the secretary and his master seem to have reached a crisis. In June 1585 Perrot sent Fenton over to England to obtain the queen's consent to his new scheme for the diversion of the revenues of St. Patrick's in Dublin to the new college, afterwards Trinity College, in that city. Fenton remained some months in attendance upon the queen, and eventually returned in March 1586, bringing with him a whole schedule of charges to be met with immediate answer by the lord deputy and those employed under him. Perrot after this seems to have lost no opportunity of annoying and harassing Fenton, and finally, on the excuse of an insignificant debt of money to himself, had Fenton arrested in public, and thrown into the common debtors' prison at Dublin. From this he was released by peremptory command of the queen. In 1589, under Sir William Fitzwilliam, Fenton was rewarded for his services by knighthood, and in 1590-1 spent a year and a half in London as commissioner in the impeachment of Sir John Perrot. On the death of Elizabeth he ran some chance of losing his place, but was eventually confirmed in it for life, though he was compelled to share it with Sir Richard Coke. Besides the office of secretary, he held other posts, such as surveyor-general. He naturally did not escape the accusation of having enriched himself inordinately at the country's expense, but he seems to have had little difficulty in dispelling this charge. He was regarded as best knowing the disposition of the Irish in all parts of the kingdom, and appears to have been an honest, straightforward servant of the queen. He was a consistent supporter of English interests in Ireland. He did not shrink from advocating the assassination of the Earl of Desmond as the best way of ending the rebellion in Munster, and as a devoted protestant probably felt no compunction at assisting to administer torture to the unfortunate Dr. Hurley. He was a spectator at Sligo of the final destruction of the Spanish Armada on the west coast of Ireland. He was of great use in defeating the insurrection of the Earl of Tyrone in Ulster, and in quelling other rebellions, and generally reducing to submission the greater part of Ireland, as his influence with the queen was sufficient to obtain the money and the troops necessary for the purpose, and so niggardly supplied. In June 1585 he married Alice, daughter of Dr. Robert Weston, formerly lord chancellor of Ireland, and widow of Dr. Hugh Brodie, bishop of Meath. By her he had one son, Sir William Fenton, and one daughter, Catherine, married on 25 July 1603 to Richard Boyle [q. v.], afterwards first earl of Cork. Fenton died at Dublin on 19 Oct. 1608, and was buried in St. Patrick's in the same tomb as his father-in-law, Dr. Weston.

[Chalmers's Biog. Dict.; Biographia Britannica; Lloyd's State Worthies; Calendar of State Papers (Ireland), 1580-1608; Lowndes's Bibl. Man.; Visitation of Nottinghamshire (Harleian Soc. publications, vol. iv.); Life of Hon. Robert Boyle (Works of the same, vol. i.)] L. C.

FENTON, LAVINIA, afterwards Duchess of Bolton (1708-1760), actress, was born in 1708. Her reputed father, a lieutenant in the navy named Beswick, on being summoned to duty before the birth of his child, departed with a request that in the event of the unborn proving to be a girl the name of Lavinia should be bestowed upon her. Not long after her birth her mother married one Fenton in the Old Bailey, and soon afterwards set up a coffee-house in the neighbourhood of Charing Cross. The child was then called by the surname of her mother's husband, and 'being,' we are told, 'of a vivacious, lively spirit, and a promising beauty,' she was much petted by the fine gentlemen frequenting the coffee-house. The charm of her voice, and the extraordinary correctness of her ear for music, brought her into notice. She caught at once the tunes which the 'humming beaux' (so the musical gentlemen were called) brought from the theatre and the opera-house, and repeated accurately every song she had once heard her mother sing. 'A comedian belonging to the old house' took great delight in the exhibi-

tion of the child's cleverness, and was at some pains to teach her new songs. She was then sent to a boarding-school, but was withdrawn when she was thirteen, and went to reside with her mother, who had meanwhile quitted Charing Cross and returned to the Old Bailey. In 1726 she made her first appearance on the stage as Monimia in Otway's 'Orphans' at the new theatre in the Haymarket. Five weeks later she was allowed to share a benefit with one Mr. Gilbert at the same theatre, on which occasion she played the part of Cherry, the innkeeper's daughter, in Farquhar's 'Beaux' Stratagem.' She was then engaged by a company of comedians who played twice a week during the summer season at the theatre in Lincoln's Inn Fields. Her success was remarkable. 'She became,' writes one of her biographers, 'the talk of the coffee-houses, the most celebrated toast in town. Her face, her form, her grace, her voice, her archness, her simplicity, were lauded alike on all hands.' In a catchpenny 'Life' of her, published in 1728, is quoted at length a 'billet' supposed to have been penned by a stricken ensign; it is delightfully absurd, but clearly apocryphal. Rich, the manager at Lincoln's Inn Fields, next offered Miss Fenton an engagement for the winter season at the rate of fifteen shillings a week. She accepted the proposal, but after the extraordinary success of the 'Beggar's Opera' her salary was doubled.

On 29 Jan. 1728 Miss Fenton first appeared as Polly Peachum in Gay's 'Beggar's Opera' (GENEST, *Hist. of the Stage*, iii. 220). The theatre was crowded night after night. The play had an uninterrupted and then unprecedented run until 9 March: Lavinia Fenton became the rage. Swift having written from Dublin to Gay to bespeak an early copy of 'Polly's messotinto' (*Works*, ed. Scott, 1824, xvii. 164), Gay sent it on 20 March, observing that 'Polly, who was before unknown, is now in so high vogue that I am in doubt whether her fame does not surpass that of the Opera itself' (*ib.* xvii. 181). Indeed, the print shops could barely keep pace with the demand for the engravings of her portrait; her likeness decorated the ladies' fans; a band of devoted admirers guarded her every night on her way home from the theatre after her performance; and, as the notes to the 'Dunciad' tell us, 'her life was written, books of letters and verses to her published, and pamphlets made even of her sayings and jests.' Although she could not be considered an accomplished vocalist, she could sing a simple English ballad in the most effective style. When the appeal to Mr. and Mrs. Peachum to spare Macheath,—'O! ponder well: be not severe,'—rang through the house in tones of the deepest emotion, she fairly carried the whole audience away with her, and secured the success of the opera (*ib.* xvii. 164, note by Joseph Warton subjoined to a letter of Swift to Gay, dated from Dublin 27 Nov. 1727). Hogarth has painted the scene, introducing the Duke of Bolton in one of the side boxes, on the right-hand side, with his eyes fixed on the kneeling Polly. Polly wears a plainly made dress, 'very like the simplicity of a modern quaker,' just as Macklin saw and described her (*Memoirs*, 1804, p. 48).

On 14 March 1728 Miss Fenton, on the occasion of Quin's benefit, appeared as Alinda in Beaumont and Fletcher's 'Pilgrim' (as altered by Vanbrugh); on the 18th she played Ophelia in 'Hamlet;' and on 6 April as Leanthe in Farquhar's 'Love and a Bottle,' played for Tom Walker's (the original Macheath) benefit. On the 24th she was playing Marcella in Tom D'Urfey's comedy of 'Don Quixote,' and on the 29th she took her benefit, when she appeared as Cherry in the 'Beaux' Stratagem' (GENEST, iii. 226, 227). But, having offended a great number of her patrons by joining pit and boxes together, many of her tickets were returned to her by those who objected to pay box prices for a seat in the pit. However, manager Rich, who was known to be a devoted admirer of 'Pretty Polly,' took the receipts of that night to himself, and on the following Saturday (4 May) gave her a second benefit, when the 'Beggar's Opera' was played for the forty-seventh time (*ib.* iii. 227). On 19 June the opera was played for the sixty-second and the last time that season, and Lavinia Fenton made her last appearance on the boards of a theatre. On 6 July 1728 Gay, writing to Swift from Bath, says: 'The Duke of Bolton, I hear, has run away with Polly Peachum, having settled 400*l.* a year upon her during pleasure, and upon disagreement 200*l.* a year' (SWIFT, *Works*, xvii. 199). This may have been near the truth, but the exact terms were never known.

Charles Paulet, third duke of Bolton, who was some twenty-three years older than his mistress, had been forced by his father to marry in 1713 Lady Anne Vaughan, only daughter and heiress of John, earl of Carbery, in Ireland. On the death of the old Duke of Bolton in 1722 the pair parted (WALPOLE, *Letters*, ed. Cunningham, i. 176 *n.*, viii. 234). Soon after the death of the duchess (20 Sept. 1751) the duke married Lavinia Fenton at Aix in Provence. Both as mistress and wife her conduct was commendably discreet. Dr. Joseph Warton, in the note already cited, says of her: 'She was very accomplished; was a

most agreeable companion; had much wit, and strong sense, and a just taste in polite literature. Her person was agreeable and well made: though she could not be called a beauty. I have had the pleasure of being at table with her, when her conversation was much admired by the first characters of the age, particularly the old Lord Bathurst and Lord Granville.' At Capple Bank in Wensleydale, Yorkshire, there is still in existence a summer-house built for her by her lover, in which local tradition asserts she used to spend much time on her visits to the north of England, and which commands one of the most extensive and varied prospects in the dale (*Notes and Queries*, 5th ser. i. 488). The duke had had three children, all sons, by his mistress previously, but none when she became his wife; so that on his death at Tunbridge Wells in August 1754 the title went to his brother. An account of these three sons is given in Collins's 'Peerage' (Brydges), ii. 368 *n*. By his will the duke, after requesting to be buried in his family vault at Basing, county of Southampton, bequeathed all his estate, real and personal, to his 'dear and well-beloved wife,' who is the only person mentioned, and constituted her 'whole and sole executrix' (registered in P. C. C. 219, Pinfold). The duchess survived her husband until 24 Jan. 1760, after behaving, according to Walpole, not so well in the character of widow as of wife (*Letters*, iii. 286–7). Two years before her death, when ill at Tunbridge Wells, she made the acquaintanceship of an Irish surgeon named George Kelley, whom, by will dated 6 Dec. 1759 (P. C. C. 47, Lynch), she appointed her executor and residuary legatee, not, however, as Walpole asserts, to the prejudice of her children. They had been amply provided for by a settlement made in the lifetime of their father. The duchess died at West Combe Park, Greenwich, in January 1760, and was buried in the old church of St. Alphege, Greenwich.

Hogarth painted her portrait, and it is one of his best. It was engraved by G. Watson and others, and, when exhibited in the second Exhibition of National Portraits in 1867, was in the possession of Mr. Brinsley Marlay. She there looks about forty years of age. A fairly successful photograph from this portrait, while it was at South Kensington, was published by the Arundel Society. 'Jack' Ellys [q. v.] likewise painted her, and his work was mezzotinted by Faber in 1728. A third portrait, engraved by Tinney, represents her as a shepherdess with a crook.

[The Life of Lavinia Beswick, alias Fenton, alias Polly Peachum, 8vo, 1728, a shilling pamphlet of forty-eight pages, containing, amid much that is clearly fictitious, some useful facts; Dutton Cook in Once a Week, viii. 651–6; Memoirs of Charles Macklin, 8vo, 1804, pp. 41–8; Leigh Hunt's Men, Women, and Books, ii. 180–1; Lady M. W. Montagu's Letters (Wharncliffe and Thomas), i. 57, ii. 268; Collins's Peerage (Brydges), ii. 385–6; Burke's Extinct Peerage (1883), p. 420; Notes and Queries, 2nd ser. viii. 442, 5th ser. ii. 13; Evans's Cat. of Engraved Portraits, i. 121; Grove's Dict. of Music, i. 511; Bromley's Cat. of Engraved Portraits, p. 304.] G. G.

FENTON, RICHARD (1746–1821), topographer and poet, born at St. David's, Pembrokeshire, in 1746, received his education in the cathedral school of his native city, and at an early age obtained a situation in London in the custom house. Afterwards he entered the Middle Temple, and studied for the legal profession. During his residence there he became acquainted with most of the literary and dramatic celebrities of the day. He knew something of Dr. Johnson, and of Goldsmith, as well as of Garrick, to whom many of his poems were addressed. After being called to the bar he attended the circuits in Wales for several years. The latter part of his life he devoted to literary pursuits. He was a very intimate friend of William Lisle Bowles and of Sir Richard Colt Hoare, whom he frequently visited at Stourhead. Fenton was a good Greek, Latin, and French scholar, and a gentleman who knew him well described him as 'a man of indefatigable industry, of a fine poetical fancy, of a very cheerful disposition, of particularly gentlemanly and fascinating manners, and a person of the best information on almost every subject.' He married the daughter of David Pillet, a Swiss military officer, the personal friend of the second Duke of Marlborough. By her he had a family who survived him. He died at Glynamel, near Fishguard, Pembrokeshire, in November 1821, and was buried at Manorowen.

His works are: 1. 'Poems,' Lond. 1773, 4to; 2 vols. 1790, 12mo. 2. 'A Historical Tour through Pembrokeshire,' Lond. 1811, 4to, with thirty plates and a map. Prefixed is the author's portrait, engraved by T. Woolnorth, from a painting by Woodforde. This is the work censured by Dr. Thomas Burgess, bishop of St. David's, and afterwards of Salisbury, in his 'Bishops and benefactors of St. David's vindicated from the misrepresentations of a recent publication,' 1812. Fenton's caustic reply to the bishop remains in manuscript. 3. 'A Tour in quest of Genealogy through several parts of Wales, Somersetshire, and Wiltshire in a series of letters . . . interspersed with a description of Stourhead and Stonehenge . . . and curious fragments

from a manuscript collection ascribed to Shakespeare. By a Barrister,' Lond. 1811, 8vo. 4. 'Memoirs of an old Wig,' London, 1815, 8vo (anon.), a humorous work. 5. A translation of the 'Deipnosophistæ' of Athenæus; manuscript deposited in the library of Sir R. C. Hoare at Stourhead. 6. Comedies in manuscript. 7. A great quantity of manuscript materials for the history of every county in Wales.

[Addit. MS. 15030 f. 107, 31142 f. 274; Biog. Dict. of Living Authors, p. 114; Cat. of Printed Books in Brit. Mus.; Evans's Cat. of Engraved Portraits, No. 3827; Gent. Mag. xci. pt. ii. p. 644, new ser. xxxvii. 218; Lowndes's Bibl. Man. (Bohn), p. 790; Notes and Queries, 1st ser. viii. 198, 3rd ser. ii. 331, 6th ser. v. 279, 339; Watt's Bibl. Brit.; Williams's Eminent Welshmen, p. 155; Williams's Biog. Sketch of the most eminent Individuals Wales has produced, p. 11.] T. C.

FENTON, ROGER, D.D. (1565–1615), born in Lancashire in 1565, was educated at Cambridge University, becoming fellow of Pembroke Hall. In 1601 he was made rector of St. Stephen's, Walbrook, and in 1603 of the neighbouring St. Benet's Sherehog. He resigned the latter in 1606, on his appointment to the vicarage of Chigwell, Essex. In 1609 he succeeded Lancelot Andrewes [q. v.] in the prebend of St. Pancras in St. Paul's, which made him rector and patron, as well as vicar, of Chigwell. He was also from an early date preacher to the readers at Gray's Inn, and held the post till his death. His first work, 'An Answer to William Alablaster his Motives,' was published in 1599, and is dedicated to 'the right worshipfull his singular good patrones the readers of Grayes Inn;' besides the dedication there is a short note in which 'the author to William Alablaster, prisoner in the Tower, wisheth health of soule and bodie' [see ALABASTER, WILLIAM]. In 1611 Fenton published 'A Treatise of Usurie,' in three books; there was a second edition in 1612. In 1652 there appeared a tract entitled 'Quæstio Quodlibetica, or Discourse whether it may bee lawfull to take use for money,' which bears the sub-title, 'An Examination of Dr. Fenton's Treatise of Usury.' The author states in his preface that Dr. Downam, Dr. Fenton, and Dr. Andrewes are the most noted opponents of usury in England, but (he continues) 'I have made choice of Dr. Fenton's treatise to examine because it is the latest, and I find little of any moment but is in him.' This preface is signed R. F., and has a note before it by Roger Twysden, saying that 'the peece I now give thee was written almost thirty years since by a very learned gentleman for satisfaction of one of worth and relation to him.' The author was Sir Robert Filmer [q. v.] Fenton died on 16 Jan. 1615, and in 1617 his successor at Chigwell, Emmanuel Utie, published 'A Treatise against the Necessary Dependance upon that One Head and the present Reconciliation to the Church of Rome. Together with certaine sermons preached in publike assemblies.' Utie prefixes a dedication of his own to Sir Francis Bacon, in which he calls the treatise 'the Posthumus of Doctor Fenton,' but says that it lacked final revision. He seems to imply that Fenton's treatise on usury was also dedicated to Bacon, and complains that 'some after his death bit his booke of usurie by the heele . . . whose impudencie was dashed before it had scarce looked abroad by that watchfull and true evangelicall Bishop, the Diocesan of London.' The sermons in this volume are six in number, three of them having been preached before King James. Fenton was one of the popular preachers of the day; a sermon of his, 'Of Simonie and Sacriledge,' was published in 1604, from which it appears that he was at that date chaplain to Sir Thomas Egerton, the lord chancellor. Another was published in 1615, 'Upon Oathes,' preached before the Grocers' Company; and a small volume containing four more appeared in 1616. Fenton was one of the authors of the revised version of the Bible; his name occurs fourth in the list of the scholars entrusted with the Epistles of the New Testament, who met at Westminster. Utie's dedication, above mentioned, gives a description of Fenton's merits as a preacher and writer, speaking of 'that judgement which was admired of every side,' and 'the naked innocencie without affectation and the natural majestie of the stile, like a master bee without a sting.' Fenton was buried under the communion-table in St. Stephen's, Walbrook; his epitaph speaks of him as 'immatura nimio morte obrepto,' and adds that his own parish of St. Stephen's erected his monument 'ex justo sensu et sui et communis damni.' Utie mentions also the grief at his death of 'those in Grays Inne, whose hearts bled thorough their eyes when they saw him dead.'

[Newcourt's Repertorium, i. 197; Stow's Survey, ed. Strype, i. 2, 196; Wood's Fasti, i. 259; Lansdowne MS. 983, Brit. Mus.; Westcott's Hist. of the English Bible, 2nd ed. p. 117.] R. B.

FENWICK, FRANCIS, D.D. (1645–1694), Benedictine monk, born in London in 1645, entered the convent of St. Edmund, Paris, where he was professed 1 Nov. 1664. He was created a doctor of the Sorbonne, and afterwards elected prior of St. Edmund's in

1689. He was an eloquent preacher and in great repute with James II, who sent him as his agent to the court of Rome. Afterwards the general chapter of the order appointed him abbot-president of the college of St. Gregory at Rome. He died in that city on 30 Oct. 1694, and was buried in the chapel of the English College.

[Weldon's Chronicle, p. 235, App. pp. 19, 21; Nichols's Collect. Topogr. et Geneal. v. 88; Foley's Records, vi. 518; Oliver's Catholic Religion in Cornwall, p. 491.] T. C.

FENWICK, GEORGE (1603?–1657), parliamentarian, son of George Fenwick of Brinkburn, Northumberland, and Dorothy, daughter of John Forster of Newham, was born about 1603 (HODGSON, *Northumberland*, II. ii. 115). Fenwick was called to the bar at Gray's Inn on 21 Nov. 1631, and admitted ancient on 24 May 1650. He took an active part in the scheme for colonising Connecticut, signed the agreement of the patentees with John Winthrop the younger in 1635, and visited Boston in 1636 (*Massachusetts Historical Collections*, 5th ser. i. 223, 482). In 1639 he settled with his wife and family at the mouth of the Connecticut river, as agent for the patentees and governor of the fort of Saybrook (WINTHROP, *History of New England*, i. 306).

Letters written by him during his residence in America are printed in the 'Massachusetts Historical Collections,' iv. 6, 365, v. 1, 223, and in the publications of the Prince Society, 'Hutchinson Papers,' i. 120. At the meeting of the commissioners of the united colonies in 1643, Fenwick, as agent of the patentees, was one of the two representatives of Connecticut (TRUMBULL, *Public Records of the Colony of Connecticut*, i. 90). On 5 Dec. 1644 he sold the fort at Saybrook and its appurtenances to the colony of Connecticut, pledging himself at the same time that all the lands mentioned in the patent should fall under the jurisdiction of Connecticut if it came into his power. The non-fulfilment of this promise led to numerous disputes, and in 1657 the colony refused to give his heirs possession of his estate until they paid 500*l.* for non-fulfilment of the agreement and gave an acquittance of all claims (*Connecticut Records*, i. 119, 266, 569, 584). Fenwick returned to England in 1645. While living at Saybrook he lost his first wife; her monument is said to be still extant there (WINTHROP, i. § 306).

On 20 Oct. 1645 Fenwick was elected to the Long parliament as member for Morpeth. During the second civil war he commanded a regiment of northern militia, took part in the defeat of Sir Richard Tempest by Lambert, relieved Holy Island, and recaptured Fenham Castle (RUSHWORTH, vii. 1177, 1253). On the surrender of Berwick he became governor of that place, apparently at first as deputy for Sir A. Haslerig (*Moderate Intelligencer*, 5–12 Oct. 1648). Fenwick was appointed one of the commissioners for the trial of the king, but did not act (NALSON, *Trial of Charles I*, p. 3). In 1650 he took part in Cromwell's invasion of Scotland, was made governor of Leith and Edinburgh Castle in December 1650, and took Hume Castle in February 1651 (*Mercurius Politicus*, Nos. 31, 37). He was also one of the eight commissioners appointed for the government of Scotland in December 1651 (*Old Parliamentary History*, xx. 82). In the two parliaments of 1654 and 1656 he represented Berwick, and was one of the members excluded from the second of those parliaments (WHITELOCKE, iv. 280, ed. 1853; THURLOE, v. 453). According to his monument in the parish church of Berwick, Fenwick died on 15 March 1656–7, and this is confirmed by the fact that a new writ for Berwick was moved on 26 March 1657 (SCOTT, *Hist. of Berwick*, 1888, p. 215; *Return of Members of Parliament*, pt. i. p. 505). His will, signed 8 March 1656–7, is printed in the 'Public Records of Connecticut' (i. 341, 574). In some accounts Fenwick is confused with Lieutenant-colonel Roger Fenwick, who was killed in the battle of Dunkirk, 4 June 1658 (*Mercurius Politicus*, 3–10 June 1658). Fenwick was twice married: first, to Alice, daughter of Sir Edward Apsley of Thakenham, Sussex, and widow of Sir John Boteler of Teston, Kent (he died 2 Aug. 1634) (HASTED, *Kent*, ii. 291; BERRY, *Sussex Genealogies*, p. 150); secondly, to Catherine, eldest daughter of Sir Arthur Haslerig, born in 1635, who married, after the death of Fenwick, Colonel Philip Babington, and died in 1670 (HODGSON, *Northumberland*, II. i. 346).

[Pedigree of the Fenwicks of Brinkburn in Hodgson's Northumberland, II. ii. 115; Return of Names of Members elected to serve in Parliament, 1878, pt. i.; Savage's Dict. of New England, vol. ii.] C. H. F.

FENWICK, *verè* **CALDWELL, JOHN** (1628–1679), jesuit, was born in 1628 in the county of Durham, of protestant parents, who disowned him when on arriving at mature age he embraced the Roman catholic faith. He made his humanity studies in the college at St. Omer; was sent to Liège for his theology; and entered the Society of Jesus at Watten on 28 Sept. 1656. Having completed his studies, he was ordained priest,

and spent several years, from 1662, as procurator or agent at the college of St. Omer. He was made a professed father in 1675, and was sent to England the same year. He resided in London as procurator of St. Omer's College, and was also one of the missionary fathers in the metropolis. In the fourth year of his ministerial labours he was summoned, on the information of Titus Oates, to appear before the privy council, and committed to Newgate. While in prison he suffered so much from his chains and bolts, that once it was under deliberation whether one of his legs should not be amputated. After a long confinement he was tried for high treason with Father Ireland, but as the evidence was insufficient, he was remanded back to prison. He was arraigned a second time at the Old Bailey on 13 June 1679, before all the judges of England, together with four other jesuit fathers. Oates and Dugdale were witnesses against them, and in accordance with the direction of Lord-chief-justice Scroggs the jury found the prisoners guilty. They suffered death at Tyburn on 20 June 1679. Fenwick's remains were buried in the churchyard of St. Giles-in-the-Fields.

An account of the trial and condemnation of the five jesuits 'for High Treason, in conspiring the Death of the King, the Subversion of the Government and Protestant Religion,' was published by authority at London, 1679, fol.

A portrait of Fenwick engraved by Martin Bouche at Antwerp is inserted in Matthias Tanner's 'Brevis Relatio felicis Agonis quem pro religione Catholica gloriosè subierunt aliquot è Societate Jesu Sacerdotes,' Prague, 1683. A photograph of the print is in Foley's 'Records.' Fenwick is also represented in the print of Titus Oates in the pillory.

[Challoner's Missionary Priests (1742), ii. 386; Dodd's Church Hist. iii. 316; Florus Anglo-Bavaricus, p. 168; Foley's Records, v. 244, vii. 109; Gillow's Bibl. Dict. i. 149, 373; Granger's Biog. Hist. of England, 5th ed. v. 93; Howell's State Trials, vii. 311; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England, p. 392; Oliver's Jesuit Collections, p. 90.] T. C.

FENWICK or FENWICKE, Sir JOHN (1579–1658?), politician, was the son of Sir William Fenwicke of Wallington, Northumberland, by Grace, daughter of Sir John Forster of Edderstone in the same county. From his father and maternal grandfather he derived extensive estates in Northumberland, to which he added considerably by purchase. He held the command of Tynemouth Castle during the restraint of the Earl of Northumberland, of gunpowder-treason celebrity. His influence in Northumberland was immense, and appears to have been unscrupulously used. He is coupled with Lord Howard of Walden as one of 'the great thieves of the county,' in a letter of William Morton to Winwood in 1617 (*Cal. State Papers*, Dom. 1611–18, pp. 358, 465). He represented Northumberland in the Short parliament of 1623–1624, and in every succeeding parliament down to and inclusive of the Long parliament. In 1628 he bought the title of baronet (*ib.* 1628–9, p. 137). In November 1635 he was placed on a special commission appointed for the purpose of putting down crimes of violence in the border districts (*ib.* 1635, p. 510). He was a deputy-lieutenant of Northumberland, and in that capacity displayed such energy in mustering forces for the king, that on 9 March 1639–40 he was appointed muster-master-general of the army (*ib.* 1638–9, pp. 310, 437, 1639–40, p. 529). He was one of the members excluded from the House of Commons for deserting the cause of the parliament and adhering to the king, on 22 Jan. 1643–4 (*Comm. Journ.* iii. 374; Rushworth, *Hist. Coll.* v. 575). In December 1644 he was taken prisoner by the parliamentarian forces between Banbury and Northampton (Whitelocke, *Mem.* p. 121). He subsequently made his peace with the parliament, was appointed high sheriff of Northumberland, was readmitted to the House of Commons on 26 June 1646, and was a member of the commission for the conservation of peace between England and Scotland appointed in the same year (*Thurloe State Papers*, i. 79; *Comm. Journ.* iv. 588). He died about 1658. Fenwicke married twice. His first wife was Catherine, daughter of Sir Ralph Slingsby of Scriven in the West Riding of Yorkshire, by whom he had one son (John, who served in the royal army as a colonel of dragoons, and was killed at Marston Moor on 3 July 1644) and two daughters. His second wife was Grace, daughter of Thomas Lorain of Kirk-Harle, Northumberland, by whom he had two sons (William and Allan) and one daughter, Grace. His successor, Sir William, was father of Sir John Fenwick (1645?–1697) [q. v.]

[Burke's Extinct Baronetage; Hodgson's Northumberland, pt. ii. i. 256; Hill's Langton 218.] J. M. R.

FENWICK, Sir JOHN (1645?–1697), conspirator, was descended from an old Northumberland family, the earliest of his ancestors of whom there is mention being Robert de Fenwic, who in the 10th of Henry III was possessed of Fenwic Tower, Northumberland (Pedigree in Hill, *History of Langton*, p. 218). He was the eldest son and

second child of Sir William Fenwick or Fenwicke of Wallington Castle, and Grace, daughter of the Hon. Mr. Stapleton of Highall, Yorkshire. In Burke's 'Extinct Baronetage' it is mentioned among the 'splendid traits' of Fenwick's character, that after the great fire in London he built the hall in Christ's Hospital; but, according to the 'Brief History of Christ's Hospital' (5th ed. p. 35), the person who built it was Sir John Frederick, who was governor in 1662. Fenwick at an early period entered the army; in 1675 he became colonel of foot, in 1687 colonel of the 3rd guards, and in 1688 major-general. He was returned member of parliament for Northumberland in room of his father deceased, 15 March 1676–7 (*Return of Members of Parliament*, i. 526), and the last occasion on which he was returned was 2 April 1685 (*ib.* p. 584). As he was at this time one of the most devoted supporters of the policy of James II, his candidature attracted special attention, and his triumph was celebrated in Newcastle with manifestations of rejoicing 'which excited interest in London, and which were thought not unworthy of being mentioned in dispatches of foreign ministers' (MACAULAY, *Hist. of England*). It was Fenwick who, in 1685, brought up the bill of attainder against the Duke of Monmouth. It is said that Fenwick, while serving in Holland, had been severely reprimanded by William of Orange, and that this was the cause of his subsequent animosity against the prince. After William's accession he remained in England and became one of the most persistent of the plotters against his throne, but his curious combination of imprudent boldness in showing illwill with fatal want of resolution made him less dangerous than many persons of much less influence. In March 1688–9 he was in the north of England fomenting disturbances (LUTTRELL, *Diary*, i. 509). Shortly afterwards he was arrested, and on 13 May 1689 committed to the Tower (*ib.* p. 532), but on 28 Oct. he received his discharge. In 1691, during the reverses of the arms of William on the continent, the hopes of Fenwick and his associates became so elated that they began to assume swaggering airs in Hyde Park. One avenue which they frequented became known as the Jacobite walk. Fenwick was rude to Queen Mary, according to one version venturing to cock his hat in her face, while other versions add details implying even more marked impertinence (see the authorities quoted in MACAULAY, *Hist. of England*). Orders were given to shut the gates against him and his associates. On 9 July 1692 he was declared to have been guilty of misdemeanor for his share in a Jacobite riot in Drury Lane (LUTTRELL, iii. 495). According to a statement made to Burnet by Lady Fenwick at Sir John's request, Fenwick frustrated a plot for William's assassination in 1695 by threatening to divulge it (BURNET, *Own Time*, ed. 1838, p. 612), but in all probability the reason why the plot miscarried was that the king left unexpectedly for Flanders. As he was privy to that plot, there is the more reason to suspect that he was fully cognisant of all the details of the assassination plot of the following spring, in which Sir George Barclay [q. v.] and Robert Charnock [q. v.] had the principal practical share. In the commission sent from France Fenwick was named major-general of the troops to be raised for King James on his arrival from France (WILSON, *Memorials of the Duke of Berwick*, i. 134). He remained in hiding until after the trials of the other conspirators, and, knowing from these trials that there were only two witnesses, Porter and Goodman, whose evidence against him was to be feared, he determined to bribe them to leave the country. This was the first of a series of false steps. Porter affected to listen until he had secured the bribe of three hundred guineas offered him, but took care to arrange with the authorities for the apprehension of the agent employed to bribe him. Thus Fenwick's attempt actually led the witness to volunteer information to the authorities, and a bill of indictment was found against him at the next sessions of the city of London. Fenwick therefore resolved to flee the country, but on his way to the south coast of Kent he was accidentally encountered by a messenger in charge of some smugglers. He was on horseback, and on being recognised dashed past, pistol in hand, and was soon out of sight, but on 13 June he was arrested in bed. According to Luttrell (iv. 72) and a contemporary letter published in 'Notes and Queries,' 2nd ser. i. 68, he was captured at New Romney, but according to a note by William Bray to Evelyn's 'Diary,' the arrest took place in a house by the side of the road from Great Bookham to Stoke D'Abernon, near Slyfield Mill. Shortly after his arrest he wrote a note to his wife in which he practically admitted that the evidence against him was overwhelming, and that nothing could save him except a free pardon (printed in *Proceedings* at his trial). The note was intercepted, and when, on being brought before the lords justices, he boldly asserted his innocence, it was shown to him. He immediately offered, on condition of pardon, to make a complete revelation of all that he knew of the Jacobite conspiracies. King William instructed Devonshire to obtain Fenwick's

confession, but declined to pledge himself to grant a pardon until he saw the nature of Fenwick's revelations. Fenwick now resolved only to reveal as much as would implicate his political enemies. His so-called confession was almost of itself sufficient to seal his fate. It supplied no information whatever in reference to the Jacobite plots in which he had himself been specially engaged, but was wholly confined to accusations against some of the more prominent members of the whig party, especially Marlborough, Godolphin, Russell, and Shrewsbury. The accusations had the merit of being substantially true, and were not only sufficiently unpleasant to all whom they implicated, but caused a dismay from which Shrewsbury never fully recovered, while Godolphin became so unpopular that he was compelled to resign. Had there been no truth in Fenwick's allegations, the king would have been less indignant than he professed to be at the 'fellow's effrontery.' He directed the confession to be sent to the lords justices, expressing at the same time his astonishment and incredulity, and gave orders that Fenwick should be sent immediately before a jury. The whigs, however, deemed it advisable that the matter should be brought under the notice of parliament, but before doing so they advised that Fenwick should be brought for examination before the king. The king with extreme reluctance consented, and Fenwick now again became bold. He declined to modify his former statement either by withdrawing his accusations or by revealing matters in which he himself had been personally concerned. As he positively refused to make any further statement without more time to consider, the king finally said: 'Be it so, I will neither hear you nor hear from you any more.' Fenwick had succeeded in getting rid of Goodman, the principal witness against him, and was probably encouraged by the rumours of the man's disappearance. When brought to the bar of the House of Commons he was still obstinate, and it was moved and carried without a division that his confession was false and scandalous. Many members then left the house, supposing the business to be over. A motion, however, was made to bring in a bill of attainder, and carried by 179 to 61. The subsequent proceedings in connection with the attainder caused protracted and exciting debates. The minority increased considerably as the debates proceeded, but the bill was finally carried in the House of Commons by 189 to 156, and in the House of Lords by 68 to 61. While the guilt of Fenwick was morally certain, and was aggravated by his subsequent disingenuous conduct, it can scarcely be affirmed that the procedure against him was justifiable, as regards either the tribunal by which he was tried, or the manner in which the trial was conducted. In fact his attainder was decided on to render escape impossible, and for the same reason the law requiring the evidence of two witnesses in cases of treason was dispensed with, and the indirect evidence of Goodman was also admitted in violation of the usual methods of procedure. Smallridge, afterwards bishop of Bristol, wrote to Walter Gough, 29 Nov. 1696: 'I do not find many concerned for his person; the course of his life has been such, and the management of the part he had now to act so bad, that he has few friends; but the method of punishing him being out of the common road, and such as has not been often used, and, when it has, been condemned by those who have judged coolly, is what some are startled at' (NICHOLS, *Illustrations of Literature*, iii. 253–5). While the bill of attainder was before the lords, Monmouth, afterwards earl of Peterborough, who 'at one time thought himself named in Sir John Fenwick's paper' (Vernon to Lexington, 24 Nov. 1646, *Lexington Papers*, p. 237), but learned from the Duchess of Norfolk the exact information possessed by Fenwick, advised him, because 'he liked the accusation so well' (*ib.*), boldly to challenge inquiry into the truth of his allegations against the whig leaders; but Fenwick shrank from endangering himself by adopting Monmouth's advice, though his conviction, if he did not adopt it, was morally certain. Monmouth, when his advice was scouted, became one of the most vehement against Fenwick. Fenwick's wife, Lady Mary, used every effort to save her husband's life by petitioning both the king and the House of Lords, but Fenwick's maladroitness in putting forward the plea that he had been privy to an assassination plot in 1695, and had frustrated it, only served to prove how deeply he was in the confidence of the conspirators against William's throne. Fenwick, when no hope was left, desired the services of one of the deprived bishops, a favour which he obtained through the courteous help of Bishop Burnet. He was beheaded on Tower Hill on 28 Jan. 1696–7. Owing to his connection with so many noble families, and possibly also to the fact that he had been proceeded against by attainder, the formalities employed at his execution were similar to those used in the case of a peer of the realm. Burnet states that he 'died very composed, in a much better temper than was to be expected, for his life had been very irregular' (*Own Time*, ed. 1838, p. 637). He delivered a sealed paper to the sheriffs, in which he commented

on the injustice of the procedure by which he had been condemned. He also owned his loyalty to King James and to his legitimate successors. Fenwick's remains were placed by his friends in a rich coffin, and buried on the evening of his execution by torchlight under the pavement of the church of St. Martin-in-the-Fields, where they lie near the altar. By his wife Lady Mary, eldest daughter of Charles Howard, earl of Carlisle, he had one daughter and three sons. The sons all died before manhood, and were buried in St. Martin's Church. His wife died 27 Oct. 1708, and was buried in York Cathedral, where she had caused a monument to be erected to her husband. By a curious coincidence it was by falling from a horse named Sorrel, formerly belonging to Sir John Fenwick, that King William lost his life (a Latin sonnet on Sir John Fenwick and his sorrel pony was printed in the 'Universal Mag.' 1768, xlii. 183, and reprinted in 'Notes and Queries,' 2nd ser. ix. 486). There is a portrait of Lady Mary Fenwick, by Sir Peter Lely, with a miniature of Sir John Fenwick, at Castle Howard, the seat of the Earl of Carlisle, where also the library of Fenwick is preserved. In the Harleian 'Miscellany,' vol. i., there was published as the composition of Sir John Fenwick, 'Contemplations upon Life and Death,' by a 'person of quality,' but in reality the work was the translation of a composition by Philip de Morney, lord of Plessis.

[Le Neve's Monumenta; Burke's Extinct Baronetage; Caulfield's Portraits, i. 19–24; Luttrell's Diary; Commons' Journals; The Proceedings against Sir John Fenwick, bart., with a letter of Sir John Fenwick to his lady upon being taken in Kent, as also of the Paper delivered by him to the sheriffs at his execution, 1698, reprinted in State Trials, xiii. 537–788, and in Parliamentary History, v. 995–1156; The Arguments used pro and con upon the Attainder of Sir John Fenwick, in a Letter to a Friend, London, 1723; A Full Answer, paragraph to paragraph, to Sir John Fenwick's Paper given to the Sheriffs, 28 Jan. 1696–7, at the Place of Execution on Tower Hill, by a True Son of the Church of England, 1697; A Letter to a Friend in Vindication of the Proceedings against Sir John Fenwick, 1697; Edmund Calamy's Life; Coxe's Shrewsbury Correspondence; Lexington Papers; Macpherson's Original Papers; Hill's History of Langton; Histories of Bishop Kennett, Macaulay, and Klopp. Papers relating to the trial which add nothing to the printed information are in Brit. Mus. Add. MS. 33,251.] T. F. H.

FENWICKE, GEORGE, B.D. (1690–1760), divine, born in 1690, was educated at St. John's College, Cambridge, of which he was elected a fellow, 29 March 1710. He resigned his fellowship in March 1722, and was presented to the rectory of Hallaton, Leicestershire, which he held until his death in 1760, a period of thirty-eight years. Here, as a condition of holding certain land bequeathed many years previously to the rector, he had to contribute every Easter Monday to the edification and entertainment of the people a sermon, two hare-pies, a quantity of ale, and two dozen penny loaves. The provisions, after divine service and a sermon, were carried in procession to a mound called 'Hare-pies Bank,' thrown into a hole, and scrambled for by the men, women, and children assembled, causing no little disorder and some damage to the competitors (NICHOLS, *Leicestershire*, vol. ii. pt. ii. p. 600). Another bequest of 500*l.* from Mrs. Parker, a widow, the rector expended in providing a home for three poor women or poor men of the parish. Fenwicke published a visitation sermon in 1736, one on the small-pox in 1737, and two other sermons in 1738. He was also the author of 1. 'The Friendly Monitor for Rich and Poor.' 2. 'Help for the Sincere in Plain Meditations,' 12mo, London, 1737. 3. 'Thoughts on the Hebrew Titles of the Psalms,' London, 8vo, 1749; new edition, 12mo, 1855. 4. 'The Psalter in its Original Form,' 8vo, 1759. In Darling's 'Cyclopædia Bibliographia' Fenwicke is styled 'a Hutchinsonian divine.' He died 10 April 1760, according to the inscription on a mural tablet which is placed outside the church against the north wall of the chancel.

[Nichols's Leicestershire, vol. ii. pt. ii. pp. 600, 606; Watt's Bibl. Brit.; Darling's Cyclopædia Bibliographica; Baker's Hist. of St. John's College, Cambridge, i. 302, 303.] R. H.

FENWICKE, JOHN (*d.* 1658), parliamentarian, was originally a tradesman of Newcastle-on-Tyne, but having proved himself 'a person well affected to the parliament,' was rewarded with the mastership of Sherborne Hospital on 30 Sept. 1644. He subsequently held a command in the parliamentarian army, and rose to the rank of lieutenant-colonel, was sent to Ireland in 1646, and there, on 24 May 1647, gained a signal victory over the rebels in the neighbourhood of Trim, co. Meath. On 2 July 1650 the mastership of Sherborne Hospital was, by vote of the House of Commons, settled on him for life, and on his son after him. He died of wounds received in the battle of the Dunes in June 1658 (*Commons' Journ.* iii. 645, iv. 612, vi. 435; *Thurloe State Papers*, iii. 175; COX, *Hist. of Ireland*, ii. 195; MACKENZIE, *Durham*, ii. 340).

He was the author of: 1. A tract, with the quaint title, 'Christ ruling in the midst of his Enemies, or some first-fruits of the

Church's deliverance budding forth out of the Crosse and Sufferings, and some remarkable Deliverances of a twentie yeares Sufferer, and now a Souldier of Jesus Christ,' 1643, reprinted 1846. 2. 'A great Victorie against the Rebels in Ireland near Trim on 24 May 1647, by Colonel Fenwicke's Forces.'

[Lowndes's Bibliographer's Manual (Bohn), iv. App. p. 271.] J. M. R.

FEOLOGELD (*d.* 832), archbishop of Canterbury, was abbot of a Kentish monastery in 803, and was elected to succeed Archbishop Wulfred on 25 April 832; he was consecrated on Sunday, 9 June, and died on 30 Aug. In some early lists he appears as Swithred, which was perhaps a second name.

[Haddan and Stubbs's Eccles. Documents, iii. 609, 611 *n.* a; Kemble's Codex Dipl. ii. 1024; Anglo-Saxon Chronicle, Canterbury, an. 829; Florence of Worcester, Mon. Hist. Brit., 616 *n.* 8; Liber de Antiqq. Legg. p. 617 (Camd. Soc.); William of Malmesbury, Gesta Pontificum, p. 20 (Rolls Ser.); Gervase, col. 1642, Twysden; Diceto, i. 16, 135 (Rolls Ser.)] W. H.

FERCHARD, kings of Scotland. [See FEARCHAIR.]

FERDINAND, PHILIP (1555?–1598), Hebraist, was born in Poland, of Jewish parents, about 1555. In his boyhood he learnt the Talmud, after the Jewish fashion, without grammatical rules. Afterwards he became a Roman catholic, and eventually a protestant. Coming to this country he entered the university of Oxford as a poor student. Dr. Airay, Dr. Rainolds, and others obtained for him employment in several colleges as a teacher of Hebrew. He was duly registered among the Oxford students, after he had taken the oath of supremacy and the usual oath to the university. He himself mentions that he read lectures assiduously for many years subsequently to his arrival in England. Removing to the university of Cambridge he was matriculated on 16 Dec. 1596, and probably obtained a living by teaching Hebrew. Dr. William Gouge, then a scholar in King's College, was one of his pupils (CLARKE, *Lives of Modern Divines*, ed. 1677, p. 236). He obtained a professorship at Leyden through the interest of Joseph Scaliger, and died there at the close of 1598. Writing to Janus Drusius, 21 Dec. 1598, Scaliger laments the premature death of Ferdinand, and says that it interrupted his own Hebrew studies. In another letter he states that he had learnt from Ferdinand, whose practical familiarity with the Talmud was surprising, many proverbs which he proposed to send for insertion in Drusius's 'Commentarium Verborum' (SCALIGERI *Epistolæ*, edit. Leyden, 1627, pp. 208, 594).

His only publication is: 'Hæc sunt verba Dei &c., Præcepta in Monte Sinai data Iudæis sunt 613, quorum 365 negativa, et 248 affirmativa, collecta per Pharisæum Magistrum Abrahamum filium Kattani, et impressa in Bibliis Bombergiensibus, anno à mundo creato 5288 Venetiis, ab Authore Vox Dei appellata: translata in linguam Latinam per Philippum Ferdinandum Polonum. Cum licentia omnium primariorum virorum in inclyta et celeberrima Cantabrigiensi Academia,' Cambridge, 1597, 4to.

[Addit. MS. 5869, f. 127; Ames's Typogr. Antiq. (Herbert), p. 1426; Cooper's Athenæ Cantabr. ii. 239, 549; Davies's Athenæ Britannicæ, iii. 37; Montagu's Diatribæ upon the first part of the late History of Tithes, p. 384; Archbishop Ussher's Letters (Parr), p. 4; Wood's Athenæ Oxon. (Bliss), i. 667.] T. C.

FEREBE, or **FERIBYE**, or **FERRABEE**, GEORGE (*fl.* 1613), composer, son of a Gloucestershire yeoman, was born about 1573, and matriculated at Oxford 25 Oct. 1589, aged 16 (CLARK). He was a chorister of Magdalen College until 1591. He was admitted B.A. 1592, licensed to be M.A. 9 July 1595, and became vicar of Bishop's Cannings, Wiltshire. Wood relates how Ferebe found and ingeniously made use of an opportunity to display his talents before Queen Anne, the consort of James I, on her way from Bath, June 1613. In the dress of an old bard, Ferebe, with his pupils in the guise of shepherds, entertained the royal lady and her suite as they rested at Wensdyke (or Wansdyke) with wind-instrument music, a four-part song beginning 'Shine, O thou sacred Shepherds' star, on silly [or seely] Shepherd swains,' and an epilogue. This quaint and courtier-like action earned Ferebe the title of chaplain to the king.

Nichols mentions the publication, on 19 June same year, of 'A Thing called "The Shepherd's Songe before Queen Anne in four parts complete musical, upon the Playnes of Salisbury."' In 1615 appeared 'Life's Farewell, a sermon at St. John's in the Devises in Wilts, 30 Aug. 1614, at the Funerall of John Drew, gent., on 2 Sam. xiv. 14,' 4to.

[Wood's Fasti, 1815, i. 270; Nichols's Progresses of James I, ii. 668; Bloxam's Register of Magdalen College, Oxford, i. 23; Oxf. Univ. Reg. (Oxf. Hist. Soc.), ed. Clark, vol. ii. pt. ii. p. 172, and pt. iii. p. 171.] L. M. M.

FERG, FRANCIS PAUL [FRANZ DE PAULA] (1689–1740), painter, born in Vienna, 2 May 1689, was son of an artist, Pancraz Ferg, from whom he received his

first instructions in art. His father placed him under an inferior painter of the name of Baschueber, with whom he remained four years. He returned to his father's house, and became a student of the engravings of Callot and Le Clerc, whose peculiarities were of great influence in forming his style. He then studied at Vienna under Hans Graaf, a painter of small landscapes with figures, fairs, &c., but more permanently under Joseph Orient, a well-known landscape-painter, in whose house he lived for three years, and often painted the figures for him in his landscapes. In 1718 he left for Vienna and settled for some years at Bamberg. Meeting with the landscape-painter Alexander Thiele at Leipzig, he went with him to Dresden, and worked for some time with him there. He soon gained a great reputation for small landscapes and sea-pieces with figures, and for fairs and peasant scenes in the style of Ostade, Berchem, and Poelenburg. These were executed, often on copper, with great care and industry, well coloured and exquisitely finished. He eventually came to London and settled there. Here, though he found plenty of employment, he drifted into depressed circumstances, which were rendered worse by an imprudent marriage. His works were no sooner executed than they were hurried off to the pawnbroker. One night in 1740 he was found dead in the street, not far from his lodgings, in a condition of great destitution. He was one of the artists employed in the Chelsea china manufactory. His pictures are frequently met with in private collections in England and in public galleries abroad, notably Brunswick, Dresden, and Vienna. A set of the 'Four Seasons' was engraved by T. Major, and others by F. Vivares, J. Wagner, C. G. Geyser, and others, including two pictures engraved in the 'Galerie Lebrun.' Ferg also executed some etchings of great merit, mostly landscapes of a small size with figures and ruins; also a larger plate of 'Boors Carousing,' in the style of Ostade. These are among the Sheepshanks collection in the print room at the British Museum. A portrait of him was engraved by J. F. Bause.

[Descamps' Vie des Peintres, iv. 269; Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers; Nagler's Monogrammisten, vol. ii. No. 2088; J. T. Smith's Nollekens and his Times, ii. 232; Catalogues of the Galleries at Dresden, Vienna, &c.] L. C.

FERGIL or VIRGILIUS, Saint (*d.* 785), bishop of Salzburg, was son of Moeliduin, a descendant of Niall of the Nine Hostages. His studies gave him the foremost place among the learned of his age and country. Having attained the dignity of abbot of Aghaboe in the Queen's County, he gave it up, and about 745 left Ireland, intending to visit the Holy Land, 'according to the custom of the pious Irish clergy.' On arriving in France he was honourably received by Pepin, with whom he remained two years at Cressy, near Compiègne. Thence he proceeded to Bavaria, at the invitation of Duke Otilo, to whom he had been strongly recommended by Pepin. Here he became abbot of St. Peter's at Salzburg some time before the death of the duke, which took place in 748. It was while occupying this position that he came into collision with St. Boniface [q. v.] An ignorant priest having in the office of baptism used the words 'baptizo te in nomine patria et filia et spiritu sancta,' Boniface ordered Virgilius to repeat the baptism in the proper form. Virgilius maintained that the administration was valid, and Pope Zachary decided in his favour. Boniface afterwards complained to the pope that Virgilius was sore because he had shown him to be in error on the subject of 'catholic doctrine;' and that he had given out that he was absolved by the pope in order to obtain a bishopric then vacant. The term 'absolutus' is taken to mean 'authorised' by Dr. Lanigan, but there seems no sufficient reason for departing from the usual meaning. Boniface's most serious charge was that in his lectures he had taught that there was another world, and other people beneath the earth. Zachary regarded Virgilius's theory as a dangerous error, implying a second human race. Virgilius may have derived his knowledge from the early Greek astronomers, or more probably from Marcianus Capella, one of the text-books of the Irish schools. Zachary in his reply denies that he had acquitted him, and orders Boniface, if his teaching is such as described, to 'call a council, deprive him of his priesthood, and expel him from the church.' He also says he intends summoning him to Rome. Whether the summons was ever sent, or if sent obeyed, we are not informed. On the death of Zachary and Boniface Virgilius was appointed bishop of Salzburg in 756, and laboured zealously to provide the town with a cathedral and other religious establishments. At this time a son and nephew of Boruth, duke of Carinthia, were living at Salzburg as hostages, and by their father's desire were baptised, and appear to have received instruction from Virgilius. The nephew, Chetimar, who was very pious, eventually succeeded to the dukedom, and retained with him a priest ordained by Virgilius. Some time after he requested Virgilius to visit his territories, and confirm his subjects in the

Christian faith. Being unable, owing to political troubles, to leave Salzburg, Virgilius sent a bishop and a staff of missionary clergy, and kept up the oversight of Carinthia during the time of Chetimar and his successor, and by his diligent care gained the title of the Apostle of Carinthia. Towards the end of his life he made a personal visitation of the scenes of his missionary labour, in order to eradicate the remains of idolatry and confirm the people in the faith. He travelled beyond Carinthia and through the intervening territories to Slavonia, and on to the confluence of the Drave and Danube. He was received everywhere by the people with respect and esteem, but feeling that his end was approaching he returned to Salzburg, and shortly after died on 27 Nov. 785, after an episcopate of thirty years.

In Zachary's second letter to Boniface he says of Virgilius, 'I know not whether to call him presbyter.' This is an allusion to the circumstance recorded in his life that 'he concealed his orders,' that is, did not permit it to be known that he was a bishop, but was accompanied by one who performed episcopal duties for him. The name of this bishop, Dobdagrecus, was understood by Ussher and others, even as late as Mr. Haddan, to mean Dobda the Greek, but it is merely the Latin form of the name Dubh da Crioch, or Dubh of the Two Countries, i.e. Ireland and Germany. This concealment of episcopal orders was also practised abroad by St. Disibod [q. v.] Dr. Todd expresses some doubt as to whether the pedigree which gives his descent from Niall is that of Virgilius of Salzburg, but thinks it may be, and that the term 'dergaine' added to the name is an error of transcription for 'do germaine,' 'of Germany.' The word 'dergenaig,' not 'dergaine,' as he has it, is, however, found attached to the name both in the 'Book of Leinster' and the 'Lebar Brecc,' and therefore Dr. Todd's conjecture will not stand, but it is evident that Vergil of Salzburg is the person meant, as in both the authorities mentioned he is termed 'saint.' 'The Annals of the Four Masters' at the year 784 have 'the death of Virgil the Geometer abbot of Aghaboe.' It has been maintained that this is not Virgil of Salzburg, but there seems no good reason to doubt it, and the attempt to prove otherwise involves many difficulties. That he had a career at home as well as abroad may be inferred from his pedigree appearing in the two works mentioned, which would not have been the case if his life was wholly spent abroad. He is said to have been canonised by Gregory IX in 1233, but however this may be he is, as we have seen, entitled 'saint' in the pedigree in the 'Book of Leinster,' a manuscript a hundred years earlier. The canonisation referred to would therefore seem to be rather an official recognition of a title already existing. Eminent as this indicates him to have been as a religious teacher, he was equally famous for his scientific attainments, as the epithet of 'the Geometer' proves, and it is not without interest to notice that, leaving Ireland in mature age, he must have received his education in his native land. This is confirmed by Alcuin, who in one of his minor poems, referring to Ireland having given him birth, adds that she also 'educated and reared him' (docuit, nutrivit). No literary remains of him survive, except a glossary which is quoted by Goldastus.

[Canisius, Ant. Lect. tom. iii. pt. ii. p. 273; Mabillon, Act. Bened. sæc. iii. pt. ii.; Harris's (Ware) Writers at 'Virgil;' Ussher's Sylloge, epist. xvi. xvii. (Works, iv. 461–5); Lanigan's Eccles. Hist. iii. 179–90, 205–7; Todd's St. Patrick, pp. 64, 65; Alcuin, Poem No. 231; Book of Leinster, p. 348 *a*; Lebar Brecc, p. 14 *a*; Annals of the Four Masters, A.D. 784.] T. O.

FERGUS I (*fl.* 330 B.C.?), son of Ferchard, the first king of Scotland, according to the fictitious chronology of Boece and Buchanan, is said to have come to Scotland from Ireland about 330 B.C. to assist the Scots already settled in Scotland against the joint attack of the Picts and Britons. After succeeding in this he is further said to have gone back to Ireland to quell disturbances which had arisen in his absence, and to have been drowned in the passage off the rock or port which got the name of Carrick Fergus from him. According to Fordoun, Wyntoun, and most of the earlier genealogical lists of Scottish kings, the same account is given of the settlement of the Scots from Ireland by a King Fergus, son of Ferchard. According to others of the lists, Ferchard or Feardach, the father of Fergus, was the first and Fergus the second king. There follows a series of thirty-nine or forty-five kings between Fergus I and Fergus II, son of Earc. The critical insight of Father Innes demolished these fabulous lists of kings, and put the chronology of Scottish history on a sound foundation, by his proof that Fergus II, son of Earc, who came to Scotland about the end of the fifth century A.D., was in reality the first Dalriad king in Scotland. Innes's results have been adopted by subsequent historians.

The invention and persistent acceptance during so many centuries, from the twelfth to the eighteenth, of a fabulous series of kings is, though not unparalleled, a singular specimen of the genealogical myth which flatters the vanity of nations as of families. It is supposed to have been due to the desire to

establish a higher antiquity for the Scottish race, royal line, and church, than could be claimed for the Irish or English. It is of course not inconsistent with the rectified chronology of Innes that even prior to 503 A.D. there may have been Celts of the Scottish race settled in Scotland. Scots had aided the Picts in opposing the Romans in the fourth century, and Bæda evidently inclines to an earlier date for the Scottish settlement. All that can be safely said is that there is no proof of any Dalriad kingdom till the commencement of the sixth century, and that the account given by Boece and Buchanan of Fergus, the son of Ferchard, and his successors, is as devoid of historical foundation as the statement that 'his coming into Albion was at the time when Alexander the Great took Babylon, about 330 years before the birth of Christ.'

Buchanan, from whom this sentence is quoted, attempts to save his own credit by prefixing the words 'historians say that,' but by adopting it he became himself one of these historians, and gave the fabulous narrative a prolonged existence. Father Innes presses somewhat hardly on Boece, for the origin of this narrative dates back at least as early as the twelfth century, but the special blame undoubtedly attaches to Boece and still more to Buchanan that they clothed the dry list of names with characters, and invented events or incidents which gave the narrative more of the semblance of history.

[Innes's Critical Essay on the Ancient Inhabitants of Scotland, 1729; Skene's Celtic Scotland.]
Æ. M.

FERGUS II (*d.* 501), son of Earc, was the first Dalriad king in Scotland. According to the Irish annals, the earliest and best authorities for the Celtic history of Scotland, the Dalriad or Scottish kingdom in Argyle and the Isles, which the mediæval chroniclers and the historians Boece and Buchanan antedated to a fictitious Fergus I, son of Ferchard [q. v.], was really founded by this Fergus, son of Earc. The synchronisms of Flann Mainistreach (i.e. Flann of the monastery of Monasterboice in Louth) state that twenty years after the battle of Ocha the sons of Earc arrived in Britain, and date the battle of Ocha forty-three years after the coming of St. Patrick; 432 being the date of St. Patrick's mission, the migration of the sons of Earc to Scotland would be about 495 or 498 (SKENE). The 'Annals of Tigernach' substantially agree with this date, having under 501 the entry 'Fergus Mor, the son of Earc, with the Dalriad race, held a part of Britain and died there.'

The date 501, according to Skene's probable conjecture, refers to the death of Fergus. He and his brothers, Lorn and Angus, came in all likelihood with a small number of followers and took possession of Cantyre and the adjacent isles. The Dalriads were already Christians, having been converted by St. Patrick, and Earc belonged to the royal race of the northern Hy Niall, from which Columba, who followed about half a century later to Scotland, also belonged. The exact cause of the migration from Ulster to Argyle is not recorded, but it was probably due to overpopulation and a desire for more land. Fergus is said to have been succeeded by his son Domangart, and Domangart by his sons Congall I Conall and Gabran Goranus [q. v.]

[Chronicles of Picts and Scots; Skene's Celtic Scotland.]
Æ. M.

FERGUSHILL, JOHN (1592?–1644), Scotch divine, son of David Fergushill, merchant and provost of Ayr, was educated partly at Edinburgh University, partly in France, and partly at the university of Glasgow, where his name occurs among the incorporati in 1611, and among the laureati in 1612. He was licensed to preach as a minister of the Scottish kirk and had a charge at Ochiltree in 1614. He was cited to appear before the high commission court at Glasgow in March 1620, and refusing to submit to its jurisdiction was suspended, and sentenced to be imprisoned in Perth. By the influence, however, of his friends, Robert Boyd of Trochrig, and John Chalmers, the court was induced to permit his return to Ochiltree under certain restrictions. There he appears to have continued to officiate until in October 1639 he was transferred to Ayr. He was a member of the assembly in 1638. He died on 11 June 1644, aged about 52.

[Wodrow's Collections upon the Lives of the Reformers and most eminent Ministers of the Church of Scotland (Maitland Club), ii. 66; Anderson's Scottish Nation; Hew Scott's Fasti, pt. iii. pp. 88, 133.]
J. M. R.

FERGUSON, ADAM (1723–1816), professor of philosophy at Edinburgh, was born on 20 June 1723 at Logierait, Perthshire, the youngest of the numerous family of the exemplary minister of that parish, author of a rather curious fragment of autobiography (see account of him and it in *Edinburgh Review* for January 1867, article 'Adam Ferguson'). Ferguson received his earlier education partly at home, partly at the parish school of Logierait, and afterwards at the grammar school of Perth, where he became a fair Latin scholar and distinguished in com-

position. In his sixteenth year he was sent to the university of St. Andrews, where, it is said, his Latin procured him a bursary. He took his M.A. degree 4 July 1742, with a reputation for proficiency in classics, mathematics, and metaphysics. Intended by his father for the church, he entered in the same year the Divinity Hall at St. Andrews, but not long afterwards he removed to Edinburgh to pursue his divinity studies there, and became intimate with John Home and Robertson among other young men afterwards distinguished. According to his son, Sir Adam (*Chambers's Journal* for 24 Feb. 1855, article 'A School Friend of Sir Walter Scott'), he acted in 1742 as private secretary to Lord Milton, who managed Scotch affairs for Lord Islay, afterwards third duke of Argyll. In 1745 he was appointed deputy-chaplain to the Black Watch, then the 43rd regiment, afterwards (STEWART, i. 274) the famous 42nd, at the instance (CARLYLE, p. 282) of the Dowager Duchess of Atholl, whose husband had presented his father to Logierait, and who wished Ferguson to exercise control over his son, Lord John Murray, its colonel. His chief ostensible qualification for the post was a knowledge of Gaelic, which would have shortened by two the six years of the Divinity Hall required before ordination. The general assembly forgave him two years more in consideration of his character and testimonials. Soon afterwards he became chaplain of the regiment, with which he was present at the battle of Fontenoy (11 May 1745). According to Sir Walter Scott (*Quarterly Review* for June 1827, art. 'John Home;' *Miscellaneous Works*, xix. 331), who probably heard the story from his friend Adam, Ferguson's son, the commanding officer was astonished to see the chaplain at the head of the column with a drawn broadsword in his hand, and remarked that his commission did not entitle him to assume such an attitude. 'D—n my commission!' was Ferguson's reply, throwing it towards the colonel. But by General Stewart (ii. appendix, p. liii) he is represented as meeting the remonstrance with the reply that he was there, not to fight, but to succour the wounded and to pray with the dying. According to the same authority Ferguson acquired an 'unbounded ascendency' over the soldiers of his regiment. He returned to England in 1745, and in 1746 there was published in London 'A Sermon preached in the Erse Language to his Majesty's First Highland Regiment of Foot, commanded by Lord John Murray, on the 18th day of December 1745, being appointed as a Solemn Fast. By the Rev. Adam Ferguson, chaplain to the said regiment, and translated by him into English for the use of a lady of quality now in Scotland, at whose desire it is now published.' The 'lady' was the Dowager Duchess of Atholl, and the sermon was a vigorous denunciation of the Pretender, of popery, and of France. Ferguson chiefly remained as chaplain with his regiment at home and abroad until about 1754, when, partly out of disgust at the seventh Duke of Atholl's refusal to present him to a Perthshire living, he abandoned the clerical profession.

In January 1757 Ferguson succeeded his friend David Hume in the librarianship of the Advocates' Library, of which the annual salary was 40*l.*, and which he did not hold for a year, having after settling in Edinburgh undertaken the education of Lord Bute's sons. In the probably apocryphal account of the rehearsal of John Home's 'Douglas' by notable Edinburgh amateurs, Ferguson is represented as performing the part of Lady Randolph. To the Douglas controversy of 1757 he contributed a pamphlet on 'The Morality of Stage Plays,' which he defended as indirectly sanctioned in scripture and directly by fathers of the church. In the summer of 1758 David Hume entered into a curious and unsuccessful negotiation to effect the resignation of a professor in Edinburgh University, one of the results of which would have been to make Ferguson succeed Adam Smith in the chair of moral philosophy at Glasgow (SMALL, pp. 8–9; BURTON, ii. 45). On the death of the professor of natural philosophy in Edinburgh University Ferguson was appointed to that chair, 4 July 1759. The class was to meet in October, and in the brief interval Ferguson acquired a sufficient knowledge of physics to discharge his duties satisfactorily, a feat which led David Hume to pay him a somewhat ironical compliment on his extraordinary genius. He published a pamphlet on the Scottish militia, followed by another on the injustice of the refusal of parliament to sanction the establishment of such a force. It was written in imitation of Arbuthnot, and appearing in 1761 with the title, 'The History of the Proceedings in the case of Margaret, commonly called Peg, only sister to John Bull, Esq.,' excited a good deal of attention. In 1762 Ferguson was one of the founders of a club, at first without a name, formed to keep astir the movement for the establishment of a Scotch militia, and which became famous as the Poker Club, a name suggested by Ferguson as having for its members an obvious meaning, while to others enigmatic (COLONEL FERGUSON, p. 137 and note). In 1763 he was entrusted with the education of

two sons of the Earl of Warwick. In 1764, in a series of professorial changes (see account of them in GRANT, ii. 315, 339, 350), Ferguson was appointed to the chair in Edinburgh which he had long coveted, that of 'pneumatics and moral philosophy,' pneumatics being used in its now obsolete sense of mental philosophy. His earnestness and eloquence made him a very popular professor, and his lectures were attended by many non-academic hearers belonging to the upper ranks. In time he thus derived from the chair an annual income of 300*l.*, though the salary attached to it was only 100*l.* a year (Letter to Adam Smith in SMALL, p. 17). In 1766 he married Miss Katherine Burnett, an Aberdonian lady, and niece of Joseph Black the chemist, who was a relative of Ferguson on the mother's side.

Ferguson had completed in 1759 an essay on refinement, which, it has been surmised, he incorporated in his 'Essay on Civil Society,' published in 1766. The essay on refinement David Hume praised highly, but recommended the suppression of the 'Essay on Civil Society.' Nevertheless he reported faithfully from London the very favourable verdict pronounced on it by Lords Shelburne, Mansfield, Chesterfield, Lyttelton, and Bute, and by Charles Townshend, who had 'read it five times over' (PRINCIPAL LEE in Supplement to *Encyclopædia Britannica*; BURTON, ii. 385–6). The poet Gray (see *Works*, ed. Gosse, iii. 279–80 and note) found in it 'an uncommon strain of eloquence' among other merits, and Baron d'Holbach lauded it in a letter to Ferguson. In the year of its publication the university of Edinburgh conferred on its author the degree of LL.D., and Lord Shelburne thought of offering to Ferguson the governorship of West Florida. It reached a seventh edition in 1814. A French translation of it by Bergier and Meusnier appeared in Paris in 1783; a German, by C. F. Jünger, at Leipzig in 1768. Ferguson professed himself in it a modest follower of Montesquieu, and, like his master, he viewed the development of society from an historical standpoint, discarding Hobbes's and Rousseau's theories of primitive man, whose analogue Ferguson found in the 'Arab clan' and North American Indian of the eighteenth century. The essay is desultory and inconclusive.

In 1761 Ferguson had issued a syllabus of his lectures, entitled 'Analysis of Pneumatics and Moral Philosophy for the use of Students in the College of Edinburgh.' The notes from which he delivered his lectures were more amply reproduced in his 'Institutes of Moral Philosophy,' a volume issued in 1772, of which a second edition appeared in 1773, a third edition 'enlarged' in 1785, a 'new' edition at Basel in 1800, a German translation by C. Garve at Leipzig in 1772, with an appendix of comments by the translator, which Schiller knew by heart (*Allgemeine Deutsche Biographie*, art. 'Christian Garve'). A Russian translation of it is said to have been a text-book in Russian universities. In 1773, with a somewhat diminishing income, Ferguson accepted an offer, made at the recommendation of Adam Smith, to travel on the continent with Charles, third earl of Chesterfield, receiving an allowance of 400*l.* a year during the tour, and after it an annuity of 200*l.* for life. The Edinburgh town council refused his request to be allowed to appoint a substitute during his temporary absence from his chair, and when, after the winter session of 1774, he joined his charge on the continent, they cancelled his appointment and elected another professor. After instituting legal proceedings and being reinstalled, Ferguson returned to Edinburgh in 1776. In a letter to Dr. Carlyle he gave an entertaining and rather satirical account of a visit to Voltaire at Ferney, who, he says, 'saluted me with a compliment on a gentleman of my family who had civilised the Russians.' Voltaire no doubt had in view the career of another and earlier Scotch Ferguson, or Fergusson, whom in his history of Russia under Peter the Great (*Œuvres*, ed. 1877–85, xvi. 460, 481) he describes as helping Peter to calculate eclipses, and as establishing at Moscow schools of geometry, astronomy, and navigation. In 1776 appeared anonymously, and printed at the expense of the government, Ferguson's 'Remarks on a Pamphlet lately published by Dr. Price, entitled "Observations on the Nature of Civil Liberty,"' &c. Ferguson proposed conciliatory measures though demanding concessions from the colonists. In 1778 he accompanied to Philadelphia the new British commissioners sent to negotiate a settlement, and soon after their arrival he was appointed their secretary. Washington refused him a passport with which to proceed to congress. The negotiations coming to nothing, he returned home with the commissioners at the end of 1778, and resumed the duties of his chair, which during his absence had been discharged by his former pupil, Dugald Stewart. The company of Ferguson, as 'a man of the world and a high-bred gentleman,' was much sought for, according to Dr. Carlyle, who adds that he 'conversed fluently but with dignified reserve,' and that he 'possessed a boundless vein of humour.' Conviviality had not injured his health until about his fiftieth year, when

paralytic symptoms appearing he, under Joseph Black's guidance, recovered and retained perfect health by becoming virtually a vegetarian and a total abstainer. After his attack he rarely dined out except with Black, and Ferguson's son Adam was wont to say that it was delightful to see the two philosophers 'rioting over a turnip' (COCKBURN, p. 50). An increased sensibility to cold followed his convalescence. He regulated the temperature of his room by Fahrenheit, and went abroad so warmly clad that he 'looked like a philosopher from Lapland.' The details of his malady, cure, and regimen are given in a paper by Black, which is interesting as the only memorial of his medical practice (see vii. 230, &c., of the *Medico-Chirurgical Transactions*, published by the Medical and Chirurgical Society of London, 1818).

As a highlander and otherwise Ferguson was disposed to believe in the genuineness of Macpherson's 'Ossian,' and corresponded with Macpherson on his proposal to use the Greek alphabet in printing Gaelic (SMALL, pp. 65–6). In 1781 he had an unpleasant controversy with Dean (afterwards Bishop) Percy, who represented him as having, when Percy visited him in Edinburgh in 1765, produced a student who recited in Gaelic, and, as current in the highlands, fragments which Ferguson told him were evidently the originals of passages in Macpherson's 'Ossian.' To this statement Ferguson gave an unqualified contradiction (see *Gent. Mag.* for December–January 1781–2, and NICHOLS, *Illustr. of Lit.* vi. 567–9). In 1782 he supported Principal Robertson's successful proposal for the establishment of a royal society of Scotland, of which he became a member. In the same year he published, with a dedication 'to the King,' his 'History of the Progress and Termination of the Roman Republic, illustrated with Maps,' comprising a sketch of the history of the empire to the accession of Caligula. His military experience gives some value to parts of his narrative. Thomas Carlyle in his rectorial address to the Edinburgh students spoke of Ferguson as 'particularly well worth reading on Roman history.' Ferguson's work soon effaced Hooke's compilation. A second edition of it 'revised,' in 5 vols. 8vo, appeared in 1799, to which Ferguson prefixed an 'advertisement' containing a list and some account of his authorities and aids, ancient and modern. Another edition, also in 5 vols. 8vo, was published in 1813, of which the so-called 'new' edition of 1825, in 5 vols., is simply a reissue with a new title-page. In 1825, too, appeared a convenient edition in 1 vol., belonging to Jones's series of 'University Editions of British Classic Authors.' A German translation by C. D. B[leek] appeared at Leipzig in 1784–6, and at Paris two French translations, one by Demeunier and Gibelin, 7 vols., in 1784–1791, the other by J. B. Breton, 10 vols., in 1803–10.

Ferguson resigned in 1785 his professorship of moral philosophy, and was succeeded by Dugald Stewart, who often refers respectfully to his opinions. That he might continue to receive a salary the Edinburgh town council appointed him to the chair of mathematics, vacated by Dugald Stewart, with Playfair as junior and acting professor. In 1786 a former and grateful student who had assisted him in the tuition of private pupils and had risen to be governor-general of India, Sir John Macpherson, sent him a remittance towards discharging the 'embarrassing' feu-duty on a farm near Currie, which, soon after marrying, Ferguson had begun to cultivate, turning a barren heath into beauty and fertility (PRINCIPAL LEE). In the winter of 1786–7 the young Walter Scott for the first and last time met the poet Burns (LOCKHART, p. 37) in Ferguson's house, The Sciennes, on the north side of the Meadows, between Principal Robertson's house and that of Lord Cockburn's father, and then so remote that his friends called it 'Kamtschatka.' In 1792 appeared, in 2 vols. 4to, his 'Principles of Moral and Political Science, being chiefly a Retrospect of Lectures delivered in the College of Edinburgh.' Ferguson's political philosophy is that of a whig of the old school. Sir William Hamilton speaks of his ethical teaching as an inculcation 'in great measure of the need of the warrior-spirit in the moral life' (Memoir of Dugald Stewart prefixed to his edition of Stewart's *Works*, x. 16–17). An appreciative and exhaustive account of Ferguson's ethical and political philosophy is given in Cousin's 'Cours d'Histoire de la Philosophie Morale au dix-huitième Siècle' (1839–40), pt. ii. École Écossaise. A French translation of the 'Principles' appeared in Paris in 1821.

In 1793, with a view to a second edition of his Roman history, Ferguson visited Germany and Italy, residing for a short time at Rome, and was elected an honorary member of the Berlin Academy of Sciences. In 1795 he lost his wife, and meditating seclusion for his remaining years, he received permission from the fourth Duke of Queensberry to take up his abode in Neidpath Castle, then being dismantled and falling into decay. A winter at Neidpath disenchanted him, and he removed to Hallyards, in the neighbourhood, which he farmed for fourteen years.

In August 1801 he read before the Royal Society of Edinburgh an interesting paper, 'Minutes of the Life and Character of Joseph Black,' afterwards published in their 'Transactions' for 1805 (vol. v. pt. ii. p. 101, &c.) At this time he was in easy circumstances. In addition to the Chesterfield life annuity, his professorial salary, and the profits of his books, he is represented as enjoying a government pension of 400*l.* (cf. *Public Characters* of 1779–1800, p. 434, and *Annual Biography and Obituary* for 1817, p. 251). Scott and Lord Cockburn have given graphic descriptions of Ferguson in old age, with silver locks, blue eyes, ruddy cheeks, and firm gait, and wearing a costume much resembling that of the Flemish peasant of his time. According to Lord Cockburn he was 'domestically kind,' but 'fiery as gunpowder;' and Principal Lee hints that the inflexibility of his disposition stood in the way of advancement proposed for him in England. In his latest years his vitality was supported by the deep interest which he took in the great war; and Scott says that 'the news of Waterloo acted on the aged patriot as a Nunc Dimittis.' He was in full possession of his faculties when he died at St. Andrews on 22 Feb. 1816. His last words addressed from his deathbed to his daughters were, 'There is another world' (*Edinburgh Review*). He was buried in the grounds of the old cathedral of St. Andrews, and the elaborate inscription on the monument over his remains was written by Sir Walter Scott. In 1817 was published his 'Biographical Sketch or Memoir of Lieutenant-colonel Patrick Ferguson [q. v.], originally intended for the "British Encyclopædia,"' i.e. the 'Encyclopædia Britannica,' from which its length excluded it.

[Biographical Sketch by John Small, librarian to the university of Edinburgh, 1864; Principal Lee's Memoir, in supplement to the 4th, 5th, and 6th editions of the Encyclopædia Britannica; General Stewart of Garth's Sketches of the Characters, Manners, &c., of the Highlands of Scotland, 1822; Autobiography of Dr. Alexander Carlyle, 1860; Lord Cockburn's Memorials of his Time, 1860; Sir Walter Scott's Miscellaneous Works, vol. xix.; Lockhart's Life of Scott, ed. 1845; J. H. Burton's Life and Correspondence of David Hume, 1846; Colonel A. Ferguson's The Hon. Henry Erskine, Lord Advocate for Scotland, 1882; Sir A. Grant's Story of the University of Edinburgh, 1884; Ersch and Grüber's Encyclopädie, and Quérard's France Littéraire, sub nomine; authorities cited.]

F. E.

FERGUSON, Sir ADAM (1771–1855), keeper of the regalia in Scotland, eldest son of Professor Adam Ferguson [q. v.], was born in 1771. At Edinburgh University he was one of the companions of Sir Walter Scott, who says that he combined the 'lightest and most airy temper with the best and kindest disposition' ('Autobiography' in Lockhart, *Life of Scott*). He was also one of the nineteen original members of the society, 'called by way of excellence the Club,' among the members of which, from the accident of a Newhaven fisherman mistaking him for a brother of the craft, he obtained the cognomen of Linton (see anecdote, *ib.*) It was in company with Ferguson that Scott in 1793 first visited the scenes in Perthshire on the highland border which he afterwards described in his poems and romances. About 1800 Ferguson entered the army; he became captain of the 101st regiment in February 1808, and afterwards he served in the Peninsular campaign under Wellington. Scott was in the habit of relating with special pride that the 'Lady of the Lake' having reached Ferguson in the lines of Torres Vedras he read to his company, while lying on the ground exposed to the enemy's artillery, the description of the battle in canto vi. In a letter to Scott in 1811 Ferguson expressed the resolve, should it be his fate to survive the campaign, to try his hand 'on a snug little farm' somewhere in Scott's neighbourhood. He was taken prisoner during Wellington's retreat from Burgos in 1812, and was not released till the peace of 1814. On 8 Oct. 1816 he went on half-pay. In 1817 he accompanied Scott in an excursion in the Lennox, and in the following year he and his sisters took up their residence in the mansion-house of Toftfield, which Scott had recently purchased, and on which, at the ladies' request, he bestowed the name of Huntly Burn. In the autumn of this year Ferguson, chiefly through the exertions of Scott, was appointed keeper of the regalia of Scotland, which then had recently been discovered. About this time Sir David Wilkie executed for Scott the picture in which Scott and his family are represented as a group of peasants and Ferguson as a gamekeeper or poacher. In 1819 Ferguson, in the capacity of secretary, accompanied Scott's friend, the Duke of Buccleuch, then in declining health, to Lisbon. In 1821 he married the widow of George Lyon of London, and daughter of John Stewart of Stenton, Perthshire (see humorous letter of Scott on the ceremony). On the occasion of the visit of George IV to Edinburgh he received the honour of knighthood 29 Aug. 1822. He died 1 Jan. 1855. Ferguson was famed as a narrator of Scotch anecdotes.

[Lockhart's Life of Scott; Gent. Mag. new ser. (1855) xliii. 195.]

T. F. H.

FERGUSON, DAVID (*d.* 1598), Scottish reformer, is stated by Spotiswood to have been born about 1533, but Wodrow more probably supposes the date to have been ten or twenty years earlier, and David Laing thinks it could not have been later than 1525. He is reputed to have been a native of Dundee. The only evidence for this is an entry in the treasurer's accounts of Scotland 7 July 1558 of a summons to him and others within the borough of Dundee to appear before the justices at the Tolbooth on 28 July for disputing upon erroneous opinions and eating flesh during Lent. Wodrow states that he was by trade a glover, but gave up business and 'went to school,' in order to fit himself for the duties of a preacher or expounder among the reformers (*Analecta*, i. 120). The Scottish doctor of the Sorbonne, James Laing, sneers at him as an ignorant cobbler (*sutor*) and glover (*De Vitâ Hæreticorum*, p. 36). Though it is doubtful if he ever attended a university, he was undoubtedly well acquainted both with Latin and Greek. He was among the earliest of the preachers of the reformed doctrines, and mentions that he was one of that 'few number, viz. only six,' 'who originally' went forward with the work' (JAMES MELVILLE, *Diary*, p. 236; CALDERWOOD, *History*, v. 435). When the first appointment was made of ministers or superintendents to important places in Scotland, he was selected to go to Dunfermline (CALDERWOOD, ii. 11). In 1567 Rosyth was placed under his care, but in 1574 it was excluded, while Cumnock and Beith were added. In 1563 Ferguson published 'An Answer to ane Epistle written by Renat Benedict, the French doctor, professor of God's word (as the translator of this epistle calleth him) to John Knox and the rest of his brethren, ministers of that word of God made by David Feargusone, minister of this same word at this present Dunfermline.' The only copy of this known to exist was presented to the University Library, Edinburgh, in 1701 by John Row, but it has been printed in the volume entitled 'Tracts by David Ferguson,' edited by David Laing for the Bannatyne Club in 1860. On 13 Jan. 1571-2 he preached a sermon before the regent at the meeting of the assembly in Leith, when a modified episcopacy was established. It was chiefly devoted to a protest against the alienation of the spoils of the church to the private uses of the nobility or to purposes of government, instead of their being applied to the establishment of churches and schools, and to meet the necessities of the poor. It is a remarkable specimen of vigorous composition in the vernacular Scotch. At the assembly held at Perth in August 1572 it was submitted to the revision of five of the most eminent ministers, all of whom gave it their strong approbation, after which it was printed at St. Andrews by Robert Lekprevick, the dedication to the regent Mar bearing the date of 20 Aug. John Knox gave it his recommendation in the following striking terms: 'John Knox with my dead hand but glad heart, praising God that of his mercy he leaves such light to his kirk in this desolation.' The only copy known to exist is that in the Advocates' Library, Edinburgh, but it also has been printed in the volume edited by Laing. Ferguson was chosen moderator of the general assembly which met at Edinburgh on 6 March 1573, and also of that which met on 24 Oct. 1578. He usually had a place on all important commissions, and for many years was chosen one of the assessors to the moderator to prepare matters for the assembly. He was one of the ministers who waited on Morton previous to his execution, 2 June 1581. In 1582 he was appointed by the assembly a commissioner for the 'west end of Fife to superintend the establishment of kirks and planting of ministers' (*ib.* iii. 618). When the assembly wished to bring any matter of importance before the notice of the king, Ferguson was usually one of the deputies chosen to wait on him, and by his tact and ready wit he frequently succeeded in obtaining his end. A notable instance of this is recorded at length by Calderwood (iii. 717-19) when Ferguson formed one of a deputation to wait on him in 1583 to discharge the rather delicate and thankless duty of admonishing him 'to beware of innovations in court, to try reports before credit was given to them, and to put him in remembrance of Holt, the English jesuit.' He jocularly told the king that Fergus was the first king of Scotland, and that he was Fergus-son; but recognising that King James had the possession and was 'an honest man' he would give him his right. In some points of the discussion considerable warmth was displayed by some of the deputies, but Ferguson succeeded in giving a new turn to the topics at critical points, the result being that as they took their leave 'the king laid his hands upon every one of them.' In August of the same year Ferguson and six other ministers were cited by the king to attend a convention at St. Andrews to answer for certain proceedings of the assembly (*ib.* 722). On 12 May 1596, on the renewal of the covenant by the synod of Fife at Dunfermline, Ferguson gave an interesting address, with reminiscences of his experiences at the early period 'when there was no name of stipend heard tell of, and scarcely was there a man of name and estimation to take the cause in hand' (JAMES

MELVILLE, *Diary*, p. 236; CALDERWOOD, *History*, v. 435). At a meeting of the synod of Fife, held at Cupar in February 1597–8, in regard to a proposal to give ministers a vote in parliament, Ferguson, the eldest minister at that time in Scotland, after relating the difficulties of the church in the past in contending against the efforts to introduce episcopacy, strongly opposed the proposal, which he compared to the 'busking up of the brave horse' for the overthrow of Troy (MELVILLE, p. 288; CALDERWOOD, v. 681). He died 13 Aug. 1598.

Spotiswood calls Ferguson 'a good preacher, wise, and of jocund and pleasant disposition' (*History*, i. 129), and Wodrow says that by 'his pleasant and facetious conversation he often pleased and pacified the king when he was in a fury' (*Analecta*, p. 120). The well-known epithet 'Tulchan' applied to the bishops (supra, xv. 317) is usually ascribed to him. His humour appears in his reply to a question of the king as to the reason why the master of Gray's house shook during the night: 'Why should not the devil rock his ain bairns?' He was famed for his skill in the vernacular language, which is celebrated by John Davidson, then one of the regents at St. Andrews, in Latin verses, quoted in Appendix R R to M'Crie's 'Life of Knox.' His love of pithy sayings led him to make a collection of Scottish proverbs, now of almost unique value. They were published in 1641 under the title, 'Scottish Proverbs gathered together by David Fergusone, sometime minister at Dunfermline, and put *ordine alphabetico* when he departed this life anno 1598.' There is a copy of this edition in the Advocates' Library, Edinburgh, and an imperfect copy in the library of the British Museum. Other editions appeared in 1659, 1675, 1699, and 1706, the latter bearing the title, 'Nine Hundred and Forty Scottish Proverbs, the greater part of which were first gathered together by David Ferguson, the rest since added.' He was also the author of 'Epithalamium Mysticum Solomonis Regis, sive analysis critico-poetica Cantici Canticorum,' Edinburgh, 1677. He left a diary containing a record of the principal ecclesiastical events of his time, which has been lost, but which probably his son-in-law, John Row (1568–1646) [q. v.], incorporated in his 'History.' By his wife, Isabel Durham, he had five sons and four daughters, one of whom, Grizzel, married Row. A portrait of Ferguson, done on timber, of a small oval form, was presented by Row to the university library of Edinburgh; but, owing probably to the careless manner in which the collections of the library have frequently been superintended it cannot now be traced.

[Histories of Calderwood, Keith, Spotiswood, and Row; Wodrow's Analecta; James Melville's Diary; Booke of the Universal Kirk; M'Crie's Lives of Knox and Melville; Hew Scott's Fasti Eccles. Scot. vol. ii. pt. ii. 565–6; Laing's Introduction to Tracts by David Ferguson (Bannatyne Club, 1860).] T. F. H.

FERGUSON, JAMES (1621–1667), Scotch divine, born in 1621, belonged to the Fergusons of Kilkerran. He graduated at Glasgow University in 1638, and was ordained minister of Kilwinning, Ayrshire, in 1643. He was a member of the assembly of 1648, and declined calls to both Edinburgh and Glasgow. He was so highly esteemed by the Earl of Eglintoun that, though appointed to the chair of divinity at Glasgow in 1661, he never left Kilwinning to enter on that office. He was a man of eminent piety, and at the same time 'much admired,' as a writer of his life in Wodrow's 'Analecta' says, 'for his great and singular wisdom and prudence, being reckoned one of the wisest men in a nation, most fit to be a counsellor to any monarch in Europe.' In the controversy between the resolutioners and protesters he adopted the side of the former, but it is recorded that he confessed before his death that he was wrong. Probably in consequence of the support of Lord Eglintoun, he was not interfered with at the Restoration in his ministry at Kilwinning. He died 13 March 1667. Ferguson is remembered and esteemed at this day as the author of a series of excellent commentaries on St. Paul's Epistles. In Charteris's 'Catalogue of Scotch Divines' he is called an author 'of great reputation.' Spurgeon characterises his commentaries as those of 'a grand, gracious, savoury divine.' His works are: 1. 'Expositions of the Epistles to the Philippians and Colossians,' Edinburgh, 1656. 2. 'Expositions of the Epistles to Galatians and Ephesians,' Edinburgh, 1659. 3. 'Exposition of the Epistles to the Thessalonians,' Glasgow, 1675. 4. 'Refutation of the Errors of Toleration, Erastianism, Independency, and Separation,' Edinburgh, 1692. He also issued several sermons, and left in manuscript an essay on singing the psalms.

He married Jean Inglis (*d.* 1687), by whom he had two sons, James and Hew, and a daughter, Mary, wife of Robert Cheislie, an Edinburgh merchant.

[Scott's Fasti, pt. iii. 181; Wodrow's Analecta, vol. iii.; Wodrow's Church Hist.; Baillie's Letters, iii.; Candlish's Prefatory Note to republication of Refutation of Erastianism.] W. G. B.

FERGUSON, JAMES (*d.* 1705), of Balmakelly and Kirtonhill, Kincardineshire, major-general, colonel of the Cameronian

regiment, was third son of William Ferguson, laird of Badifurrow, who represented Inverurie in the first Scottish parliament after the Restoration, remembered for its demonstrative loyalty as the 'drunken parliament.' James was a younger brother of Robert Ferguson 'the Plotter' [q.v.] He appears to have entered the Scots brigade in the pay of Holland, probably as a gentleman volunteer, some time during the reign of Charles II. His first commission, that of quartermaster in Colonel Macdonald's battalion of the brigade, was dated 12 June 1677. He became ensign in the battalion in September 1678, and lieutenant in February 1682. His battalion was one of those brought over to England in 1685 at the time of Monmouth's rebellion. He became captain in 1687, and in 1688 landed with William of Orange at Torbay. His regiment, then known as Balfour's, afterwards as Lauder's, was one of those first landed, and soon after despatched from London to Leith under Mackay. The fight at Killiecrankie, where he is said to have been taken prisoner, left him a regimental major; and in March 1690 he was despatched by General Mackay, who described him as 'a resolute, well-affected officer,' in whose discretion and diligence he had full reliance, at the head of six hundred men, to reduce the western isles, a service he accomplished satisfactorily with the aid of the Glasgow authorities and the co-operation of Captain Pottinger of the Dartmouth frigate (FERGUSON, pp. 15–16). In 1692 he was back in the Low Countries, and was present with his regiment (Lauder's) at the battle of Steenkirk. A few days after, on 1 Aug. 1692, he was appointed lieutenant-colonel of Monro's (late Angus's, now the 1st Cameronians, Scottish rifles), which at the time was in Dutch pay. Ferguson led the regiment at the battle of Landen and at the siege of Namur. On 25 Aug. 1693 he had been appointed to the colonelcy, which he held up to his death. Owing to the reductions after the peace of Ryswick the regiment was retained in Holland, but in December 1700 it was finally transferred to the British service, and was brought to Scotland. Ferguson had meanwhile married and been left a widower, and had acquired the estates of Balmakelly and Kirtonhill, on the Kincardineshire bank of the North Esk. Ferguson went with his regiment to Holland under Marlborough in 1702. In 1703 he was in command at Bois-le-Duc ('s-Hertogenbosch), with the rank of brigadier-general. In the campaign of 1704 he commanded a brigade which led the attack on the heights of Schellenberg, and at Blenheim shared with Row's brigade the protracted fighting round the strongest part of the enemy's position. About Christmas the same year Ferguson married his second wife. In the campaign of the year following he had a brigade at the forcing of the enemy's lines in Brabant, and afterwards commanded, with the rank of major-general, at Bois-le-Duc, where he died very suddenly—the family tradition says by poison—on 22 Oct. 1705. An old manuscript states that 'he served in four reigns, still maintaining the character of a brave, valiant, and prudent officer, until, his fame raising envy in the breast of the then commanding officer, he was cut off by very sinister means' (*ib.* p. 46). Contemporary writers are discreetly silent on this ugly story, but all agree in regretting his loss as a brave and experienced officer. He was buried in St. Jan's Kerk, Bois-le-Duc, where there is a small tablet to his memory.

Ferguson's first wife was Helen, daughter of James Drummond of Cultmalindie, Perthshire, by whom he had a son and daughter; his second, Hester Elizabeth, daughter of Abraham Hibelet, pastor of the Walloon Church, survived him and remarried Captain Hendrik Chombach. By her Ferguson had a daughter, who in 1730 married M. Gerard Vink, advocate, Bois-le-Duc. Ferguson's son James succeeded him, and died in 1777. He sold the estates of Balmakelly and Kirtonhill and bought those of Kinmundy and Coynach, Aberdeenshire (BURKE, *Landed Gentry*, 1886, vol. i.), now held by his descendants.

The present representative of the family, Mr. Ferguson, F.R.S., of Kinmundy, has published a short biography of Major-general James Ferguson, from family sources (with portrait), which forms part of 'Two Scottish Soldiers' (Aberdeen, 1888).

[Burke's Landed Gentry, ed. 1886, under 'Ferguson of Kinmundy;' J. Ferguson's Two Scottish Soldiers (Aberdeen, 1888), pt. i. and Appendix; Thomas Carter's Historical Records of the 26th Cameronians. In the latter work and in Marlborough Despatches the notices of Ferguson are very few and imperfect.]

H. M. C.

FERGUSON, JAMES (1710–1776), astronomer, was born at the Core of Mayen, near Rothiemay in Banffshire, on 25 April 1710. His father, John Ferguson, was a day-labourer who rented a few acres of land. By his wife, Elspet Lobban, he had six children, of whom James was the second-born. James taught himself to read from his brother's catechism, and his father sent him at the age of seven to the Keith grammar school for three months. His mechanical genius was awakened by seeing his father employ a prop and lever to raise

the fallen roof of his cottage. When nine years old he not only divined the principle of the lever, but extended it to the wheel and axle. A turning-lathe and small knife supplied him with the means of constructing illustrative models; he made pen-and-ink sketches, and wrote a short account of his supposed discoveries. A gentleman in the neighbourhood having shown him a book in which they had been anticipated, Ferguson was pleased to find his principles correct, and was confirmed in his bent for mechanics.

In 1720 he was put to service, and kept sheep during four years, studying the stars by night, and in the daytime making models of spinning-wheels, reels, and mills. His next master, Mr. James Glashan of Brae-head, found that after finishing his work he was mapping the stars with the help of a stretched thread and beads strung upon it. Glashan kindly encouraged him, and often did his work that he might have time to pursue his studies. In 1728, on the expiration of his term with Glashan, Thomas Grant of Achoynaney took him into his house and had him taught by his butler, Alexander Cantley, 'the most extraordinary man,' Ferguson wrote long afterwards, 'that I ever was acquainted with, or perhaps ever shall see.' Ferguson could not be induced to remain at Achoynaney after Cantley's departure, but went home in 1730. A short interlude of recreation, spent in the construction of a terrestrial globe from the description in Gordon's 'Geographical Grammar' (Cantley's parting gift), was followed by a period of hard service, first with a tippling miller, then with a surgeon-farmer named Young, terminated in 1732 by a temporary failure of health. Here he made a wooden clock and a watch with wooden wheels and a whalebone spring.

His next move was to Durn House, where Sir James Dunbar allowed him free quarters while he cleaned clocks and repaired domestic machinery about the country. Two globular stones surmounting the gateway were painted by him to represent a terrestrial and celestial globe, and were so arranged as to act as sundials. Lady Dipple, Sir James Dunbar's sister, then set him to draw patterns for embroidery, which came into vogue in the neighbourhood, and brought him in money enough to assist his parents. Pieces of lace stitched from them were shown in Banffshire as late as 1790, and were said to be 'very beautiful.' His pursuit of star-gazing was not meanwhile abandoned. Induced by the promise of access to a large library, he paid a visit of eight months to Lady Dipple's son-in-law, Mr. William Baird of Auchmedden in Aberdeenshire, a miniature half-length portrait of whom, executed by Ferguson in Indian ink in the summer of 1733, is still in the possession of Mr. Fraser of Findrack. In April 1734 Lady Dipple took him with her to Edinburgh, designing to get him trained as an artist, and though he failed to procure instruction, he made his way as a portrait-painter. Among his sitters were Lady Jane Douglas, and her mother the Marchioness of Douglas, and they recommended him so effectually that he had soon as much to do as he could manage. 'Thus,' he remarks, 'a business was put into my hands which I followed for twenty-six years.'

His attention was diverted towards anatomy and physic, and he left Edinburgh in September 1736, with the view of settling as a medical practitioner in his native place. Failing in this he resumed his painting at Inverness. In May 1739 he married Isabella, daughter of George Wilson of Cantley. In 1740 he was the guest, at Castle Downie, of Simon, lord Lovat, whose portrait by him is preserved at Abertarff, Inverness-shire.

Reverting to his earlier tastes, Ferguson contrived at Inverness the 'astronomical rotula' for showing the places of sun and moon on each day of the year, the times of eclipses, motions of the planets, &c. Colin Maclaurin [q. v.], then professor of mathematics in the university of Edinburgh, procured a subscription for its publication, and Ferguson went to Edinburgh early in 1742 for the purpose of having the plates engraved. Several impressions were sold, but the change of style in 1752 threw the invention out of date. His first orrery was constructed in 1742, in imitation of one in Maclaurin's possession, shown to him unopened. By special request he read a lecture upon it before Maclaurin's pupils. A smaller planetary machine with ivory wheels, made by him a year later, was sold in London to Sir Dudley Ryder, and is now possessed by his descendant, the Earl of Harrowby.

After the death of his parents he sailed with his wife for London on 21 May 1743. Through Baron Edlin's recommendation, he found there a cordial protector in Sir Stephen Poyntz, who at once employed him to paint portraits of his wife and children, and procured him plenty of customers. Scientific subjects, however, chiefly occupied his thoughts. Struck with the idea that the moon's orbit must always be concave to the sun, he 'made a simple machine,' he tells us, 'for delineating both her path and the earth's on a long paper laid on the floor,' and carried it to Martin Folkes, president of the Royal Society. Folkes took him to exhibit it at the Royal Society. One of the members, a watchmaker

named Ellicott, convinced him that he had reached the same result twenty years previously. They became fast friends. At the president's request Ferguson published in 1745 a large engraving of the curve generated by his 'trajectorium lunare.'

His first literary attempt was in a pamphlet on 'The Use of a new Orrery,' printed in 1746, to which succeeded in the following year 'A Dissertation upon the Phenomena of the Harvest Moon.' In a paper 'On the Phenomena of Venus, represented in an Orrery, agreeable to the Observations of Signor Bianchini' (*Phil. Trans.* xliv. 127), he described before the Royal Society on 20 March 1746 the course of the seasons on Venus resulting from a supposed rotation in 24⅓ days, on an axis inclined 75° from the perpendicular; and on 14 May 1747, 'An Improvement of the Celestial Globe' (*ib.* p. 535). In April 1748 he entered upon his career as a popular scientific teacher and lecturer, choosing for his theme the solar eclipse of 14 July (O. S.) 1748. His later courses, delivered in the provinces as well as in London, covered a wide range of experimental science. The chief part of the illustrative apparatus was invented and constructed by himself, and several of his machines kept a permanent place in the lecture-room. Among his inventions (besides eight orreries) were a tide-dial, a 'whirling-table' for displaying the mode of action of central forces, the 'mechanical paradox,' and various kinds of astronomical clocks, stellar and lunar rotulas. His 'seasons illustrator,' invented in 1744, became indispensable to lecturers on astronomy. His 'eclipsareon' for showing the time, duration, and quantity of solar eclipses in all parts of the earth, was described before the Royal Society on 21 Feb. 1754 (*ib.* xlviii. 520; *Gent. Mag.* 1769, p. 143), a new hygrometer on 8 Nov. 1764 (*Phil. Trans.* liv. 259), his 'universal dialling cylinder' on 2 July 1767 (*ib.* lvii. 389). He lectured in 1752–3 on the reform of the calendar and the lunar eclipse of 17 April 1753, and was collecting meanwhile materials for his best work.

Ferguson's 'Astronomy explained on Sir Isaac Newton's Principles' was published in July 1756, and met with immediate and complete success. The first issue was exhausted in a year; the thirteenth edition, revised by Brewster, appeared in 1811, and the demand for successive reprints did not cease until ten years later. It was translated into Swedish and German, and long excluded other treatises on the same subject. Although containing no theoretical novelty, the manner and method of its expositions were entirely original. Astronomical phenomena were for the first time described in familiar language. The book formed Herschel's introduction to celestial science.

Ferguson was now famous, but he was still poor. In the first edition of his 'Astronomy' he advertised himself as teaching the use of the globes for two guineas, and 'drawing pictures in Indian ink on vellum at a guinea apiece, frame and glass included,' but failing eyesight began to hinder artistic employment. On 17 Jan. 1758 he imparted to the Rev. Alexander Irvine of Elgin his thoughts of soon leaving London on account of the expense of living there. Some relief was afforded by the sale, for 300*l.*, of the remaining copyright of his book, and an interview with the Prince of Wales (afterwards George III) at Leicester House, on 1 May 1758, finally decided him to maintain his position.

'Franklin's clock' was in 1758 turned into 'Ferguson's clock' (remembered as a horological curiosity), by an improvement to which the original inventor's assent had been obtained during his visit to London in 1757; and in 1760 Ferguson's 'Lectures on Select Subjects in Mechanics, Hydrostatics, Pneumatics, and Optics,' were published with a dedication to Prince Edward. A seventh edition of this popular book appeared in 1793; Brewster's revision in 1805 gave it fresh vitality; translations into several languages and repeated impressions in America further attested its value. The author received about 350*l.* for the copyright.

In February 1761 he published a pamphlet entitled 'A Plain Method of Determining the Parallax of Venus by her Transit over the Sun,' including a revised translation of Halley's memoir of 1716, and accompanied by a map of ingresses and egresses modelled on that of Delisle. It was appended to later editions of his 'Astronomy.' He himself observed the transit with a six-foot reflector from the top of the British Museum (*Addit. MS.* No. 4440, f. 604). He altogether left off portrait-painting in 1760, but a pension of 50*l.* a year was granted to him by George III in 1761, and he received gifts from persons of distinction. That his lectures were fairly profitable appears from the statement that he cleared 100*l.* during a tour of six weeks to Bath and Bristol in the spring of 1763. Unsuccessful as a candidate for a clerkship to the Royal Society in January 1763, he was, however, on 24 Nov. following, elected a fellow, and 'on account of his singular merits and of his circumstances' excused the customary payments.

On 17 Nov. 1763 he presented to the Royal Society a projection of the partial solar eclipse

of 1 April 1764, showing its time and phases at Greenwich (*Phil. Trans.* liii. 240). He observed the event at Liverpool (*ib.* liv. 108). In 1767 he revisited Scotland, and at Edinburgh associated intimately with William Buchan [q. v.], author of 'Domestic Medicine,' and Dr. Lind, the electrician. He soon afterwards introduced a lecture on electricity into his course. One of his most popular works, 'The Young Gentleman's and Lady's Astronomy, familiarly explained in Ten Dialogues between Neander and Eudosia,' was published in 1768. It is written with such clearness that, as Madame de Genlis remarked, 'a child of ten years old may understand it perfectly from one end to the other.' The interlocutors represent Ferguson himself and his gifted pupil Anne Emblin, afterwards the wife of Mr. Capel Lofft, who hence entitled his poem on the universe (1781) 'Eudosia.'

From 1768 George III often invited Ferguson to interviews with him to discuss mechanics. Early in 1769 he reprinted a paper communicated six years earlier to the Royal Society under the title 'A Delineation of the Transit of Venus expected in the Year 1769' (*ib.* liii. 30). His lectures at Newcastle-on-Tyne in 1770 were patronised by Dr. Hutton, who was surprised to learn from him that he was not only ignorant of geometry, but incapable of apprehending a geometrical demonstration (HUTTON, *Tracts*, iii. 379). Conviction of the truth of a proposition was attainable by him only through measurement of the construction for proving it. On the conclusion of his course at Derby in the autumn of 1772, he visited the Peak district, and read before the Royal Society on 16 Nov. an account of the Devil's Cave, subsequently published as a tract. His scattered papers were collected in 1773 into a volume entitled 'Select Mechanical Exercises' (4th ed. 1823), the partial autobiography prefixed to which is the chief source of information regarding his early life. He was interrupted in its composition by the death of his wife, of consumption, on 3 Sept. 1773, at the age of 52. His domestic affairs were thenceforward cared for by his sister Janet, who had come to London to attend on Mrs. Ferguson. His own health, never robust, soon after began to decline; yet he lectured in London, Bath, and Bristol in 1774, and wrote, in 1775, 'The Art of Drawing in Perspective made easy to those who have no previous knowledge of the Mathematics,' of which five editions appeared previous to Brewster's in 1823. He died at 4 Bolt Court, Fleet Street, on 16 Nov. 1776, aged 66, and was buried in the churchyard of St. Marylebone. His intellect remained unclouded, and his lips moved in prayer to the last.

In spite of his apparent poverty he died worth about 6,000*l.* The plea of a recent legacy from a distant relative (*Gent. Mag.* 1777, p. 108) has little to support it. Dr. Houlston of Liverpool, who knew him intimately, testifies to his amiability, simplicity, and absence of pedantry (*Ann. Register*, xix. 53). He adds that he was 'unhappy in his family connections.' 'Somewhere about the year 1770,' it is elsewhere related, 'while Ferguson was delivering a lecture on astronomy to a London audience, his wife entered and maliciously overturned several pieces of his apparatus. Ferguson, observing the catastrophe, only remarked the event by saying, "Ladies and gentlemen, I have the misfortune to be married to this woman"' (*The Mirror*, 25 Nov. 1837).

His only daughter, Agnes, described as elegant, vivacious, and learned, suddenly deserted her father in 1763, when in her eighteenth year, and was never again heard of by him. The doctor who attended her in her last illness left the miserable story of her life scribbled on the fly-leaf of a tract in the British Museum. After a disreputable career she died of consumption in a garret near Charing Cross, 27 Jan. 1792.

Ferguson's eldest son, James, a young man of some promise, died, likewise of consumption, on 20 Nov. 1772, at the age of twenty-four. Two younger sons were trained as surgeons at Aberdeen, but one never practised, and the other failed in his profession; neither left issue.

Four original portraits of Ferguson are extant; the best, a mezzotint by Townsend, an engraving from which by Stewart was published in December 1776, and was prefixed in 1778 to the second edition of his 'Select Mechanical Exercises.' It corresponds well with Andrew Reid's description of his aspect about 1774. 'Mr. Ferguson had a very sedate appearance, face and brow a little wrinkled; he wore a large full stuff wig, which gave him a venerable look, and made him to appear older than he really was' (HENDERSON, *Life of Ferguson*, p. 463).

Ferguson's great merit as a scientific teacher lay in clearness, both of thought and style, and in the extreme ingenuity with which by means of machines and diagrams he brought the eye to help the mind of the learner. Hutton recognised his 'very uncommon genius, especially in mechanical contrivances and executions.' Brewster considered him as 'in some degree the first elementary writer on natural philosophy' (Preface to FERGUSON'S *Essays*, 1823).

Besides the works already mentioned he wrote: 1. 'An Idea of the Material Universe deduced from a Survey of the Solar System,' London, 1754. 2. 'Astronomical Tables and Precepts for Calculating the true Times of New and Full Moons,' &c., 1763. 3. 'Analysis of a Course of Lectures on Mechanics, Pneumatics, Hydrostatics, Spherics, and Astronomy,' 1763, 8th ed. 1774. 4. 'Supplement to Lectures on Select Subjects,' 1767. 5. 'Tables and Tracts relative to several Arts and Sciences,' 1767. 6. 'Introduction to Electricity,' 1770. 7. 'An Account of a Remarkable Fish, taken in the King Road, near Bristol' (*Phil. Trans.* liii. 170). 8. 'The Description of a New and Safe Crane' (*ib.* liv. 24). 9. 'Short and Easy Methods for Finding the Quantity of Time contained in any given number of Mean Lunations,' &c. (*ib.* lv. 61). He wrote the astronomical part of Guthrie's 'Geographical Grammar' in 1771 (3rd edition), and reprinted in 1775, with the addition of a third, two 'Letters to the Rev. John Kennedy,' originally published as a critique of Kennedy's 'Astronomical Chronology' in the 'Critical Review' for May and June 1763. The greater part of Ferguson's miscellaneous writings were collected and republished by Brewster in 1823, with the title 'Ferguson's Essays.' His 'Commonplace Book,' discovered at Edinburgh in 1865, includes, with a copious record of mechanical contrivances and calculations, his drawings of remarkable sun-spots in 1768 and 1769.

[Life of James Ferguson, F.R.S., by Ebenezer Henderson, LL.D., 1867; 2nd ed. 1870. Ferguson's 'Short Account' of his earlier years (1710–43), here reprinted with notes and illustrations, is supplemented with an 'Extended Memoir,' giving all available details of his circumstances and inventions down to the time of his death. See also Nichols's Lit. Anecdotes, ii. 422; Hutton's Mathematical Dict. 1815; R. Chambers's Eminent Scotsmen; Brewster's Edinb. Encycl. ix. 297 (biography), xvi. 626, 629 (planetary machines); Gent. Mag. xlvi. 531, xlvii. passim; Watt's Bibl. Brit.; Delambre's Hist. de l'Astr., p. 639. Mayhew's Story of the Peasant Boy Philosopher (1854) is founded on the early life of Ferguson.] A. M. C.

FERGUSON, JAMES FREDERIC (1807–1855), Irish antiquary, was born at Charleston, South Carolina, in 1807. He was of French descent, his father having been one Jacques Frédéric Jaquemain, a native of Cambrai. During the time of the revolution Jaquemain left France and settled in London, assuming the name of Ferguson in 1793. Six years later he went to America, and in 1800 became deputy-postmaster of Beaufort in South Carolina, where he resided till 1812. After the death of his wife, an English lady, Jaquemain went to London, where he became a teacher of languages. Subsequently he established a school in St. Stephen's Green, Dublin. In 1823 he published a volume of Italian translations from the classic poets. James Frederic Ferguson the younger accompanied his father to Dublin in 1820, and some years later was engaged on behalf of Lord Kingsland in endeavouring to recover for that nobleman the Kingsland estates. His efforts were partially successful, and he next became a collaborator with Lynch, author of 'Feudal Dignities in Ireland,' in arranging the voluminous series of 'Irish Records.' Valuable and extensive collections of documents were formed, some of which afterwards passed into the library of Sir William Betham. Ferguson's most important work was the indexing of the entire body of 'Exchequer Records' in Ireland, which he completed unassisted. The indexes were purchased by the government in order to be permanently deposited in the court of exchequer. In 1850 Ferguson was appointed clerk and secretary to a commission for arranging the records of the Irish courts, and this office he held until its abolition two years later. By direction of the chief baron, he continued in charge of the records from the time of the cessation of the commission until his death. On one occasion he undertook at his own expense a journey to Switzerland, in order to recover some Irish records in the collection of a Suabian baron. These records proved to belong to the Irish court of king's bench in the reign of Edward I, and it was surmised that they had been purloined in the reign of George I when Addison was keeper of the records in the Bermingham Tower. Ferguson purchased them at his own cost, and restored them to the Irish Record Office. In 1843 Ferguson published 'Remarks on the Limitations of Actions Bill intended for Ireland; together with short extracts from Ancient Records relating to Advowsons of Churches in Ireland.' To the 'Transactions of the Kilkenny Archæological Society' he communicated a calendar of the contents of the 'Red Book' of the Irish exchequer; and to the 'Gentleman's Magazine' (January 1855) he communicated a description of the ancient drawing of the court of exchequer, contained in the above manuscript calendar. To the 'Topographer and Genealogist' he communicated the account of Sir Toby Caulfeild relative to the Earl of Tyrone and other fugitives from Ulster in 1616; a curious series of notes on the exactions anciently incident to tenures in Ireland; a list of the castles, &c., in Ireland in 1676, with a note on hearth-

money; and a singular document of 3 Edward II, relative to a contest between the king's purveyors and the secular clergy of Meath. Ferguson further contributed to the 'Gentleman's Magazine' two important articles on the neglected state of the Irish State Records (1853–4), and a paper on the unpublished statutes of Ireland (1855). At his decease he left incomplete a translation of the 'Norman-French Chronicle of the Conquest of Ireland,' which M. Michel edited from a manuscript in the library of Lambeth Palace. Ferguson died on 26 Nov. 1855.

[Gent. Mag. 1856, i. 651–2.] G. B. S.

FERGUSON, JOHN (1787–1856), founder of the Ferguson bequest, was born at Irvine, Ayrshire, 28 Feb. 1787. His father, William Ferguson, was a shipmaster of that port, and his mother, Mary, was the only daughter of John Service of Holms of Caaf, a small property near Dalry in Ayrshire. The Services were an Ayrshire family, some of whom had been lenders of money. The father of Mary Service followed this profession, and was a man of penurious habits and peevish temper. His sons one after another left him for America, where they were under the shelter of an uncle. Ferguson was educated at Ayr, was for some time in a banker's office, went to America in connection with the affairs of one of his uncles, returned after four years, and in 1810 settled with his mother at Irvine. She succeeded to large sums on the death of her brother George and then of her father. The fortune of the Fergusons was increased by the death in 1828 of another uncle, who left 200,000*l.*, and of a third who died in 1842 and left 400,000*l.* These brothers seem to have had no aim in life but to amass money. Ferguson, by his sagacity and knowledge of the money market, increased the fortune, till at his death it amounted to 1,247,514*l.* 14*s.* 5*d.* He was a man of somewhat ordinary character, undecided, was never married, and for the last few years of his life lived in comparative seclusion. After consulting with Mr. John Henderson of Park, a well-known merchant of Glasgow, who was his intimate friend and acted as his private banker, and Mr. Matthew Montgomery of Kelvinside, he devoted the residue of his property, after providing for family legacies and making other provisions, to the objects of what is known as the Ferguson Bequest Fund. The sum available for it was no less than 400,000*l.* The trustees were instructed to devote the interest 'towards the maintenance and promotion of religious ordinances and education and missionary operations: in the first instance in the county of Ayr, stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dumbarton.' This was to be done by means of payments for the erection and support of churches and schools, other than parish churches and schools, in connection with the quoad sacra churches of the established church of Scotland, the free church, the united presbyterian church, the reformed presbyterian church, and the congregational or independent church, all in Scotland. The administration of this fund was committed to a permanent body of trustees, of whom three were to be of the established church, four of the free, four of the united presbyterian, one of the reformed presbyterian, and one of the independent church. Among the purposes to which the Ferguson trustees devoted another part of Ferguson's estate was the founding of scholarships in connection with the Scottish universities. These are six in number, of the annual value of 80*l.* each, tenable for two years—one for classical, another for mathematical, and the third for philosophical eminence. The scholarships may be competed for by students of any of the Scottish universities who have taken the degree of M.A., or have qualified for that degree within the two years preceding. The administration of the fund is conducted by the permanent trustees under the superintendency of Mr. Matthew S. Tait, by whom an annual report is prepared and submitted to the trustees.

Ferguson signed his will at Glasgow on 22 Sept. 1855, and soon after his health began to fail. It is said that after this he got a friend to make up a statement of his property, and when the amount was stated at nearly a million and a quarter he could not believe it to be so much. He died on 8 Jan. 1856, having nearly completed his sixty-ninth year.

[Report to the Trustees of the Ferguson Bequest Fund, being a Narrative of the Formation and Past Operations of the Trust, with a Sketch of Mr. Ferguson's Life and of the Service Family, by M. S. Tait, superintendent of the Fund, Glasgow, 1883.] W. G. B.

FERGUSON, PATRICK (1744–1780), brevet lieutenant-colonel, major 71st Highlanders, inventor of the first breechloading rifle used in the British army, born in 1744, was second son of James Ferguson of Pitfours, Aberdeenshire, a senator of the College of Justice and one of the lords commissioners of justiciary for Scotland, by his wife, Hon. Anne Murray, daughter of Alexander, (fourth) lord Elibank. He was taught fortification, gunnery, &c., in a military academy in London, and on 12 July 1759, before he was

fifteen, was appointed cornet in the royal North British dragoons or Scots greys, with which he made a campaign in Germany. He fell sick soon after, and his friends, against his wish, procured his transfer to the light troop of the regiment at home, thereby preventing his seeing further service in Germany. On 1 Sept. 1768, when senior cornet of the greys, a company was purchased for him in the 70th foot in the West Indies, with which regiment he served during the repression of a negro rising in Tobago. At the commencement of the American war of independence the boasted skill of the American marksmen directed his attention to the improvement of military firearms, and he devised certain plans of breechloading and other improvements, for which he obtained a patent (Patent 1139, 2 Dec. 1776). The printed specification, which can be seen at the office of the commissioners of patents, describes them as 'various improvements upon firearms whereby they are loaded with more ease, safety, and expedition, fire with more certainty, and possess other advantages.' It is admitted that some of the principles had been suggested before, but 'had never been seriously applied to purposes of public utility.' The patent covers several forms of breech-action. In the first, which Ferguson appears to have adopted, the breech is closed by a vertical screw-plug, which is lowered to admit of the introduction of the ball, followed by the cartridge or charge. Special arrangements are provided against the fouling of the screw-plug and accumulation of gas in the breech. A second plan, said to be particularly suitable for artillery, was to close the breech with 'a perpendicular or horizontal turnplate.' A third provided for the closing of the breech with a sliding transverse-bar. The use of sliding backsights adjustable to any range was included in the patent, and likewise a peculiar mode of rifling, in which the grooves were to be made of exaggerated width as compared with the 'lands' between them, the idea being that fouling of the bore and 'stripping' of the bullet in its passage would thereby be prevented. Ferguson made some experiments at Woolwich in June 1776 before a number of distinguished officers, when, we are told, 'under the disadvantages of a heavy rain and a high wind, he did the four following things, none of which had ever before been accomplished with any kind of smallarms, viz., 1. He fired during four or five minutes, at a target 200 yards distant, at the rate of four shots a minute; 2. He fired six shots in one minute; 3. He fired four shots a minute, advancing at the same time at the rate of four miles an hour; 4. He poured a bottle of water into the pan and barrel of the piece when loaded, so as to wet every grain of powder, and in less than half a minute fired as well as ever with her without extracting the ball. He also hit the target at 100 yards lying on his back on the ground, and notwithstanding the unequalness of the wind and the wetness of the weather, only missed the target three times during the whole course of the experiments' (*Ann. Reg.* 1776, xix. 1148). According to Ferguson's biographer the experiments were also tried by some trained men of the guards before the king at Windsor, but the soldiers were nervous and less successful than Ferguson. Ferguson was sent back to America—his regiment was then at Halifax, U.S.—and he was permitted to form a corps of riflemen out of volunteers from regiments in America. This corps was armed with breechloading rifled carbines, with screw-plug breech action, and sighted for one hundred to three hundred yards. One of these rifled carbines is figured, from an American source, in Greener's 'The Gun and its Development' (London, 1881), fig. 74, p. 89. Ferguson's corps of riflemen, extended in front and supported by a corps of rangers, did good service in covering General Knyphausen's advance at the battle of Brandywine, 11 Sept. 1777, when Ferguson received a severe wound, which deprived him of the use of one arm. Sir William Howe, then commander-in-chief at New York, is said to have taken umbrage at the formation of the rifle corps without his having been previously consulted, and, taking advantage of Ferguson's prolonged absence through his wound, broke up the corps, sending the men to the light companies of their regiments and returning the breechloading rifles into store. After Ferguson's recovery he was sent in command of a detachment of three hundred men embarked in the Zebra, Vigilant, and Manchester, under Captain Collins, royal navy, to root out a nest of privateers from Little Egg harbour in the Jerseys, the results of which were notified in the 'London Gazette,' 1 Dec. 1778. Next year he was sent with a small force to dislodge the enemy from Stonyport and Verpank's Neck. From Stonyport he was ordered to Georgia with the troops under Major-general Pattison, royal artillery, which penetrated into South Carolina, where he was employed under Tarleton at the siege of Charleston. On 26 Oct. 1779 Ferguson was appointed major in one of the battalions of the old 71st highlanders, which corps was then serving in America and was disbanded in 1783. After the siege of Charleston Ferguson was actively employed in organising and training the loyal militia of South

Carolina, in whose fighting powers he appears to have had over-confidence (Ross, *Cornwallis Correspondence*, i. 59). With about a thousand of these men he accompanied Lord Cornwallis in his march through the Carolinas, during which he was severely wounded in his sound arm. Ferguson, whose recent promotion to the brevet rank of lieutenant-colonel appears not to have been known in America at the time, was surprised and killed at King's Mountain, N.C., during the operations there on 9 Oct. 1780. Cornwallis says: 'Major Ferguson had taken infinite pains with the militia of Ninety-six (a frontier post), and had obtained my permission to make an excursion into Tryon county, whilst the sickness of my army prevented my moving. As he had only militia and the small remains of his own corps, without baggage or artillery, and as he promised to come back if he heard of any superior forces, I thought he could do no harm, and might help to keep alive the spirits of our friends in North Carolina, which might be depressed by the slowness of our movements. The event proved unfortunate, without any fault of Major Ferguson. A numerous and unexpected army came from the mountains, and as they had good horses their movements were rapid. Major Ferguson was tempted to stay near them longer than he had intended, in the hope of cutting off Colonel Clarke on his return from Georgia. He was not aware that the enemy was so near him, and in endeavouring to execute my orders of passing the Catawba and joining me at Charlottetown he was attacked by a very superior force and totally defeated at King's Mountain' (*ib.* i. 496–8). This disaster was a heavy blow to the royal cause. Tarleton appears to have blamed Cornwallis for not supporting Ferguson, which Cornwallis declares to be 'a most malicious and false attack' (*ib.* i. 59). Ferguson is allowed by all to have been a generous, chivalrous soldier, but the partisan warfare in which he was engaged gave rise to rancorous feelings on both sides. It is alleged that indignities were offered to his mangled corpse and great barbarities practised on the wretched militiamen under him who were taken prisoners (comp. *Cornwallis Corresp.* i. 67, and BANCROFT, *Hist. U. S.* vi. 292–3). Unable to show other marks of respect to his memory, Ferguson's brother officers published a notice of him in the form of a monumental epitaph in the 'New York Gazette,' 14 Feb. 1781.

[A memoir of Ferguson was written by his kinsman, Dr. Adam Ferguson [q. v.], for the first edit. of Encycl. Brit. (British Encyclopædia), but as it was considered too long, and Dr. Ferguson refused to abridge it, it was omitted and afterwards published separately. Two copies will be found in British Museum under title 'Sketch of a Memoir of Lieut.-Colonel Patrick Ferguson. By Adam Ferguson, LL.D.' (London, 1817). Besides this work reference may be made to Ross's Cornwallis Correspondence (London, 1869, 3 vols.), i. 10, 59, 67, 70, 303–41, 486, 496–7; Banastre Tarleton's Hist. Campaigns, 1780–1 (London, 1787), pp. 164–5; Drake's Am. Biog.; Bancroft's Hist. United States, vi. 155, 270–1, 287–289, 292–3; Two Scottish Soldiers, by James Ferguson of Kinmundy, Aberdeen, 1888.]

H. M. C.

FERGUSON, ROBERT (*d.* 1714), surnamed the 'Plotter,' was the eldest son of William Ferguson of Badifurrow, Aberdeenshire. Before he left Scotland he had received a 'liberal education,' possibly at Aberdeen University, where the name 'Robertus Fergusone Aberdonensis' appears in the rolls of 1650. He was resident in England from about 1655, and at the Restoration held the living of Godmersham, Kent. Being expelled by the Act of Uniformity in 1662, he supported himself by 'teaching boys grammar and university learning at Islington, near London' (*Athenæ Oxon.* iv. 106; CALAMY, *Account*, ii. 327). On 16 Jan. 1662–3 a warrant was issued against him for being concerned in raising money in support of ejected ministers, and for other treasonable practices, and on the 21st he was committed a prisoner to the Gatehouse, not receiving his liberty till 12 May, when he and two others entered into a bond of 300*l.* for his good behaviour. He next came into prominence as a religious controversialist. In 1668 he published 'Justification onely upon a Satisfaction; or the Necessity and Verity of the Satisfaction of Christ as the only ground of Remission of Sin, asserted and opened against the Socinians.' It is an exposition of the usual Calvinistic doctrines, displaying a facile if somewhat superficial eloquence, but characterised by no special argumentative ability. This work, according to Wodrow, 'did much to ingratiate him with Dr. Owen' (*Analecta*, ii. 271), with whom 'he frequently preached,' having now 'renounced his communion with the church of Scotland.' According to Wodrow, though in a coffee-house he had 'one of the glibest tongues in England upon all subjects, yet when in the pulpit he was exceedingly dry and straitened. He used his papers, and inclined to make extemporary flights, but frequently faltered' (*ib.*) In his next treatise, 'A Sober Enquiry into the Nature, Measure, and Principle of Moral Virtue,' 1673, he characteristically alludes to Dr. Owen as that 'great and incomparable

man.' The treatise shows him to be an adept in popular exposition and appeal. In 1675 he published the last of his books strictly relating to religion, viz. 'The Interest of Reason in Religion, with the Import and Use of Scripture Metaphors, and the nature of the Union betwixt Christ and Believers, with Reflections on a Discourse by Mr. Sherlock.' Ferguson's skill as a religious controversialist, and his influence with the dissenters, strongly recommended him to the party of Shaftesbury, and he now came forward as the champion, against the government, of the cause of protestantism. His first political pamphlet, entitled 'A Letter to a Person of Honour concerning the "Black Box,"' was published anonymously with the date London, 15 May 1680. It had reference to a missing 'Black Box,' reported to contain proofs of the king's marriage to Lucy Walters, the mother of the Duke of Monmouth. The position taken up by Ferguson was that the whole story of the 'Black Box' was a fiction invented by those who wished to discredit the Duke of Monmouth's title to the crown, and to divert attention from the treasonable procedure of the Duke of York. It shows great skill in the means chosen to arouse popular prejudice against the Duke of York. On 2 June Charles disavowed the marriage 'on the faith of a Christian and the word of a king,' and on the 10th Ferguson published 'A Letter to a Person of Honour concerning the King's disavowing his having been married to the Duke of Monmouth's Mother,' in which he hinted that evidence would be forthcoming of the marriage 'when the matter shall come before a competent judicature.' The controversies connected with the exclusion bill occasioned the following pamphlets from his pen: 'Reflections on Addresses,' 'Smith's Narrative,' 'A Vindication of Smith's Narrative,' 'Reflections on the Jesuits who suffered for the Plot,' and 'The Just and Modest Vindication, in answer to King Charles's Declaration on his Dissolving the English Parliament,' republished with additions and alterations under the title 'The Design of Enslaving England Discovered.' After a city of London jury on 24 Nov. 1681 had thrown out a bill indicting Shaftesbury of high treason, a pamphlet appeared entitled 'No Protestant Plot, or the present intended Conspiracy of Protestants against the King and Government discovered to be a Conspiracy of the Papists against the King and his Protestant Subjects.' It was extended into a second and a third part. The authorship of the first two parts has usually been ascribed to Shaftesbury, but Ferguson claims the authorship of the whole three. He is also said to have been the author of the second part to Andrew Marvell's 'Rise and Growth of Popery,' 1678, giving an account of its growth, 1678–82. The pamphlet is stated to be printed at Cologne, 1682, but was really printed at London (Wood, *Athenæ*, iv. 232).

Ferguson has generally been regarded as one of the chief contrivers of the Rye House plot, and even he himself admits, in the words of his apologist, that 'he conducted the communications between Monmouth, Russel, and those who acted with them, and the more ruthless coterie of conspirators' (Ferguson, *Ferguson the Plotter*, p. 64). According to his own narrative, however (*ib.* 409–37), he took charge of the arrangements only the more successfully to frustrate it. The failure of the plot in October 1682 was, according to Ferguson, brought about by his designedly delaying to make arrangements for it till the king had returned from Newmarket. His aim all along, if he is to be believed, was to substitute an insurrection for assassination, and the new project was now prosecuted with the utmost vigour. After several meetings had been held information regarding the movement was conveyed to the government by Colonel Rumsey, who had attended a meeting uninvited. Ferguson made his escape with Shaftesbury to Holland, where, 21 Jan. 1683, he was present at Amsterdam at the death of the earl, who left him a legacy of 40*l.* He was supposed to have written a vindication of the association, which was seized in the hands of his servant as he was going with it to press in the beginning of December 1682 (Wood, *Athenæ*, iv. 80). In February Ferguson returned to London three or four days before the court went to Newmarket. He again, according to his own admission, had a principal share in the arrangements in connection with the second assassination plot, but it also, he asserts, was frustrated simply by his skilful management, and not, as was at the time supposed, by the fact that the king, owing to a fire, left Newmarket sooner than he intended. Had there been no fire, and had the king remained there a month longer, 'he would,' Ferguson asserts, 'have come back in as much security, and as free from danger of being assaulted upon the road, as at the time he did.' Ferguson was undoubtedly morally as well as legally involved in the scheme. After the frustration of this second plot Ferguson became a leading adviser in connection with the insurrection schemes of Argyll and Monmouth. On the failure of the plot he had fled north to Scotland, and afterwards taking ship thence to Hamburg arrived in Holland. There he wrote 'An Enquiry into a Detection of the

Barbarous Murder of the late Earl of Essex, or a Vindication of that Noble Personage from the Guilt and Infamy of having destroyed Himself.' On 4 June sentence of outlawry was passed against him for his connection with the assassination plot. In the proclamation issued 2 Aug. 1683 for Ferguson's apprehension he is described as follows: 'A tall lean man, dark brown hair, a great Roman nose, thin jawed, heat in his face, speaks in the Scotch tone, a sharp piercing eye, stoops a little in the shoulders; he hath a shuffling gait that differs from all men; wears his periwig down almost over his eyes; about 45 or 46 years old.'

Ferguson was one of the eighty-two who sailed from the Texel with Monmouth on his expedition to the west of England, holding the position of chaplain to the army, and acting in the capacity of Monmouth's secretary and adviser. He was the author of the manifesto circulated by Monmouth on his landing, in which King James was denounced as a popish usurper and tyrant, and accused of having contrived not merely the death of the Earl of Essex, but of his brother the late king. Monmouth afterwards asserted that Ferguson drew it up and made him sign it without having read it (Sir John Bramston, *Autobiography*, p. 188). It was generally believed to be on Ferguson's advice that Monmouth assumed the royal title, but Ferguson asserts that he 'disputed against the conveniency of it at that juncture with all the strength and vigour of mind' that he could. After the battle of Sedgmoor Ferguson, with his usual luck or wariness, succeeded, after lying for some time in concealment on the west coast, in reaching Holland in safety. His escapes have been attributed to his having all along been in communication with the government, but this may be regarded as disproved by the fact that he was excepted from the amnesty of 10 March 1686, and also from the general pardon of 1688. In Holland he wrote in January 1688 'A Vindication of Monsr. Fagel's Letter,' in which he asserted that a 'revolution will come with a witness; and its like may come before the Prince of Wales be of age to manage an unruly spirit which I fear will accompany it.' In the expedition of William of Orange there was less scope for Ferguson's abilities in intrigue, and, although he accompanied it, he was probably regarded chiefly as a necessary evil. His services were to some extent utilised in influencing the dissenters, but he does not appear to have ever been taken much into confidence by the counsellors of William. Nevertheless he took up his pen on the prince's behalf, publishing 'An Answer to Mr. Penn's Advice to the Church of England,' and a 'Representation of Threatening Dangers impending over Protestants in Great Britain before the coming of his Highness the Prince of Orange.' At Exeter his chagrin at his subordinate place in the prince's expedition, compared with his dominant influence in Monmouth's counsels, seems to have got the better of his discretion. When Burnet was officiating before the prince in the cathedral, Ferguson asked to preach in the presbyterian church. The keys were refused him, whereupon he resolved, in his own words, to 'take the kingdom of heaven by violence,' and, having broken open the door, ascended the pulpit sword in hand, and preached from the sixteenth verse of the 94th Psalm, 'Who will rise up for me against evildoers?' After the flight of James, Ferguson published 'The Justification of the Prince of Orange his Descent, and for settling the Crown upon him on the foot that King James had abdicated.' The only reward he obtained for such industrious exertions was that of housekeeper at the excise, worth about 400*l.* a year (Luttrell, i. 515). From a pamphlet published at this time, entitled, 'R. Ferguson's Apology for his Transactions the last ten years both in England and Foreign Parts,' in which he lets the world know that his 'more enlightened understanding' had sufficiently convinced him of his 'overhasty and prejudicial censure of the discipline of the church of England as it now stands by law established,' it is not improbable that he was inclined to regard promotion to a bishopric as a fitting reward. In any case his change from fanatical antipathy towards the government of James II to enthusiastic support of the Jacobites was suspiciously sudden. The conversion, if it changed his political sentiments, made no change in his habits and disposition. In the 'History of the Revolution,' published in 1706, he declares his opinion that the revolution, 'instead of being an effort in favour of the protestant religion and civil liberty . . . was a deep and successful design of the Vatican for the advancement of popery throughout the whole of Europe;' but his conscientious objections to the government of William did not prevent him enjoying as long as he was permitted the emoluments he had obtained by his services on its behalf. He was concerned in the Montgomery plot, and was apprehended on suspicion; but, it being impossible to obtain sufficient evidence against him, he was discharged. He then entered into close communication with the court at St. Germain, and became a leading agent in the intrigues for subverting the government of William. On the news reaching the government of the attempted Jacobite

landing in 1692, he was on 5 May seized under a warrant (*ib.* ii. 441), on the 7th committed to Newgate (*ib.* 443), and on the 18th superseded in his post at the excise (*ib.* 494). In connection with the Lancashire plot of 1694 he published 'A Letter to my Lord Chief Justice Holt,' and 'A Letter to Secretary Trenchard' (attributed by Lord Macaulay to Montgomery), containing virulent attacks on the government and the executive. The following year he published 'Whether the preserving the Protestant Religion was the motive unto, or the end that was designed in the late Revolution?' 'Whether the Parliament be not in Law dissolved by the Death of the Princess of Orange?' and 'A brief Account of some of the late Encroachments and Depredations of the Dutch upon the English.' That Ferguson was privy to the plot of Sir George Barclay [q. v.] there can be no doubt. He was the author of 'Advice to the Country in their electing of Members for the ensuing Parliament,' which was circulated in January 1695–6. On suspicion of being concerned in Barclay's plot he was arrested 10 March 1695–6 (*ib.* iv. 27), and he remained in Newgate till 14 Jan. 1696–7, when he was admitted to bail (*ib.* p. 169). He now took up the cudgels on behalf of the Scots in reference to the Darien question, and, having previously published 'A Letter to Robert Harley, Esq., in favour of the Scots Act for an African Company,' he published in 1699 a treatise of some size entitled 'A Just and Modest Vindication of the Scots' Design for having established a Colony at Darien; with a brief display how much it is their interest to apply themselves to trade, and particularly to that which is foreign.' This year his father died, but, as he failed to enter an appearance as heir, his brother, James Ferguson [q. v.], was on 19 June 1700 confirmed in possession of the estate. His name next comes into prominence in connection with the 'Scots Plot,' and it was through his revelations that the machinations of Simon Fraser, twelfth lord Lovat [q. v.], against the Duke of Atholl were frustrated. In connection with this, Ferguson on 24 Dec. 1703 published a declaration in which he solemnly asserted that, 'so far as concerns either my knowledge or my belief, there is not a nonjuror, or one reckoned a Jacobite, engaged in a plot, or that will, against her majesty and the government,' and that his only motive for revealing Fraser's conspiracy against Atholl was 'the preserving the safety and honour of her majesty.' With the knowledge now possessed of the designs then cherished by the Jacobites, it is impossible to regard these statements of Ferguson as anything else than deliberate falsehoods, intended both to aid in overturning Queensberry and the whigs, and to divert suspicion from further projects that the Jacobites might then have in hand. In this he did not altogether succeed. On account of the assertions of Sir Thomas Stewart, which undoubtedly revealed Ferguson's true relation to Fraser and the court of St. Germain, he was brought up for examination, but having answered with great dexterity he was dismissed. By the lords his narrative was declared 'false, scandalous, and seditious,' and he was ordered to be committed to Newgate; but he was admitted to bail, and was never put upon his trial. Besides his 'History of the Revolution,' 1706, 2nd ed. 1717, Ferguson subsequently published, 'Qualifications requisite in a Minister of State,' 1710, and 'An Account of the Obligations the States of Holland have to Great Britain, and the Return they have made both in Europe and the Indies. With Reflections upon the Peace,' 1712. The 'History of all the Mobs, Tumults, and Insurrections in Great Britain, with the tryals of the ringleaders and betrayers counting from William the Conqueror to the present time. Begun by Mr. Ferguson, and continued by an impartial hand,' appeared at London in 1715. He also edited Bishop Guthrie's 'Memoirs,' 1702. His latter years were spent in great poverty, and he died in 1714.

[Luttrell's Short Relation; Wodrow's Analecta; Sir John Bramston's Autobiography (Camden Society); Caldwell Papers (Bannatyne Club); Lockhart Papers; Burnet's Own Time; Calamy's Account of Ejected Ministers; Wood's Athenæ Oxon.; Histories of Oldmixon, Eachard, Ralph, Burton, and Macaulay. The facts of Ferguson's life are introduced into a novel, 'For Liberty's Sake,' by J. B. Marsh, 1873, in which use has been made of letters and other documents relating to Ferguson in the State Paper office, and a vindication of his character attempted. A similarly favourable representation of his career is given in James Ferguson's 'Ferguson the Plotter,' 1887, and, whether the conclusions of the writer be accepted or not, the work is of special value for the letters and other documents printed for the first time.] T. F. H.

FERGUSON, ROBERT (1750–1774). [See FERGUSSON.]

FERGUSON, ROBERT, M.D. (1799–1865), physician, son of Robert Ferguson of Glen Islay, Perthshire, and of the Indian civil service, and grand-nephew of Adam Ferguson, the historian, was born in India in 1799. He went to school at Croydon under Dr. Crombie, author of the 'Gymnasium,' and began to study medicine as the pupil of one

of his relatives, a practitioner in Soho, and in attendance at the lectures of the Great Windmill Street school of anatomy. After an interval of general study at Heidelberg, he joined the medical classes at Edinburgh and graduated M.D. in 1823. Through his family connections he became intimate in the circle of Sir Walter Scott, and on proceeding to London brought with him an introduction from Lockhart to Mr. Murray of Albemarle Street, who introduced him to literary circles in the metropolis. For Murray's 'Family Library' he afterwards compiled two volumes, anonymously, on the 'Natural History of Insects,' and for the 'Quarterly Review' he wrote ten articles from 1829 to 1854, most of them medical, and one or two of a philosophico-religious kind. His first publication, dated in 1825 from Baker Street, was a letter to Sir H. Halford proposing a combination of the old inoculation of small-pox with vaccination. After travelling abroad for a time as medical attendant, he took the post of resident medical officer at the Marylebone Infirmary, where he learned from Dr. Hooper 'many of those strange resources and prescriptions on which, to the surprise of many of his contemporaries, he was wont to rely with entire confidence in some of the greatest emergencies of medical practice' (Munk). With the support of Dr. Gooch he entered on special obstetric practice, was appointed physician to the Westminster Lying-in Hospital, and professor of obstetrics at the newly founded King's College in 1831. In 1827 he had been active in founding the 'London Medical Gazette' as an organ of conservative opinion in medical politics and of academical views in medical science. Along with Watson he attended Sir Walter Scott in 1831 when he passed through London in broken health on his way to Naples, and again in 1832 on his way back. He became a fellow of the College of Physicians in 1837, and afterwards councillor and censor. In 1840 he was appointed physician-accoucheur to the queen, in which capacity he attended, along with Sir C. Locock, at the birth of all her majesty's children. About 1857 he gradually withdrew from his extensive obstetric practice, and took the bold step of entering the field as a general medical consultant. In the opinion of Sir T. Watson his success in attaining the first rank was remarkable, considering that he had not served as physician to a large general hospital. Among his patients were distinguished leaders in politics and literature, many of whom became attached to him in private friendship. He had a fine presence and a somewhat imperious will. His professional writings belong to the earlier period of his practice: 'Puerperal Fever,' 1839; 'Diseases of the Uterus and Ovaria,' in Tweedie's 'Library of Medicine;' and an edition of Gooch's papers on the 'Diseases of Women,' with concise introductory essay, for the New Sydenham Society, 1859. He died at his cottage at Winkfield, Berkshire, on 25 June 1865. He married, first, in 1830, a lady of the French family of Labalmondière, and secondly, in 1846, Mary, daughter of Macleod of Dunvegan, by whom he had five children.

[Med. Times and Gaz. 1865, ii. 13; Sir T. Watson's Presidential Address, Coll. of Phys., Lancet, 31 March 1866; Munk's Coll. of Phys. iii. 295; Lockhart's Life of Scott, chaps. lxxxi. and lxxxiii.] C. C.

FERGUSON, Sir RONALD CRAUFURD (1773–1841), general, second son of William Ferguson of Raith, Fifeshire, by Jane, daughter of Ronald Craufurd of Restalrig, sister of Margaret, countess of Dumfries, was born at Edinburgh on 8 Feb. 1773. He entered the army as an ensign in the 53rd regiment on 3 April 1790, and was promoted lieutenant on 24 Jan. 1791. He then paid a long visit to Berlin in order to study the Prussian system of discipline, and on his return he was promoted captain on 19 Feb. 1793. In this year, on the outbreak of the great war with France, Ferguson's regiment, the 53rd, was despatched to Flanders, where it was brigaded with the 14th and 37th regiments under the command of Major-general Ralph Abercromby, who took particular notice of Ferguson, as a young Scotchman of singular bodily strength and activity. Ferguson served throughout the campaign of 1793, at the siege of Valenciennes, and in the battles which led to the Duke of York's retreat from Dunkirk. In October 1793 the 53rd formed part of the garrison of Nieuwpoort, under the command of Lieutenant-general Sir Charles Grey, and during the constant fighting which took place in front of that town the 53rd was much engaged. Ferguson, who was wounded in the knee, was specially praised in despatches. In the following year he left Flanders on being promoted major into the 84th regiment on 31 May 1794, and on 18 Sept. 1794, though only twenty-one, he was promoted lieutenant-colonel and appointed to command the newly raised 2nd battalion of that regiment. He was at once ordered to India, and in 1795 his regiment was one of those which co-operated from India, under Major-general Sir Alured Clarke, in the reduction of the Cape of Good Hope. On his return to India he was stationed at Cawnpore, and there married Jean, natural daughter of General Sir Hector Munro [q. v.], in

1798. This marriage greatly increased his wealth and importance, and Ferguson found no difficulty in getting further employment. On his return to England he was promoted colonel on 1 Jan. 1800, and in that year he held a command in Major-general the Hon. Thomas Maitland's attack on Belle Isle, and in Sir James Pulteney's expedition against Ferrol. He was one of the officers who returned home in disgust at Pulteney's refusal to attack Ferrol. In 1804 Ferguson was appointed brigadier-general commanding the York district, and in the following year he took command of the highland brigade, consisting of the 71st, 72nd, and 93rd highlanders, in the expedition sent under Sir David Baird to recapture the Cape of Good Hope. He performed the difficult task of landing his brigade in the face of the Dutch troops and covering the disembarkation of the rest of the army, and by his conduct in the following engagements he won the repeated thanks of Sir David Baird. He was forced to leave the Cape by severe illness. On his return to England he was elected M.P. for the Kirkcaldy burghs in 1806, a seat which he held for twenty-four years, and on 25 April 1808 he was promoted major-general. In that year he was appointed to command a brigade in the army under Sir Arthur Wellesley, destined for the assistance of the Portuguese, and at the landing of the expedition at the mouth of the Mondego he was placed in command of a brigade consisting of the 42nd and 78th regiments. At the battle of Roliça Ferguson's brigade was employed upon the extreme left, and twice turned Laborde's right, after an advance along a difficult mountain road. At the great battle of Vimeiro it was posted on the left of the English army, and Ferguson had just begun to pursue Junot when he was checked by Sir Harry Burrard [q.v.] Ferguson was spoken of in the highest terms in Sir Arthur Wellesley's despatch, and was thanked in his place in the House of Commons for his services. He also received a gold medal and was gazetted colonel of the Sicilian regiment on 25 Jan. 1809. In the parliamentary session of 1809 he distinguished himself by his speeches against the Duke of York in the debates on the Clarke scandal. In spite of this, and of his advanced liberalism, he was nominated to a command in the force sent under Sir David Baird to join Sir John Moore in the Peninsula, but reached Corunna too late to be of any service. In 1810 he was appointed second in command to the army in Cadiz, but was obliged by illness to return to England in a few months. On 4 June 1813 he was promoted lieutenant-general. In 1814 he acted for a short time as second in command to Sir Thomas Graham in Holland, and in the following year he was made a K.C.B. Ferguson never again saw service, but continued to sit for the Kirkcaldy burghs until 1830, and throughout this period of tory ascendency distinguished himself in the House of Commons by his decided liberalism. He was a consistent supporter of all measures tending to civil and religious liberty, an earnest advocate for catholic emancipation, and both spoke and voted for the ballot and for triennial parliaments. On 24 March 1828 he was transferred to the colonelcy of the 79th Cameron highlanders, on 22 July 1830 he was promoted general, and in 1831 he was made a G.C.B. at the coronation of William IV. In 1830 he was defeated for the representation of the Kirkcaldy burghs by the tory candidate, Lord Loughborough, the eldest son of General the Earl of Rosslyn; but he was immediately elected for Nottingham, for which place he continued to sit until his death, in Bolton Row, London, on 10 April 1841. In the previous January he had succeeded to the family estate of Raith, on the death of his elder brother, Robert Ferguson, who had also for many years been a radical M.P., and he was succeeded in all his Scotch estates by his only son, Colonel Robert Ferguson, who sat for the Kirkcaldy burghs from 1841 to 1862, and took the additional name of Munro on acceding to some of the estates of his grandfather, Sir Hector Munro of Novar, Ross, and Cromarty.

[Foster's Members of Parl. (Scotland); Army Lists; Royal Military Calendar; Hook's Life of Sir David Baird; Napier's Peninsular War; and a long notice, with a portrait, in the Military Panorama for August 1813.] H. M. S.

FERGUSON, Sir SAMUEL (1810–1886), poet and antiquary, third son of John Ferguson of Collon House, co. Antrim, was born in Belfast on 10 March 1810. He was educated at the chief public school of Belfast, the Academical Institution, and thence proceeded to Trinity College, Dublin, where he graduated B.A. in 1826, and M.A. in 1832, and was created LL.D. honoris causâ in 1864. In 1838 he was called to the Irish bar, and obtained some practice on the north-east circuit of Ireland. In 1859 he was made a queen's counsel, but in 1867 retired from practice on his appointment as deputy-keeper of the public records of Ireland. He was the first holder of the office, which entailed much investigation and arrangement of documents. Just before Ferguson's appointment one of the chief officials in charge of the records had publicly stated that the Irish

statutes to the reign of Queen Anne were in Norman French, a language never used in Ireland after 1495, so little were the keepers acquainted with the records they kept. He thoroughly organised the department, and on 17 March 1878 was knighted in recognition of his services. From its first appearance in 1833 he was a contributor to the 'Dublin University Magazine.' In it he published in 1834 an English metrical version of the 'Address of O'Byrne's Bard to the Clans of Wicklow,' 'The Lament over the Ruins of Timoleague Abbey,' 'The Fair Hills of Holy Ireland,' and 'The Forester's Complaint;' in 1836 'The Fairy Thorn' and 'Willy Gilliland.' At the same period he published a series of tales in which verse is sometimes mingled with prose, after the manner of Cowley's essays, called 'Hibernian Nights' Entertainments.' These stories have been edited by Lady Ferguson since their author's death, and published in London, in 1887, together with a reprint of his first volume of collected 'Poems' and the 'Remains of Saint Patrick,' a translation into English blank verse of the 'Confessio' and 'Epistle to Coroticcus,' with a dissertation on the life of the saint. He wrote two political satires, 'Inheritor and Economist' and 'Dublin.' Other poems were published by him in 'Blackwood's Magazine,' of which the best known is 'The Forging of the Anchor.' 'The Wet Wooing' was published in the same magazine in 1832, and in May 1838 his amusing satirical dialogue, illustrative of Irish educational schemes then prominent, 'Father Tom and the Pope.' This has been reprinted with other contributions of his in 'Tales from Blackwood,' 1st ser. vols. iii. vii. viii. xii. In 1865 he published a volume of collected poems, 'Lays of the Western Gael,' in 1872 'Congal, an Epic Poem in Five Books,' and in 1880 a third volume of 'Poems,' chiefly on subjects taken from Irish literature. Besides the contents of these three volumes a few separate poems of Ferguson are in print. 'The Elegy on the Death of Thomas Davis' appeared in the 'Ballad Poetry of Ireland,' while the witty song of 'The Loyal Orangeman' was never published, though privately circulated, and often recited in Dublin. Besides these numerous contributions to literature he wrote many essays on Irish antiquities ('Proceedings' and 'Transactions' of Royal Irish Academy, 1834–84), and carried on lengthy investigations in several parts of Ireland. In 1882 he was unanimously elected president of the Royal Irish Academy.

He married, on 16 Aug. 1848, Mary Catharine Guinness, and for many years he and his wife practised an open, generous, and delightful hospitality towards every one in Dublin who cared for literature, music, or art, at their house in North Great George's Street. He died, after an illness of some months, at Strand Lodge, Howth, in the county of Dublin, on 9 Aug. 1886. After a public funeral service in St. Patrick's Cathedral, his body was conveyed to his family burying-place at Donegore, co. Antrim. As an antiquarian Ferguson's most important work was his collection of all the known Ogham inscriptions of Ireland and their publication ('Ogham Inscriptions in Ireland, Wales, and Scotland,' edited by Lady Ferguson, Edinburgh, 1887). He was laborious and accurate, and nearly all he wrote on antiquarian subjects deserves careful study.

As a poet he deserves recollection in Ireland, for he strove hard to create modern poetry from the old Irish tales of heroes and saints and histories of places. Another Irish poet has maintained that the epic poem 'Congal' entitles Ferguson to rank in Ireland as the national poet (*Reflector*, 14 April 1888), and his long metrical versions of Irish sagas are praised by Miss M. Stokes (*Blackwood's Edinburgh Magazine*, November 1886) and by Judge O'Hagan (*Irish Monthly Magazine*, vol. xii.) He was not perfectly acquainted with the Irish language, and perhaps this accounts for the fact that, while sometimes giving the stories more beauties than he takes away, he misses something of the reality of ancient life, and seems to talk of a shadowy scene, and not of the real deeds of men and women. Several of the poems of his own experience are admirable, and will probably have a permanent popularity in Ireland. The 'Elegy on Thomas Davis,' 'Willy Gilliland,' and the 'Lines on the Liffey in Mesgedra' are not faultless, but they are beautiful poems with a true Irish air.

His antiquarian knowledge, his literary ability and attainments made Ferguson's conversation delightful, while his high character and generous disposition endeared him to a large circle of friends.

[Miss Stokes's Memoir in Blackwood's Magazine, November 1886; information supplied by his brother-in-law, the Rev. R. Guinness; On the History, Position, and Treatment of the Public Records of Ireland, by an Irish Archivist, 2nd ed. London, 1864; A. P. Graves's Has Ireland a National Poet?; Reflector, No. 16, 14 April 1888; Lord Plunket's Parting Tribute to the Memory of Sir S. Ferguson, 1886; Athenæum, 14 Aug. 1886; O'Hagan's Poetry of Sir S. Ferguson, 1887.] N. M.

FERGUSON, WILLIAM (1820–1887), botanist and entomologist, entered the Ceylon civil service in 1839, arriving in the island in December of that year. Here he

resided until his death, which occurred on 31 July 1887. He occupied his leisure time in botanical and entomological studies, gaining an intimate knowledge of the flora and insect life of the island, and publishing from time to time the results of his observations and researches in the 'Ceylon Observer' and the 'Tropical Agriculturist.' His work obtained recognition from Dr. Hooker and other eminent biologists. Ferguson also published: 1. 'The Palmyra Palm, *Borassus flabelliformis*. A popular Description of the Palm and its Products, having special reference to Ceylon, with a valuable Appendix, embracing extracts from nearly every Author that has noticed the Tree. Illustrated by wood engravings,' Colombo, 1880, 4to. 2. 'Correspondence with Sir J. Emerson Tennent on the Botany of Ceylon.' 3. 'A Plan of the Summit of Adam's Peak.' 4. 'Scripture Botany of Ceylon.' 5. 'The Timber Trees of Ceylon.' 6. 'The Reptile Fauna of Ceylon.' 7. 'Ceylon Ferns.' He also left materials for a monograph on luminous beetles, including fireflies and glowworms, and a vast mass of miscellaneous notes of a scientific character.

[Athenæum, 1887, ii. 287; Times, 30 Aug. 1887.] J. M. R.

FERGUSON, WILLIAM GOUW (1633?–1690?), painter of still life, a native of Scotland, is stated to have first studied art in his own country, and then travelled in France and Italy. In 1660 he was residing at the Hague, where he hired a house, and in 1668 he was still there. Part of the contract for his house consisted in a promise to paint a picture every year for the proprietor of the house. In 1681 he was residing in the Batavier Graat, Amsterdam, and on 28 June he was betrothed to Sara van Someren of Stockholm (*Oud Holland*, 1885, p. 143). He acquired a good reputation in painting dead game and still life. There are good examples of his paintings in this style in the Ryks-Museum at Amsterdam and in the Berlin Gallery. He also painted pictures introducing ruins and fragments of sculpture, with figures in the Italian style, under strong effects of light and shade. An example of this style is in the National Gallery of Scotland. He is stated to have returned and to have died in London, but this does not appear certain; 1695 is stated to be the latest date upon his pictures, but this is doubtful, and the exact date of his death is unknown. His pictures are sometimes attributed to Weenix.

[Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers, ed. Graves; Catalogues of the galleries mentioned above; information from Mr. A. Bredius.] L. C.

FERGUSSON, Sir CHARLES DALRYMPLE (1800–1849), fifth baronet, of Kilkerran, Ayrshire, and eldest son of Sir James, fourth baronet, by Jean, daughter of Sir David Dalrymple, bart. (Lord Hailes) [q. v.], was born at Fort George, Inverness-shire, in August 1800. He was educated at Harrow, and became an advocate in 1822, practising at the Scotch bar until his father's death. He was a member of the Speculative Society, and at its meetings read two essays, one on the 'Origin and Progress of Criminal Jurisprudence,' and the other on the 'History of Painting.' Fergusson was an active promoter of almost every scheme of usefulness throughout Scotland. The county of Ayr, in which his seat was situate, was especially indebted to his active aid in its agricultural, charitable, and religious institutions. He was the originator of the Ayrshire Educational Association, and at his own expense built many schools and churches. He was returned to the general assembly of the church of Scotland as a lay representative for Ayr. He did much towards extending the usefulness and efficiency of the church, and in the sittings of its legislative body his counsels had great weight. A decided conservative in his political principles, both in church and state, Fergusson was yet strongly averse to the strife and turmoil of political life, and was remarkably tolerant in his sentiments. Though repeatedly urged by his friends, he could never be induced to seek election for his native county. To the last he was an able and zealous supporter of the cause of protection. Himself a colonial proprietor, he severely condemned the free trade legislation of Sir Robert Peel, which he believed must have an injurious effect upon the British colonies. In 1837 Fergusson succeeded to the estates of his grandfather, Lord Hailes, in East and Mid Lothian, and in 1838 to those of his father in Ayrshire, on which he constantly resided. Fergusson married Helen, daughter of the Right Hon. David Boyle, lord-justice-general of Scotland, by whom he had eight children. He died at Inveresk 18 March 1849. His Ayrshire tenants raised a monument to his memory. Fergusson's estate of Hailes in Haddingtonshire and Mid Lothian descended to his second son, Charles, who assumed the name of Dalrymple, as representing his great-grandfather, Sir David Dalrymple, bart. (Lord Hailes), but the baronetcy of Hailes was extinct. In the title and estates of Fergusson of Kilkerran Fergusson was succeeded by his eldest son,

the Right Hon. Sir James Fergusson, bart., M.P., sometime governor, successively, of South Australia, New Zealand, and Bombay, and subsequently under-secretary of state for foreign affairs, to which he was appointed in August 1886.

[Anderson's Scottish Nation; Ayr Observer and Ayr Advertiser, March 1849; private memoranda.]
G. B. S.

FERGUSSON, DAVID (*d.* 1598), minister of Dunfermline. [See FERGUSON.]

FERGUSSON, GEORGE, LORD HERMAND (*d.* 1827), Scotch judge, was the eighth son of Sir James Fergusson of Kilkerran, bart., by his wife Jean Maitland, only child of James, viscount Maitland, and granddaughter of John, fifth earl of Lauderdale. He was admitted a member of the Faculty of Advocates on 17 Dec. 1765. He practised at the bar for thirty-four years with considerable success. On the death of Robert Macqueen of Braxfield, Fergusson was made an ordinary lord of session, and took his seat on the bench as Lord Hermand on 11 July 1799. He was also appointed a lord justiciary on 4 Aug. 1808, in the place of Sir William Nairne of Dunsinnam. He resigned both these offices in 1826, and died at Hermand, in the parish of West Calder, on 9 Aug. 1827, upwards of eighty years of age. Hermand was almost the last of the old school of Scottish advocates, and was a man of many peculiarities. The intensity of his temperament was so great that repose, except in bed, was utterly contemptible to him. Though often impatient in temper and sarcastic in his remarks while on the bench, he was very popular with the bar. A characteristic instance of the little respect which he had for conventionality and decorum is related in 'Peter's Letters to his Kinsfolk,' ii. 121–2: 'When "Guy Mannering" came out, the judge was so much delighted with the picture of the life of the old Scottish lawyers in that most charming novel, that he could talk of nothing else but Pleydell, Dandie, and the High Jinks for many weeks. He usually carried one volume of the book about with him, and one morning, on the bench, his love for it so completely got the better of him that he lugged in the subject, head and shoulders, into the midst of a speech about some moot dry point of law—nay, getting warmer every moment he spoke of it, he at last fairly plucked the volume from his pocket, and, in spite of all the remonstrances of his brethren, insisted upon reading aloud the whole passage for their edification. . . . During the whole scene Mr. Walter Scott was present, seated, indeed, in his official capacity, close under the judge.' Hermand had great compassion for those who were unable to indulge in the pleasures of an old Scotch drinking, and an equal contempt for those who could but would not. In his eyes drinking was a virtue, and productive of virtuous actions. In a certain case where he considered discredit had been brought on the cause of drinking, Hermand, who was vehement for transportation, is said to have delivered himself thus: 'We are told that there was no malice, and that the prisoner must have been in liquor. In liquor! Why, he was drunk! and yet he murdered the very man who had been drinking with him! They had been carousing the whole night; and yet he stabbed him! after drinking a whole bottle of rum with him! Good God, my laards, if he will do this when he's drunk, what will he not do when he's sober?' (COCKBURN, *Memorials*, p. 140). Hermand married Graham, daughter of William McDowall of Garthland, who survived him several years. There were no children of the marriage. An etching of Hermand by Kay will be found in the first volume of 'Original Portraits' (No. 156). His portrait also appears along with those of the other judges in the 'Last Sitting of the Old Court of Session, 11 July 1808' (vol. ii. No. 300).

[Kay's Original Portraits and Caricature Etchings (1877), i. 392–6; Cockburn's Memorials of his Time (1856), pp. 130–41; Peter's Letters to his Kinsfolk (1819), ii. 117–24; Brunton and Haig's Senators of the College of Justice (1832), p. 544; Anderson's Scottish Nation (1863), ii. 196; Foster's Baronetage (1880), p. 205; Gent. Mag. 1827, xcvii. pt. ii. 189.]
G. F. R. B.

FERGUSSON, SIR JAMES, LORD KILKERRAN (1688–1759), Scotch judge, eldest son of Sir John Fergusson, first baronet, of Kilkerran (whom he succeeded in 1729), was born in 1688. He studied law possibly at Leyden (*Index of Leyden Students*, p. 35), and was admitted advocate 1711, was elected as member for Sutherlandshire 1734, and sat for that county till made lord of session, 7 Nov. 1735, when he took the courtesy title of Lord Kilkerran. He was made lord of justiciary 3 April 1749. He died at his residence near Edinburgh 20 Jan. 1759. Fergusson was married and had a large family, many of whom with his wife survived him. He collected and digested in the form of a dictionary the decisions of the court of session from 1738 to 1752. To these are added 'a few decisions given in the years 1736 and 1737' (advertisement). This was published by his son (Edinburgh, 1775).

In Tytler's 'Life of Lord Kames' (2nd ed. Edinb., 1814, i. 52–3) Fergusson is estimated

as 'undoubtedly one of the ablest lawyers of his time. His knowledge was founded on a thorough acquaintance with the Roman jurisprudence, imbibed from the best commentators of the pandects, and with the recondite learning of Craig, who has laid open the fountains of the Scottish law in all that regards the system of feudalism. . . . The decisions which he has recorded during the period when he sat as a judge of the supreme court exhibit the clearest comprehension and the soundest views of jurisprudence, and will for ever serve as a model for the most useful form of law reports.'

[Brunton and Haig's Senators of the College of Justice, p. 505; Anderson's Scottish Nation, ii. 195; Foster's Collectanea Genealogica; Members of Parliament (Scotland), p. 135; see also Foster's Baronetage and Burke's Peerage and Baronetage.] F. W-T.

FERGUSSON, JAMES (1769–1842), Scotch legal writer, eldest son of James Fergusson of Bank, afterwards of Monkwood, Ayrshire, was born in 1769; studied at the university of Edinburgh; became a member of the Speculative Society 9 Dec. 1788; was admitted member of the Faculty of Advocates 1791; was successively appointed one of the four judges of the consistorial court, one of the principal clerks of session, and keeper of the general record of entails for Scotland. Fergusson was married and had issue. He sold the estate of Monkwood to his brother, John H. Fergusson of Trochraigue. He died in 1842.

Fergusson wrote: 1. 'Letters upon the Establishment of the Volunteer Corps and Domestic Military Arrangement of Great Britain,' Edinburgh, 1806. 2. 'Observations upon the proposed Reform in the Administration of Civil Justice in Scotland,' Edinburgh, 1807 (regarding the introduction of trial by jury). 3. 'Reports of some recent Decisions by the Consistorial Courts of Scotland in Actions of Divorce,' Edinburgh, 1817. These decisions illustrated the power of the Scotch court to dissolve marriage for adultery, which power the English court did not then possess, and the 'alarming collision between the respective jurisdictions of the two countries in the same island and state' which had arisen therefrom. 4. 'Observations upon the Provisions of the Bill presented to Parliament relative to the trial in a separate tribunal of issues of fact arising in actions instituted before the Supreme Civil Court of Scotland,' Edinburgh, 1824. 5. 'A Treatise on the present state of the Consistorial Law in Scotland, with reports of decided cases,' Edinburgh, 1829. 6. 'Observations on Entails and Entries of Heir-Apparent, *cum beneficio inventarii*, with an index of the registers of tailzies from A.D. 1685 to 1830,' Edinburgh, 1830. 7. 'Additional Observations on Entails,' Edinburgh, 1831.

[Paterson's Hist. of the County of Ayr, vol. ii. pt. iv. p. 371 (Edinburgh, 1852); Hist. of the Speculative Society, p. 187 (Edinburgh, 1845); Anderson's Scottish Nation, ii. 196; Cat. of Advocates' Library; Brit. Mus. Cat.] F. W-T.

FERGUSSON, SIR JAMES (1787–1865), general, son of Charles Fergusson by his cousin, daughter of Alexander Fergusson of Craigdarroch in Dumfriesshire, was born, according to the inscription on his monument in Locksbrook cemetery, Bath, on 17 March 1787. He entered the army as an ensign in the 18th royal Irish regiment on 20 Aug. 1801. From the 18th he was soon transferred to the 43rd Monmouthshire light infantry, which was at this time in training under the superintendence of Sir John Moore at Shorncliffe with the 52nd and 95th. These regiments formed the light division in the Peninsular war. Under the patronage of Moore, Fergusson was promoted lieutenant on 9 Feb. 1804 and captain on 1 Dec. 1806, and in 1808 accompanied his regiment in the expedition under Sir Arthur Wellesley to Portugal. He was at Roliça, at Vimeiro, where he was wounded, and in the retreat of Sir John Moore to Corunna, where the 43rd was in the reserve division. Fergusson next served in the Walcheren expedition in 1809. In March 1810 he again arrived with his regiment in Portugal, and served through the whole Peninsular war without once taking leave of absence, except for wounds. He was with the 43rd, and shared in the famous forced march before Talavera, in Craufurd's action on the Coa, at the battle of Busaco, in the retreat before Masséna, in the pursuit after Masséna, including the engagements of Pombal Redinha, Foz d'Arouce, and Sabugal, and at the battle of Fuentes de Onoro. In the two assaults on Badajoz and the assault on Ciudad Rodrigo Fergusson accompanied the storming parties of the 43rd as a volunteer, and was wounded at both places. Napier says (*History of the Peninsular War*, vol. iv. bk. xvi. ch. v.): 'Who can sufficiently honour the hardihood of Fergusson of the 43rd, who having in former assaults received two deep wounds, was here, his former hurts still open, leading the stormers of his regiment; the third time a volunteer, the third time wounded?' He received a gold medal for the capture of Badajoz as senior surviving officer of the light division storming party, and after being present at the battle of Salamanca, he was for his gallantry promoted major without purchase into the 79th regiment on 3 Dec. 1812. He at once

exchanged into the 85th regiment, and served in the 4th division in the passage of the Bidassoa, the battles of the Nivelle and the Nive, and the investment of Bayonne. On 16 May 1814 he was promoted without purchase lieutenant-colonel of the 2nd battalion of the 3rd regiment, the Buffs, but his battalion was reduced in 1816, and he had to go on half-pay, but obtained leave to study at the Royal Military College at Farnham for three years. In 1819 he was appointed lieutenant-colonel of the 88th regiment, from which he was removed in 1825 to the 52nd, one of the old light division regiments. He remained at the head of this battalion for thirteen years, until 1839, commanding it in England, Ireland, Nova Scotia, Gibraltar, and the West Indies, and 'his retirement from the 52nd was deeply regretted by all who had served under his command' (Moorsom, *Historical Record of the Fifty-second Light Infantry*, p. 305). While with the 52nd Fergusson was appointed an aide-de-camp to William IV, promoted colonel on 22 July 1830, made a C.B. in 1831, and on 23 Nov. 1841, two years after his retirement from it, was promoted major-general. His health had suffered much of late years from the effects of his wounds received in the Peninsula, which prevented him from accepting any command abroad, but he was appointed colonel of the 43rd on 26 March 1850, and promoted lieutenant-general on 11 May 1851. In 1853 he accepted the post of general commanding the troops at Malta, not, as has been stated, of governor of Malta, and for his services in this capacity in passing on the troops sent to the East during the first year of the Crimean war, his zeal in forwarding medical comforts, and his kindness in receiving invalided officers and soldiers, he was publicly thanked by the Duke of Newcastle, the secretary of state, and made a K.C.B. on 5 July 1855. On 28 Aug. 1855 he was appointed governor and commander-in-chief at Gibraltar, which post he resigned in 1859. He was promoted general 21 Feb. 1860, and made a G.C.B. on 21 May in that year. He took up his residence at Macaulay Buildings, Bath, where he died on 4 Sept. 1865, and was buried in Locksbrook cemetery, Bath, where a handsome monument has been erected to his memory.

[Levinge's Historical Record of the 43rd Monmouthshire Light Infantry; Hart's Army Lists; Napier's Peninsular War; Gent. Mag. December 1865.] H. M. S.

FERGUSSON, JAMES (1808–1886), writer upon architecture, born at Ayr on 22 Jan. 1808, was the second son of Dr. William Fergusson (1773–1846) [q. v.] He was educated first at the Edinburgh High School, and afterwards at a private school at Hounslow to prepare him for a place in the firm of Fairlie, Fergusson, & Company, merchants, Calcutta, in which his elder brother was a partner, and with which his family had long been connected. Soon after his arrival in India at an early age he started an indigo factory on his own account, and as he fortunately left the parent firm before its failure he was able in about ten years' time to retire from business with a moderate competency, and to carry out an early resolution of devoting himself to archæological studies. He settled in London, and built for himself the house 20 Langham Place, W., in which he spent the remainder of his life; but his fortune was impaired by responsibility for the ultimate losses of the Calcutta firm, in which he had imprudently allowed his name to remain. His antiquarian zeal was unbounded, and he was a skilled draughtsman with the *camera lucida*. His last visit to India was in 1845, but already, chiefly between 1835 and 1842, he had made with remarkable energy the lengthened tours in that country which are shown in the map in his 'Picturesque Illustrations of Ancient Architecture in Hindustan,' and in the course of which he prepared the laborious and accurate measurements and drawings of Indian buildings which formed the material of his best-known works. In 1840 he was elected a member of the Royal Asiatic Society, to which, towards the close of 1843, he read a paper on 'The Rock-cut Temples of India,' published in its 'Journal,' vol. viii. He remained through life an active contributor to the 'Proceedings' of this society, of which at his death he was one of the vice-presidents. The paper in question led to the presentation of a memorial from the council of the society to the court of directors of the East India Company, in consequence of which, much to Fergusson's satisfaction, instructions were sent for the measurement and drawing of the antiquities in the different presidencies of the country. In 1848 he read a paper on 'The Ancient Buddhist Architecture of India' to the Royal Institute of British Architects, the first of a number of papers of great value, which were afterwards published in the 'Transactions' of that body, chief among which were, in 1849, on 'The History of the Pointed Arch;' in 1850 on 'The Architecture of Southern Italy;' in 1851 on 'The Architecture of Nineveh;' in 1851 on 'The Architectural Splendour of the City of Bijapur,' and 'The Great Dome of Muhammad's Tomb, Bijapur.' In 1849 he published 'An Historical Enquiry into the

True Principles of Beauty in Art, more especially with reference to Architecture,' 8vo, London, a work which he himself described at the close of his days as his best, but of which he at the same time averred he had only sold four copies. He gave many away, however, and the book is now extremely rare. It contains the earliest exposition of many of his favourite theories, particularly that regarding the mode in which the ancient Greek temples were lighted by means of a triple roof and clerestory. The preface contains some interesting references to his education and early life, and announces the diversion of his attention to a new study. The main feature of his 'Proposed New System of Fortification,' published also in 1849, was the substitution of earthworks for masonry, and although derided at the time has now been universally adopted. The subject was followed up by Fergusson in two pamphlets, one entitled 'The Perils of Portsmouth, or French Fleets and English Forts,' London, 8vo, 1852 (3rd ed. in 1853), and a sequel entitled 'Portsmouth Protected . . . with Notes on Sebastopol and other Sieges during the Present War,' London, 8vo, 1856. Most of his suggestions were appropriated without acknowledgment, but they led to his appointment in 1857 as a member of the royal commission to inquire into the defences of the United Kingdom. Having been, along with Sir A. H. Layard, the adviser of the Crystal Palace Company in regard to the erection of the Assyrian house, afterwards destroyed by fire, he accepted early in 1856 the post of general manager of the company, which he occupied till the middle of 1858. In 1847 Fergusson had published 'An Essay on the Ancient Topography of Jerusalem.' His views are shortly stated in two remarkable articles contributed to Dr. W. Smith's 'Dictionary of the Bible' (vols. i. and ii.) The book attracted no notice at the time; but his contention that the 'Mosque of Omer' is the identical church erected by Constantine the Great over the tomb of our Saviour at Jerusalem, and that it, and not the present Church of the Holy Sepulchre, is the true burial-place of Jesus, afterwards gave rise to an important controversy. It is to his strenuous advocacy of this theory that the Palestine Exploration Fund is said to owe its origin. In 1860 he succeeded in arousing widespread interest in the subject by his 'Notes on the Site of the Holy Sepulchre at Jerusalem,' a pamphlet in which he confidently repeated his contention in reply to an article on 'The Churches of the Holy Land' which had shortly before appeared in the 'Edinburgh Review.' An accurate survey of the Holy City was thereafter carried out by Captain (afterwards Colonel Sir) C. W. Wilson, R.E., at the cost of Baroness (then Miss) Burdett Coutts. The first large map of the Haram area at Jerusalem was prepared at Fergusson's own cost, and he was also ready to bear the expense of excavations, which were not permitted by the sultan. He pursued his inquiries, however, with undiminished energy, and in 1878 developed them still more fully in a large quarto volume on 'The Temples of the Jews and the other Buildings in the Haram Area at Jerusalem,' fully illustrated with plates and woodcuts.

In 1855 Fergusson published 'The Illustrated Handbook of Architecture, being a Concise and Popular Account of the different Styles of Architecture prevailing in all Ages and Countries,' 2 vols. It was followed in 1862 by one entitled 'A History of the Modern Styles of Architecture, being a sequel to the "Handbook of Architecture."' Both were recast and published during 1865–7 in three volumes, entitled 'A History of Architecture in all Countries from the Earliest Times to the Present Day.' This is the work upon which Fergusson's fame must chiefly rest. It is the first and probably the only one of his many publications from which he received pecuniary profit. In its early form it was at once recognised as a useful manual for the student, and the accuracy of its information and the excellent illustrations render it a standard work. In 1876 he published a fourth volume on 'The History of Indian and Eastern Architecture.' In 1867 he was engaged in arranging the collection of photographs and casts for exhibition in the Indian Court of the International Exhibition held that year in Paris, and in the course of his labours came upon a collection of marbles which had been excavated in 1845 from the Amravati Tope in Gantûr, and intended for the Indian Museum, but had been deposited in a disused coachhouse and forgotten. Photographs of them were arranged in the British exhibit, and the knowledge of ancient Indian art and mythology obtained by poring over these photographs suggested a very valuable paper read by him in 1868 to the Royal Asiatic Society on the Amravati Tope, and led also to the preparation by him, under the authority of the secretary of state for India in council, of the large and valuable work entitled 'Fire and Serpent Worship; or Illustrations of Mythology and Art in India in the First and Fourth Centuries after Christ, from the Sculptures of the Buddhist Topes at Sanchi and Amravati,' which was published by the India office in the same year. Fergusson's reputation enabled his friends to succeed in creating a

post for him in the office of public works and buildings, and in 1869 he was appointed secretary to the then first commissioner, Mr. A. H. Layard, on a treasury report that 'the first commissioner required the aid of an officer conversant in a high degree with architecture, in reference to questions connected with existing or contemplated buildings.' His title was shortly afterwards changed to that of 'inspector of public buildings and monuments,' but strange to say his advice on the erection of the most important public building of the time, the new courts of justice, was not asked, and it is said that he was not even allowed to see the designs. Probably professional jealousy set him down as an amateur and a theorist. In any case he took the opportunity of a change of ministry soon afterwards to retire from his office. In 1856 Fergusson was elected by the committee a member of the Athenæum Club, and in 1871 the Institute of British Architects awarded him the royal gold medal for architecture. Wyatt, president of the institute, warmly acknowledged his merits in presenting the medal.

Fergusson's power of laborious research, and of systematising the results of his own accurate observation and the labours of others, enabled him to invest the historical study of architecture, particularly Indian architecture, with a new interest. But he threw light on many other subjects. In 1835, while residing as a planter in Bengal, he had observed the changes, and made a sketch survey, afterwards published, of the Lower Ganges and Brahmaputra, and in 1863 he contributed to the 'Quarterly Journal' of the Geological Society, of which he was for many years an active member of council, a remarkably interesting paper on the 'Recent Changes in the Delta of the Ganges, and the Natural Laws regulating the Courses of Rivers.' He was also an active and most efficient member of the several committees engaged in the decoration of St. Paul's Cathedral. So late as 1883 he once more turned his attention to his favourite theory regarding the lighting of the Greek temples, and having prepared a large model of the Parthenon, he published 'The Parthenon: an Essay on the Mode by which Light was introduced in Greek and Roman Temples.' The subject failed apparently to attract the attention either of critics or practical men. Fergusson fortunately had the opportunity of giving it practical shape in the gallery at Kew in which Miss North's pictures of flowers are exhibited. It is generally admitted to be one of the most successful picture galleries as regards light in the kingdom. In his articles on 'Stonehenge' in the 'Quarterly Review' for July 1860 and on 'Non-historic Times' in the same review for April 1870 he argued that these megalithic remains are of more recent date than is generally supposed; and he afterwards developed his reasons in his 'Rude Stone Monuments in all Countries, their Age and Uses.' Although never a professional architect he was frequently consulted on architectural questions, and to the close of his life his pen was constantly employed on articles for periodicals and letters to the newspapers. His last contribution of this kind was an article in the 'Nineteenth Century' for November 1885 on 'The Restoration of Westminster Hall.' In the following month he was seized with a second attack of paralysis, to which he succumbed on 9 Jan. 1886. To those who knew him in other than an official or controversial capacity he revealed an affectionate and even tender nature. Schliemann dedicated his great work, 'Tiryns,' to Fergusson, as 'the historian of architecture, eminent alike for his knowledge of art and for the original genius which he has applied to the solution of some of its most difficult problems.'

[Times, 11 Jan. 1886; Athenæum, No. 3038, 16 Jan. 1886; Annual Register, 1886; Journal of the Royal Asiatic Soc. 1886, new ser. vol. xviii.]

G. W. B.

FERGUSSON, ROBERT (1750–1774), Scotch poet, was born at Edinburgh 5 Sept. 1750 in a lane somewhere in the course of the modern North Bridge Street. His father, William Fergusson, was at the time clerk to the only haberdasher in the city, having a few years previously left his native Tarland, Aberdeenshire, in search of improved fortune. His mother was the youngest daughter of John Forbes, a man of agricultural position in Aberdeenshire, and a cadet of the house of Tolquhon. Their family probably numbered five in all, and Robert was the third son. Both parents were upright and persevering, and the father pushed forward till he held, at his death in 1767, the position of managing clerk in the linen department of the British Linen Company, Edinburgh. Fergusson's mother had taught him carefully, and although a very delicate boy, he passed through a preparatory school with distinction, and entered the high school at an unusually early age. When he had been four years here, on the advice of his uncle, John Forbes, farmer and factor in Aberdeenshire, and through the influence of Lord Finlater, chancellor of Scotland, he secured a Fergusson bursary, which implied preparatory study at the grammar school, Dundee, and a four years' curriculum at St. Andrews University. He matriculated at St. Andrews in

February 1765, intending to study for the church.

Fergusson at St. Andrews was brilliant and attractive, being generally popular with his fellow-students and professors. His distinction as a student would seem to have been scientific rather than literary. Dr. David Gregory [q. v.], professor of mathematics in the university, died in the course of Fergusson's first year, and it is more than probable that he wrote immediately afterwards (in a stanza favoured by Burns) the clever but irreverent 'Elegy on the Death of Mr. David Gregory.' He soon became known as a youthful poet of unusual promise. The elegy just mentioned, and perhaps one or two more, have alone survived, and the 'dramatic fragments,' given by some of the poet's biographers as specimens of his more ambitious attempts while a student, are of no importance. He owed not a little to the influence of Wilkie of the 'Epigoniad,' the eccentric professor of natural philosophy, who fully recognised his merits. Fergusson's high spirits and impulsive temper got him into occasional difficulties with the authorities, but he left St. Andrews respected by all who had known him best. Having finished the four years' curriculum he returned to his widowed mother in 1768, resolved not to study for the church.

In 1769 Fergusson paid a visit to his uncle, John Forbes, at Round Lichnot, Aberdeenshire. While there Lord Finlater one day dined with Forbes, who was naturally anxious to introduce his nephew to his patron. Fergusson presented himself in so untidy a dress that the uncle rebuked and refused to present him. Fergusson left the house at once, and made his way to Edinburgh in spite of entreaties to return. There seems to be no foundation for the stories told by biographers, which represent the uncle as brutal, and Fergusson as retorting by a severe epistle addressed from the nearest public-house. Nor does it seem possible to connect with the episode the two poems, 'Decay of Friendship' and 'Against Repining at Fortune,' which did not appear till about three years later. While at Round Lichnot Fergusson was in the habit of assembling the servants on Sundays, and preaching to them 'from the mouth of the peat-stack' with such impressive fervour as to leave them 'bathed in tears.'

Fergusson declined to study medicine. His sensitive nature shrank from the proposal, and he said that he seemed to have in his own person symptoms of every disease to which he gave special attention. He presently found a situation as extracting clerk in the commissary clerk's office, which he held to the end of his life, with the exception of a few months in the sheriff clerk's office, from which he was glad to retreat owing to his pain in connection with the enforcing of executions. Fergusson probably despised the drudgery of law. In any case he found that he could write poetry, and became well known in Edinburgh society. Apparently he was a satisfactory copying-clerk, but it was a genuine relief to him when, as early as 1769, he 'formed an acquaintance with several players and musicians.' Among these were Woods the actor, and the famous singer Tenducci, for whom he wrote three songs to be sung in the opera 'Artaxerxes.' These songs, set to three familiar Scottish airs, while not specially striking either in sentiment or structure, are important as early illustrations of Fergusson's efforts in verse. They occupy the first place among his 'English Poems' in the works as published by Fullarton & Co., the most satisfactory edition.

In 1771 Fergusson became a regular contributor to Ruddiman's 'Weekly Magazine, or Edinburgh Amusement.' He began with 'Pastorals,' according to the orthodox method of the eighteenth century. Presently, however, by the contribution of several Scottish poems, he was hailed as the direct successor to Allan Ramsay. From all parts of the country his fame began to be sounded, and before the end of 1772 he was the intimate friend of many of the most important and the most gifted men of Scotland. He was invited by country gentlemen to spend holidays at their residences. He seems to have been a witty and entertaining companion. By the end of 1772 he began to suffer from want of sufficient self-restraint. In October of that year he joined the 'Cape Club,' which included David Herd, the editor of 'Scots Songs and Ballads,' Runciman the printer, and other prominent Edinburgh citizens. The club was a somewhat exclusive and well-conducted debating society. But unfortunately he frequented other haunts at times, and his only defence was the pathetic exclamation, 'Oh, sir, anything to forget my poor mother and these aching fingers!'

In 1773 Fergusson collected his contributions to the magazine, and published through the Ruddimans a 12mo volume under the general title 'Poems by R. Fergusson.' He made some money by the publication, and he speedily produced other pieces that added to his fame, including the 'Address to the Tron Kirk Bell,' 'Caller Water,' the 'Rising' and the 'Sitting of the Session,' the 'Odes to the Bee and Gowdspink,' and the 'Farmer's Ingle,' the prototype of the 'Cottar's Saturday Night.' The poet, meanwhile, became hopeless over his prospects, and thought of

going to sea like his elder brother Henry, who had been away for several years. Ultimately he returned to his desk, and resumed his former habits. He would still sing his Scottish songs, and indulge in an occasional frolic, but his strength gradually gave way. A chance interview with the Rev. John Brown of Haddington startled him into a sense of his spiritual position. He burned various unpublished manuscripts, and would study nothing but his bible. A fall down a staircase brought on an illness that ended in insanity. He had to be confined in the public asylum, where he died, a few hours after a pathetic interview with his mother and his sister, on 16 Oct. 1774. He was buried in the Canongate churchyard, and a plain gravestone with a poetical epitaph was placed at his head in 1789 by Burns, who did not scruple to own his indebtedness to Fergusson. When Fergusson reaches his highest level, as he does in his 'Farmer's Ingle,' 'Leith Races,' the poems on the session, 'Caller Oysters,' and 'Braid Claith,' his work presents the rare qualities of keen observation, subtle and suggestive humour, epigrammatic felicity, quick flashes of dramatic delineation, and quaintly pathetic touches of sentiment, all indicative of unusual genius.

The principal editions of Fergusson's poems are: 'Poems,' 1773; 'Poems on Various Subjects,' with a short life by T. Ruddiman, 1779; 'Poems on Various Subjects,' in two parts, Perth, 1789; 'Works of Robert Fergusson,' with life by D. Irving, and three engravings, Glasgow, 1800; 'Works,' with longer biography, by A. Peterkin, London, 1807; 'Poems of Robert Fergusson,' with a sketch of the author's life and cursory view of his writings, by J. Bannington, London, 1809; an edition in two volumes, printed at Alnwick in 1814, with engravings by Bewick; an edition printed in Edinburgh in 1821, with life by James Gray of the high school; one edited by Robert Chambers in 1840, with life and footnotes; and 'The Works of Robert Fergusson,' with life and essay on poetical genius, by A. B. G[rosart], 1851.

[The editions of the Poems, with prefixed biographies; Alex. Campbell's Introduction to the History of Poetry in Scotland; Irving's Lives of the Scottish Poets; Sommers's Life of Robert Fergusson; Chambers's Eminent Scotsmen; Chambers's Life and Works of Burns.] T. B.

FERGUSSON, ROBERT CUTLAR (1768–1838), judge advocate-general, eldest son of Alexander Fergusson of Craigdarrock, Dumfriesshire, was born in 1768. He was well educated, and received in 1793 the commendation of Mrs. Riddell of Glen Riddell (the friend of Burns) as seeming 'everything that is elegant and accomplished.' He had already published an able and moderately reasoned tract, 'The Proposed Reform of the Counties of Scotland impartially Examined, with Observations on the Conduct of the Delegates,' Edinburgh, 1792. This was in favour of a widening of the representation. Fergusson now studied English law, entered at Lincoln's Inn, and was called to the bar 4 July 1797 by that society. His intimate acquaintance with the reformers was shown in his employment as counsel to defend John Allen, a personal friend of his own, who, along with James O'Coigly, Arthur O'Connor, and others, was tried on a charge of high treason at Maidstone, 21 and 22 May 1798. The trial was remarkable from the fact that a great body of the leading whigs, Erskine, Charles James Fox, Sheridan, the Duke of Norfolk, Lord John Russell, and others, came forward as witnesses for O'Connor. The jury retired at fifty minutes after midnight, and returned at 1.25. They found O'Coigly guilty, and the others not guilty. Towards the end of the trial it became known that some Bow Street runners were in court with a warrant to re-arrest O'Connor on another charge of high treason in case of acquittal. Immediately after Mr. Justice Buller had sentenced O'Coigly, and before he had formally discharged the others, O'Connor stepped out of the dock and made for the door. A scene of great confusion followed. The officers pressed forward to seize their man. By accident or design they were impeded by the friends of the prisoners. Lights were overthrown, sticks were brandished, and something like a free fight ensued. O'Connor was, however, seized and brought back and quietness restored.

Fergusson, along with the Earl of Thanet and others, was tried for his alleged share in this riot and attempted rescue, at the bar of the king's bench, 25 April 1799. Though the evidence was by no means strong against him, he was found guilty, was fined 100*l.*, ordered to be imprisoned for a year, and to find sureties for his good behaviour for seven years. He published the same year an account of the proceedings with observations of his own ('The whole Proceedings upon an Information exhibited ex officio by the King's Attorney-General against the Right Hon. Sackville, Earl of Thanet, Robert Fergusson, Esquire, and others,' &c.)

Fergusson soon after his release emigrated to Calcutta, where he practised as a barrister. He was very successful, rose to the head of the local bar, acted for some little time as attorney-general, and in twenty years acquired a large fortune. He then returned home in

1826, stood in the liberal interest for the stewartry of Kirkcudbright against General Dunlop of Dunlop, and was successful by a majority of one. He vigorously supported all liberal measures, 'and his public career was particularly marked by his eloquent and energetic advocacy of the cause of Poland.' In 1834 he was made judge advocate-general, and on 16 July was sworn of the privy council. He went out of office and returned with Lord Melbourne. Fergusson died at Paris 16 Nov. 1838, and was interred at the family vault, Craigdarrock. He married, 17 May 1832, a French lady, named Marie Joséphine Auger, who survived him, and by whom he left two children.

[Gent. Mag. January 1839, p. 94; Anderson's Scottish Nation, ii. 197; Foster's Collectanea Genealogica; Members of Parliament, Scotland, p. 135; State Trials, vols. xxvi. and xxvii.; Mrs. Riddell's letters in Kerr's Life of Smellie, vol. ii. (Edinburgh, 1811).] F. W-T.

FERGUSSON, WILLIAM, M.D. (1773–1846), inspector-general of military hospitals, was born at Ayr 19 June 1773, of a family of note in the borough. From the Ayr academy he went to attend the medical classes at Edinburgh, where he graduated M.D., afterwards attending the London hospitals. In 1794 he became assistant-surgeon in the army, and served in Holland, the West Indies, the Baltic, the Peninsula, and in the expedition against Guadeloupe in 1815. Having retired from the service in 1817, he settled in practice at Edinburgh, but removed four years after to Windsor on the invitation of the Duke of Gloucester, on whose staff he had been for twenty years. He acquired a lucrative practice both in the town and country around, which he carried on till 1843, when he was disabled by paralysis. He died in January 1846. His 'Notes and Recollections of a Professional Life,' a collection of his papers on various subjects, was brought out after his death by his son, James Fergusson (1808–1886) [q. v.]. The papers are not all strictly medical, one considerable section of the book being on military tactics. There is a valuable essay on syphilis in Portugal, as affecting the British troops and the natives respectively (*Med.-Chir. Trans.*, 1813); but the most important essay, for which Fergusson will be remembered, is that on the marsh poison, reprinted from the 'Transactions of the Royal Society of Edinburgh,' January 1820. He was probably the first to do justice, in a professional sense, to the now familiar fact that malarial fevers often occur on dry and barren soils, either sandy plains or rocky uplands, where rotting vegetation is out of the question, his own experience having been gained with the troops in Holland, Portugal, and the West Indies. This was an important step towards widening and rationalising the doctrine of malaria.

[Biographical preface by his son to Notes and Recollections.] C. C.

FERGUSSON, SIR WILLIAM (1808–1877), surgeon, son of James Fergusson of Lochmaben, Dumfriesshire, was born at Prestonpans on 20 March 1808, and was educated first at Lochmaben and afterwards at the high school and university of Edinburgh. At the age of fifteen he was placed by his own desire in a lawyer's office, but the work proved uncongenial, and at seventeen he exchanged law for medicine, in accordance with his father's original wishes. He became an assiduous pupil of Dr. Robert Knox the anatomist [q. v.], who was much pleased with a piece of mechanism which Fergusson constructed, and appointed him at the age of twenty demonstrator to his class of four hundred pupils. In 1828 Fergusson became a licentiate, and in 1829 a fellow of the Edinburgh College of Surgeons. He continued zealous in anatomy, often spending from twelve to sixteen hours a day in the dissecting-room. Two of his preparations, admirably dissected, are still preserved in the museum of the Edinburgh College of Surgeons. Soon after qualifying Fergusson began to deliver a portion of the lectures on general anatomy, in association with Knox, and to demonstrate surgical anatomy. In 1831 he was elected surgeon to the Edinburgh Royal Dispensary, and in that year tied the subclavian artery, which had then been done in Scotland only twice. On 10 Oct. 1833 he married Miss Helen Hamilton Ranken, daughter and heiress of William Ranken of Spittlehaugh, Peeblesshire. This marriage placed him in easy circumstances, but he did not relax his efforts after success in operative surgery, and by 1836, when he was elected surgeon to the Royal Infirmary and fellow of the Royal Society of Edinburgh, he shared with Syme the best surgical practice in Scotland.

In 1840 Fergusson accepted the professorship of surgery at King's College, London, with the surgeoncy to King's College Hospital, and established himself at Dover Street, Piccadilly, whence he removed in 1847 to George Street, Hanover Square. He became M.R.C.S. Engl. in 1840, and fellow in 1844. His practice grew rapidly, and the fame of his operative skill brought many students and visitors to King's College Hospital. In

1849 he was appointed surgeon in ordinary to the prince consort, and in 1855 surgeon extraordinary, and in 1867 sergeant-surgeon to the queen. For many years Fergusson was the leading operator in London. He was elected to the council of the College of Surgeons in 1861, examiner in 1867, and was president of the college in 1870. As professor of human anatomy and surgery he delivered two courses of lectures before the College of Surgeons in 1864 and 1865, which were afterwards published. He was president of the Pathological Society in 1859–60, and of the British Medical Association in 1873. In 1875 he received the honorary degree of LL.D. from Edinburgh University. He resigned the professorship of surgery at King's College in 1870, but until his death was clinical professor of surgery and senior surgeon to King's College Hospital. He was also a fellow of the Royal Society. He was created a baronet on 23 Jan. 1866, an honour which led to his receiving a presentation from three hundred old pupils, consisting of a silver dessert service worth 400*l.*, at the annual dinner of old King's College men on 21 June 1866. He died in London after an exhausting illness, of Bright's disease, on 10 Feb. 1877, and was buried at West Linton, Peeblesshire, where his wife had been buried in 1860. He was succeeded by his son, Sir James Ranken Fergusson; a younger son, Charles Hamilton, is a major in the army; he left besides three daughters. A portrait of him by Lehmann, painted by subscription, was presented to the London College of Surgeons in 1874, and a replica is in the Edinburgh College of Surgeons.

Fergusson's reputation is that of a brilliant operator and a great 'conservative' surgeon. The term conservative surgery, first applied by Fergusson in 1852 to operations for the preservation of parts of the body which would otherwise have been sacrificed, does not denote merely operations which he originated or improved, for James Syme [q. v.] had already been very successful in this line of procedure. But Fergusson extended the principle from the operation of excision of the elbow joint to many others. No portion of the body which could be usefully preserved was too small for him to make efforts to save. Among operations with which his name is specially identified are those for harelip and cleft palate, and operations on the jaws, the excision of joints, notably the hip, knee, and elbow, lithotomy and lithotrity, and amputations of limbs. His skill in dissection, and his careful study of the actions of the muscles which he had to cut through, were of essential importance to his success. In his lectures at the College of Surgeons he was able to speak of three hundred successful operations of his own for harelip. The operation for cleft palate had been largely abandoned till he took it up anew. His manipulative and mechanical skill was shown both in his modes of operating, and in the new instruments he devised. The bulldog forceps, the mouth-gag for cleft palate, and various bent knives attest his ingenuity. A still higher mark of his ability consisted in his perfect planning of every detail of an operation beforehand; no emergency was unprovided for. Thus, when an operation had begun, he proceeded with remarkable speed and silence till the end, himself applying every bandage and plaster, and leaving, as far as possible, no traces of his operation. So silently were most of his operations conducted, that he was often imagined to be on bad terms with his assistants. His punctuality and his hatred of unnecessary waste of time were very marked.

As a lecturer, out of the operating theatre, Fergusson did not shine, owing to his reticence and his imperfect command of abstract subjects; although on points of practice he gave excellent instruction. In the operating theatre his remarks on the cases before him were valuable and instructive. To students he was most kind and generous. He had to sustain much opposition, especially from Syme, but he did not imitate his opponent's mode of controversy; and if on any occasion he imagined he had said or done something to hurt another's feelings, he never rested till he had made reparation in some form.

Fergusson was an excellent carpenter, rivalling skilled artisans. When a student he made himself a brass-bound dissecting case, and in 1834 completed a lithotrite, with a novel rack and pinion, which he used throughout life. He was a good violinist, an expert fly-fisher, and very fond of the drama. His endurance was remarkable; he never seemed tired, and scarcely had a day's illness till attacked by Bright's disease. He was tall, dignified, and of good presence, of genial though keen expression, fond of a joke, and very hospitable. He rendered gratuitous aid to large numbers of clergymen, actors, authors, and governesses. He helped many of his pupils in starting in life, a large number of whom attained eminence as surgeons. He never forgot the face of a pupil.

In some expressions of opinion Fergusson was ill-advised, especially in matters requiring more knowledge of physiology and hygiene than he possessed. His evidence before the royal commission on vivisection, and his relations with homœopathic practitioners, which he was led to modify, are

instances of this. But his faults were faults of sympathy, not of self-conceit or intolerance of criticism.

Fergusson's principal work is his 'System of Practical Surgery,' London, 1842; 5th ed. 1870. He also wrote 'Lectures on the Progress of Anatomy and Surgery during the Present Century,' 1867 (also in *Lancet*, 1864–1867); and the following papers and pamphlets: 'On Lithotrity,' in 'Edinburgh Medical and Surgical Journal,' vol. xliv.; 'Account of the Dissection of a Patient in whom the Subclavian Artery had been Tied for Axillary Aneurism,' in 'London and Edinburgh Monthly Journal of Medical Science,' September 1841; 'Case of Aneurism of the Innominata, treated by Ligature of the Right Carotid Artery,' *ib.* November 1841; 'Introductory Lecture at King's College, London,' 1848; 'Hunterian Oration,' 1871; 'Observations on Cleft Palate and on Staphyloraphy,' 'Med.-Chir. Trans.,' vol. xxviii.; 'Case of Excision of the Upper End of the Femur,' *ib.* xxviii.; 'Case of Resection of the Scapula,' *ib.* xxxi.; 'On the Treatment of Aneurism by Manipulation,' *ib.* xl.; see also 'Lancet' during many years for reports of cases under his care.

[H. Smith's Sir W. Fergusson, a Biographical Sketch, 1877, enlarged from Lancet, 17 Feb. 1877, pp. 255–8; Medical Times, 17 Feb. 1877, pp. 186–9; Brit. Med. Journ. 24 Feb. 1877, pp. 240–2, with portrait; Lonsdale's Life of R. Knox, 1870.] G. T. B.

FERIA, Duchess of. [See Dormer, Jane, 1538–1612.]

FERINGS, RICHARD de (*d.* 1306), archbishop of Dublin, was official of Canterbury, in which capacity he won the friendship of Archbishop Peckham (*Reg. Peckham*, i. 88). In 1279 he was present at the council of Reading (*ib.* i. 46). In 1280 he was also for a short time official of Winchester, having been appointed by Peckham during a vacancy of the bishopric; but before long Peckham found him so indispensable that he brought him back to Canterbury, and put Adam of Hales into the post at Winchester (*ib.* i. 98). Next year Peckham made him archdeacon of Canterbury, and in 1284 gave him the rectory of Tunstall, near Sittingbourne, to be held *in commendam* with the archdeaconry (*ib.* i. 267, iii. 1007). Ferings remained archdeacon until 1299, when he was appointed by Pope Boniface VIII to the archbishopric of Dublin. The feuds of the two rival chapters had long made the elections to that see constant subjects of disputes. In 1297 William of Hothum, himself a nominee of the pope after a contested election, died soon after his consecration. Early in 1298 Christ Church elected Adam of Belsham, and St. Patrick's chose their dean, Thomas of Chadsworth, for whom the canons had previously tried to secure the archbishopric. In their hurry neither body had secured the royal license to elect. Both were accordingly summoned to answer for the contempt, and the temporalities of Christ Church were for a time seized by King Edward (*Rot. Parl.* i. 152 *b*). Ferings's appointment by the pope was consequently not opposed by the king. His consecration was probably abroad, as it is not noticed in the English authorities, though the date is given as 1299 in the 'Annals of Ireland' published with the 'Chartulary of St. Mary's Abbey, Dublin' (ii. 291, Rolls Ser.) It was not, however, until June 1300 that Ferings received from the crown the temporalities of his see, after a renunciation of all the words in the bull of appointment which were prejudicial to the royal authority (*Calendar of Documents, Ireland*, 1293–1301, Nos. 746, 751. Either these or No. 633 must be misdated a year).

Ferings spent little of his time in Ireland. His conciliatory temper led him to several attempts to make peace with disappointed candidates and angry chapters. Even before his consecration he had appointed his old rival, Thomas of Chadsworth, his vicar, though he subsequently feared lest the infirmities of age made him unfit for the post, and urged the canons of St. Patrick's and Chadsworth himself to recommend a fit substitute if he were incapable (Mason, *Hist. St. Patrick's*, p. 115; Prynne, *Records*, iii. 943). In 1300 he succeeded in persuading the canons of St. Patrick's and the monks of Christ Church to agree to a 'final and full concord,' which, while recognising that both churches were of metropolitical and cathedral rank, gave Christ Church, as the elder foundation, a certain honorary precedence. (The composition is printed in Mason's 'St. Patrick's,' App. vi.) It was perhaps to conciliate the wounded pride of St. Patrick's that he continued to make Chadsworth his vicar-general during his frequent absences abroad. In 1303 he also endowed St. Patrick's with the new prebends of Stagonil and Tipperkevin, the latter of which supported two prebendaries, and in 1304 he exempted the prebendal churches from the visitations of dean and archdeacon (Mason, *St. Patrick's*, App. iii. sec. vi.) In the same year he also confirmed the arrangements of his predecessors in reference to St. Patrick's (*Hist. MSS. Comm.* 10th Rep. pt. v. p. 217). In 1302 he resigned to Edmund Butler the manor of Hollywood, near Dublin, which had for some time been in the possession of the see (*Chart. St. Mary's Abbey*,

ii. 330). In 1303 Ferings was summoned to the English parliament in his capacity of archbishop of Dublin (*Parl. Writs*, i. 574). There are other precedents for this somewhat unusual course. His absence from Ireland was so far recognised by the king that he gave Ferings special permission to have the revenues of his see sent to England for his support (*Cal. Doc. Ireland*, 1293-1301, No. 838), and in letters of protection granted to him Edward speaks of his being in England 'by the king's order' (*ib.* No. 848). During his archbishopric the great valuation of the Irish churches was gradually taken (summarised in *Cal. Doc. Ireland*, 1302-7). He died on 17 Oct. 1306 (*Ann. Ireland* in *Chart. St. Mary's*, ii. 334).

[Registrum Epistolarum J. Peckham (Rolls Ser.); Calendar of Documents relating to Ireland; Chartularies, &c. of St. Mary's Abbey, Dublin (Rolls Ser.); Rolls of Parliament, vol. i.; Prynne's Records, vol. iii.; Ware's Works concerning Ireland, ed. Harris, i. 327-8; D'Alton's Memoirs of the Archbishops of Dublin, pp. 114-20; Mason's Hist. of St. Patrick's.] T. F. T.

FERM, FERME, FARHOLME, or **FAIRHOLM,** CHARLES (1566-1617), principal of Fraserburgh University, was born in Edinburgh of obscure parentage. His name is spelled in divers ways; he signs himself 'Carolus Pharum' (after 1588), and 'Chairlis Ferm' (21 Feb. 1605). Calderwood spells the name 'Farholme.' Adamson latinises it 'Fermæus.' He was brought up in the family of Alexander Guthrie, and entered the university of Edinburgh in 1584. In 1588 he graduated M.A., and in October of that year was an unsuccessful candidate for a regency. On 13 Dec. 1589 he was authorised by the presbytery to preach, when necessary, in the second charge of the High Kirk, Edinburgh. He studied Hebrew and theology, and was elected regent in 1590, in which capacity he graduated a class of nineteen on 12 Aug. 1593, and another of thirty-five on 30 July 1597. Among his pupils were John Adamson (*d.* 1653) [q. v.], Edward Brice [q. v.], David Calderwood [q. v.], Oliver Colt, professor of Latin at Saumur, and William Craig, professor of theology there.

In 1596 and again in 1597 'Mr. Charles Fairme' was called to the proposed second charge at Haddington, but he preferred his college work. On 12 Sept. 1598 'Mr. Charles Ferume' preached in the High Kirk of Edinburgh, later in the same year he was reported as 'gane to the north parts.' He accepted the charge of Philorth, Aberdeenshire, incorporated in 1613 under the name of Fraserburgh, the intention of the patron, Sir Alexander Fraser (*d.* 1623) [q.v.], being that Ferm should be the head of a university which he was proposing to establish. Fraser obtained a royal grant (1 July 1592), confirming his possession of the lands of Philorth, and giving him powers to erect and endow a college and university. A 'spacious quadrangular building' was erected, of which Lewis traces the remains at the west end of Fraserburgh. In 1594 the project was approved by parliament, which on 13 Dec. 1597 endowed the university with the revenues of the parishes of 'Phillorthe, Tyrie, Kremound, and Rathyn.' The general assembly in 1597 sanctioned the appointment of Ferm as principal: but it appears that he expected to resign his pastoral charge. On 21 March 1600, Fraser having 'refusit to intertaine a Pastour . . . vnlesse he vndertake both the said charges,' the assembly enjoined Ferm to fill both offices.

Ferm's robust presbyterianism got him into trouble on the reconstitution of episcopacy. In October 1600 Peter Blackburn was appointed bishop of Aberdeen, with a seat in parliament. Ferm denounced this innovation. In February 1605 he appeared before the privy council with John Forbes, to justify their excommunication of the Earl of Huntly. He was a member of the general assembly which met at Aberdeen on 2 July, and was about to hold proceedings, contrary to the king's injunction. For this irregularity he was imprisoned (3 Oct.) in Doune Castle, Perthshire, at his own expenses. On 24 Oct. he was summoned to appear before the privy council, but would not own its authority in causes spiritual, and made his escape. He was again cited for 24 Feb. 1607, appeared before the council on 20 May, and again escaped, hiding himself for four days in Edinburgh. After incarceration at Stirling, and again at Doune, he was 'confynned in the Hielands,' namely, in the island of Bute, and spent nearly three years in prison. He appears to have received the stipend of Philorth (82*l.* 17*s.* 9*d.*) in 1607, but not in 1608, in which year he suffered much privation. After 1609 he was restored to his parish and college, and the university maintained an existence till his death. He died on 24 Sept. 1617, aged 51, and was buried in his church.

Ferm published nothing, but after his death two of his manuscripts were given to Adamson by a pupil, William Rires. Adamson intended to publish them both, but the 'Lectiones in Esterem' were not published, and are lost. The 'Analysis Logica in Epistolam Apostoli Pauli ad Romanos,' &c., Edinburgh, 1651, 8vo, is all that remains of Ferm's class work at Fraserburgh. A translation, by William Skae, was issued by the Wodrow Society, 1850, 8vo.

[Adamson's brief sketch prefixed to Analysis, 1651; Alexander's Life, prefixed to a Logical Analysis, 1850; Hew Scott's Fasti Eccles. Scotic. 1866 i. 25, 1871 vi. 626; Calderwood's Hist. Kirk of Scotl., 1845, vi. 292, 342, 445, vii. 21; M'Crie's Life of Melville, 1824, ii. 400; Peterkin's Booke of the Universale Kirk of Scotl., 1839, p. 486; Lewis's Topogr. Dict. of Scotl., 1851, i. 471 sq.; Grub's Eccl. Hist. of Scotl., 1861, ii. 278; Anderson's Scottish Nation, 1870, ii. 207 sq., 260 sq.; Grant's Story of the University of Edinburgh, 1884; Notes and Queries, 7th ser. ii. (1886), 190.] A. G.

FERMOR, HENRIETTA LOUISA, Countess of Pomfret (*d.* 1761), letter-writer, was the only surviving child of John, second baron Jeffreys of Wem, Shropshire, by his wife Lady Charlotte Herbert, daughter and heiress of Philip, earl of Pembroke and Montgomery. On 14 July 1720 she was married to Thomas Fermor, second baron Leominster, who in the following year was created Earl of Pomfret, or Pontefract, Yorkshire. He was afterwards elected a K.B., and in September 1727 was appointed master of the horse to Queen Caroline, to whom also Lady Pomfret was one of the ladies of the bedchamber. On the death of the queen in November 1737 Lady Pomfret, with her friend Frances, countess of Hertford, retired from court. In September 1738 she accompanied her husband on a three years' tour in France and Italy. During the few months they remained at Rome Lady Pomfret is said to have amused herself by writing a 'Life' of Vandyck. At Florence, where they arrived on 20 Dec. 1739, they were visited by Horace Walpole and Lady M. W. Montagu. They soon afterwards returned to England by way of Bologna, Venice, Augsburg, Frankfort, and Brussels, reaching home in October 1741. At the Duchess of Norfolk's masquerade in the following February the pair 'trudged in like pilgrims, with vast staffs in their hands!' (Walpole, *Letters*, ed. Cunningham, i. 132). Lord Pomfret died 8 July 1753, and was succeeded by his eldest son, George. The son's extravagance obliged him to sell the furniture of his seat at Easton Neston, Northamptonshire. His statues, which had been part of the Arundelian collection, and had been purchased by his grandfather, were bought by his mother for presentation to the university of Oxford (*ib.* ii. 428). A letter of thanks, enclosed in a silver box, was presented to her by the university, 25 Feb. 1755 (*London Mag.* xxiv. 131, 137), and a poem in her honour was published at Oxford in the following year. Lady Pomfret died on the road to Bath 15 Dec. 1761, leaving a family of four sons and six daughters. She was buried at Easton Neston, but a neat cenotaph was afterwards erected to her memory in St. Mary's Church, Oxford. An excellent wife and mother, Lady Pomfret exposed herself to constant ridicule by wishing to pass for a learned woman. Walpole, who is never weary of laughing at her 'paltry air of significant learning and absurdity,' adds that she was so utterly destitute of humour that 'she repined when she should laugh and reasoned when she should be diverted.' She considered 'that Swift would have written better if he had never written ludicrously' (Walpole, *Letters*, i. 91, 180, 181). Another satirical friend, Lady M. W. Montagu, found in Lady Pomfret's letters (which were as dull and affected as her conversation) all the pleasure of an agreeable author (*Letters*, ed. Wharncliffe and Thomas, ii. 31–2). Lady Bute, into whose possession these letters afterwards came, did not think them worth publishing. Three volumes of 'Correspondence between Frances Countess of Hartford (afterwards Duchess of Somerset), and Henrietta Louisa, Countess of Pomfret, between . . . 1738 and 1741,' were published at London in 1805, and again in 1806, by William Bingley, at the desire of Mrs. Burslem of Imber House, Wiltshire, to whom the originals belonged. Prefixed to vol. i. is an engraved portrait of Lady Pomfret from the original picture in crayons by Caroline Watson.

[Bingley's Memoir in Correspondence, i. xviii–xxvii.; Walpole's Royal and Noble Authors (Park), iv. 244–7; Burke's Extinct Peerage, 1883, pp. 298, 608; Collins's Peerage (Brydges), iv. 206; Walpole's Letters (Cunningham), vols. i. ii. iii.; Bridges's Northamptonshire, i. 289, 291; Lady M. W. Montagu's Letters (Wharncliffe and Thomas), ii. 24; Evans's Cat. of Engraved Portraits, i. 275.] G. G.

FERMOR or FERMOUR, RICHARD (*d.* 1552), merchant, of Welsh descent, was son and heir of Thomas Ricards, *alias* Fermor (*d.* 1485), by Emmotte, daughter and heiress of Simkin Hervey of Herefordshire, and widow of Henry Wenman. As a merchant of the staple of Calais he successfully and extensively engaged in commerce. He is generally described as a grocer, but he traded in silks, wheat, and all kinds of commodities. Early in 1513 he was granted by Margaret of Savoy, at Henry VIII's request, a passport, enabling him to export duty free from Flanders 36,000 rasières, i.e. 144,000 bushels of wheat (*Letters and Papers of Henry VIII*, i. 472). On 5 Feb. in the same year, and again on 27 April 1515, he received from the English government licenses to export six hundred sacks of wool. On 22 July

1515 a ship, the Crist—Strype calls it 'the Cast'—of which Fermor was chief owner, laden with wool for Italy, was driven on to the Zeeland coast, and some of the sailors were taken by Moorish pirates. On 1 Feb. 1520–1521 Fermor was stated to be 1,100*l.* in debt to the crown, and in 1523 400*l.* In December 1524 he seems to have visited Florence, and was of much financial assistance to John Clerk, Wolsey's agent, who was negotiating in Italy for Wolsey's election to the papacy. Fermor was one of the executors of Sir John Skevington, alderman of London (31 Dec. 1524). On 13 Oct. 1529 Wolsey owed 124*l.* 8*s.* 9*d.* to Fermor for silks supplied him. In November 1532 and November 1533 Fermor was on the roll of sheriffs for Bedfordshire and Buckinghamshire.

Fermor amassed vast landed property. As early as 10 July 1512 he was granted several manors in Norfolk and Suffolk, lately the property of Edmund de la Pole, earl of Suffolk. Subsequently he obtained the manor of Easton Neston, Northamptonshire, where he took up his residence, and many estates in neighbouring counties. In April 1533 he, his brother William, and another were granted the next presentation to the living of Bradninch, Devonshire. His zeal as a Roman catholic combined with his wealth to bring upon him the animosity of the minister Cromwell. His confessor, Nicholas Thayne, was imprisoned at Buckingham in 1540. Fermor paid him a visit and gave him 8*d.* and two shirts. On 29 May (according to Stow) proceedings were taken against Fermor for this action under the statute of præmunire; he was committed to the Marshalsea prison, and after trial in Westminster Hall was stripped of all his property. He was soon allowed to retire to Wapenham, in the neighbourhood of Easton Neston, and lived in the parsonage there, the advowson of which had belonged to him. It is stated that Will Somers, the jester, had been in Fermor's service before he was transferred to the royal household. Somers deplored his former master's misfortunes, and mentioned the matter to Henry VIII. The king is said to have expressed regret and to have directed some reparation. In 1550, two years after Henry's death, Fermor was restored to his property. He died suddenly at Easton Neston 17 Nov. 1552, and was buried in the church there. He married Anne, daughter of Sir William Brown, lord mayor of London, by whom he had five sons and five daughters. His second and third sons, William and George, died in infancy. His fourth son, Thomas, succeeded to the property of William, his father's brother, at Somerton. Sir John Fermor, his eldest son, knighted 2 Oct. 1553, was elected M.P. for Northamptonshire 11 Sept. 1553 and 26 Sept. 1555, sheriff of the county 1557, and died 12 Dec. 1571. He married Maud, daughter of Nicholas, lord Vaux of Harrowden, Northamptonshire, by whom he had (with other issue) a son, George, who distinguished himself in the Low Countries, was knighted by Leicester in 1586, was sheriff of Northamptonshire in 1589, travelled in Italy, entertained James I and Queen Anne at Easton Neston 11 June 1603. Sir George married Mary Curson, and his heir, Sir Hatton, was father of Sir William Fermor [q. v.]

[Collins's Peerage, ed. Brydges, iv. 198 et seq.; Letters and Papers of Henry VIII, ed. Brewer and Gairdner, 1512–35; Stow's Chronicle, 1614, p. 580; Hall's Chronicle, p. 142; Bridges's Northamptonshire, i. 292; Strype's Memorials, i. i. 7.] S. L. L.

FERMOR, THOMAS WILLIAM, fourth Earl of Pomfret (1770–1833), general, second son of George, second earl of Pomfret, by Miss Anna Maria Drayton of Sunbury, Middlesex, was born 22 Nov. 1770. Early in 1791 he was appointed to an ensigncy in the 3rd guards. He served in Flanders in 1793, and was present at the battle of Famars, the sieges of Valenciennes and Dunkirk, and the battle of Lincelles. In 1794 he was promoted to a lieutenancy. He served in Ireland during the rebellion, and in the expedition to the Helder, where he took part in the several actions. On 16 March 1800 he was appointed to a company, with the rank of lieutenant-colonel. He served with the guards in the Peninsula until his promotion to the rank of major-general, 4 June 1813. For the battle of Salamanca he received a medal; and he was also a knight of the Portuguese order of the Tower and Sword, which he obtained permission to accept 11 May 1813. His last commission as lieutenant-general bore date 27 May 1825. He succeeded his brother George as fourth earl 7 April 1830. Pomfret, who was F.R.S. and F.S.A., died 29 June 1833. He married, 13 Jan. 1823, Amabel Elizabeth, eldest daughter of Sir Richard Borough, bart., by whom he left issue two sons and two daughters. Lady Pomfret married, secondly, in May 1834, William Thorpe, D.D., of Belgrave Chapel, Pimlico (*Gent. Mag.* new ser. ii. 101). He was succeeded by his eldest son, George William Richard, fifth earl, who died unmarried on 8 June 1867 (*ib.* 4th ser. iv. 105), when the earldom, barony, and baronetcy became extinct.

[Gent. Mag. vol. ciii. pt. ii. pp. 78–9; Collins's Peerage (Brydges), iv. 207; Burke's Extinct Peerage, 1883, p. 608.] G. G.

FERMOR, FARMER, or FERMOUR, SIR WILLIAM (1623?–1661), royalist, was the eldest son of Sir Hatton Fermor, knt., of Easton Neston, Northamptonshire, by his second wife, Anna, daughter of Sir William Cokayne [q. v.], lord mayor of London. Sir Hatton Fermor, the great-grandson of Richard Fermor [q. v.], was knighted by James I in 1603, and died in 1640, when Dame Anna applied for the wardship of her son, who was under age (*State Papers*, Dom. Charles I, 1640–1, p. 218). In the following year William was created a baronet, 6 Sept. (BURKE, *Dorm. and Ext. Peerage*, p. 608), by the king, who also gave him the command of a troop of horse, and afterwards made him a privy councillor to Prince Charles. Fermor lived peaceably, though with greatly diminished means, at Easton Neston during the Commonwealth. He had to compound for his estates to the amount of 1,400*l.*, being allowed, however, to collect his own rents on condition of paying them in to the use of the government (DRING, *Cat. and R. Comp. Papers*, 1st ser. xxvi. f. 51). In 1651, the authorities having discovered that Fermor had four or five years before married Mary, daughter of Hugh Perry of London, and widow of Henry Noel, second son of Viscount Camden, who brought him an estate of 300*l.*, they obliged him to compound for that also (*ib.* f. 51). Probably from a private grudge, efforts were made by two Northamptonshire gentlemen, Willoughby and Digby, on different occasions, to ruin his character with the government. Fermor was summoned before the council, but it having been proved that the reports against him were slanderous, and that Willoughby and Digby had each challenged him to fight a duel, they were sent to the Tower and forced to apologise to Fermor, while he was commended for his behaviour 'as a man of honour' (*State Papers*, Dom. 1653, p. 477, 1644, pp. 203, 219, 220, 224, 226, 287). In 1655 a further charge was brought against Fermor of destroying the Protector's deer and encouraging deer-stealers, but, though summoned again before the council, no punishment is recorded (*ib.* 1655, p. 254). A Major Farmer was sent in 1659 with a troop of horse to secure Carlisle for Monck, but failed in the attempt, Elton, who commanded in the city, inducing the soldiers to keep him out (BAKER, *Chronicle*, 1679, p. 665). At the Restoration Fermor's fortunes revived. In May 1660 he took his seat on the privy council (see warrant signed by him, 31 May, *Eg. MS.* 2542, f. 361); and on 2 April following was returned M.P. for Brackley (*Parl. Blue Book*, i. 625), being also deputy-lieutenant for Northamptonshire (*State Papers*, Dom. Charles II, 1661, p. 47). On 18 April he was created a knight of the Bath, and on the 23rd took part in the coronation, his last appearance in public. He died three weeks afterwards, 14 May, a few days after the meeting of the Cavalier parliament, having been too ill to take his seat. Collins ascribes his death to small-pox, caught while assisting in the ceremonies of the knights of the Bath at the coronation; but there is no other authority for this statement, which may have arisen from the fact that Lady Fermor's first husband died of that disease (funeral sermon on 'Lady Mary Farmer' by John Dobson). Sir William was buried at Easton Neston. His wife, by whom he had five sons and two daughters, survived him ten years (*d.* 1670). The eldest son, William, was raised to the peerage by the title of Lord Leominster or Lempster in 1692, and is separately noticed, while his son and successor, Thomas, became the first earl of Pomfret in 1721.

[Collins's Peerage (ed. 1812), iv. 214, 215; Bridges's Northamptonshire, i. 144, 276; Northamptonshire Notes and Queries, vol. iii. pt. xix. pp. 78–80.] E. T. B.

FERMOR, WILLIAM, LORD LEOMINSTER (*d.* 1711), connoisseur, was the eldest son of Sir William Fermor, bart., of Easton Neston, Northamptonshire [q. v.], by Mary, daughter of Hugh Perry of London and widow of Henry Noel, second son of Edward, viscount Campden. He succeeded as second baronet in 1671, and was elevated to the peerage, 12 April 1692, by the title of Baron Lempster or Leominster of Leominster, Herefordshire. He was thrice married: first, to Jane, daughter of Andrew Barker of Fairford, Gloucestershire, by whom he had a daughter, Elizabeth, who died unmarried in March 1705; secondly, to the Hon. Katherine Poulett, daughter of John, first lord Poulett, by whom he had Mary, married to Sir John Wodehouse, fourth baronet, of Kimberley, Norfolk; and, thirdly, to Lady Sophia Osborne, daughter of Thomas, first duke of Leeds, and widow of Donogh, lord Ibrackan, grandson and heir of Henry, seventh earl of Thomond. By this lady, who survived until 8 Dec. 1746, he had a son, Thomas, and four daughters. Leominster built the house and planned the gardens and plantations at Easton Neston. The house was completed by Nicholas Hawksmoor in 1702, about twenty years after the erection of the wings by Sir Christopher Wren. He adorned the whole with part of the Arundel marbles which he had purchased and which his son had actually the temerity to attempt to restore with

the assistance of one Giovanni Battista Guelfi, 'a scholar of Camillo Rusconi.' The collection was afterwards greatly neglected. 'Coming back,' writes Walpole to Montagu on 20 May 1736, 'we saw Easton Neston, where in an old greenhouse is a wonderful fine statue of Tully haranguing a numerous assembly of decayed emperors, vestal virgins with new noses, Colossus's, Venus's, headless carcases, and carcaseless heads, pieces of tombs, and hieroglyphics' (*Letters*, ed. Cunningham, i. 6). The marbles were presented in 1755 to the university of Oxford by Henrietta Louisa, countess of Pomfret [q. v.] A description of Easton Neston and its art treasures is included in the 'Catalogue of the Duke of Buckingham's Pictures,' 4to, London, 1758 (pp. 53–66). Leominster died 7 Dec. 1711, and was succeeded by his only son, Thomas, who was advanced to an earldom 27 Dec. 1721 by the title of Earl of Pomfret, or Pontefract, Yorkshire.

[Collins's Peerage (Brydges), iv. 205–6; Bridges's Northamptonshire, i. 289.] G. G.

FERNE, HENRY (1602–1662), bishop of Chester, eighth and youngest son of the antiquary, Sir John Ferne [q. v.], was born at York in 1602, while his father was secretary to the council of the north. After Sir John's death (about 1610) Lady Ferne married Sir Thomas Nevill of Holt, Leicestershire, by whose care Henry was educated at the free school of Uppingham, Rutlandshire. According to Wood (*Athenæ*, iii. 533, ed. Bliss), Ferne entered St. Mary Hall, Oxford, as a commoner, in 1618, where he remained two years under the tuition of a noted tutor; but there is no mention of his matriculation in Clark's 'Registers.' A George Ferne of Cambridge was incorporated M.A. at Oxford 21 Feb. 1617–18. In 1620 Henry was admitted pensioner, and was afterwards fellow of Trinity College, Cambridge. Soon after taking his B.D. (1633) he became domestic chaplain to Morton, bishop of Durham, who in about a year made him rector of Masham, Yorkshire. He was afterwards presented by his step-brother, Henry Nevill, to the living of Medbourne, Leicestershire, holding also from 1641 the archdeaconry of Leicester, to which post he was presented by the Bishop of Lincoln. In 1642 he went to Cambridge to take the degree of D.D., and spoke in answer to the Divinity Act at the Commencement. Returning to his living he first came under the king's notice by a sermon he preached before him at Leicester in July, when Charles marched through on his way to Nottingham. There also Ferne, who seems to have joined the royal forces, again preached, and so pleased the king that he made him his chaplain extraordinary, till an ordinary chaplaincy should fall vacant, which happening the next year Ferne received the promised post. Meantime he returned to Medbourne, and in the autumn published his first work, which was also the first pamphlet openly on the king's side, entitled 'The Resolving of Conscience upon this question: Whether upon such a supposition or case as is now usually made (viz. the king will not discharge his trust, but is bent or seduced to un-bend religion), subjects may take arms and resist? and Whether that case is now?' Cambridge, 1642, 4to (2nd ed. Oxford, 1643), 'with an epistle to all the misse-led people of this land.' Having thus declared himself, Ferne was obliged to abandon his living, and retire to Oxford for safety. Here in 1643 he took the degree of D.D., and employed himself by preaching constantly 'gratis' at St. Aldgate's Church, and also in writing pamphlets in reply to the storm of controversial literature which his first book had aroused: 'Conscience Satisfied, by H. Ferne, D.D., by way of reply unto severall answers made to a treatise formerly published for the resolving of conscience . . . especially unto that which is entitled a Fuller Answer,' Oxford, 18 April 1643, 4to; and 'A Reply unto severall treatises pleading for the armes now taken up by subjects in the pretended defence of Religion and Liberty. By H. Ferne, D.D.,' Oxford, 1643, 4to (*Brit. Mus.* and *Bodl. Catalogues*). As a further proof of royal favour, on a rumour reaching Oxford that the headship of Trinity, Cambridge, was vacant by the death of the master, Charles would have promoted Ferne to the post, but the news proving false he gave him a patent for it, 'when it should prove void.' Ferne was summoned, according to Walker, before parliament as a delinquent. In 1644 he took part in the negotiations at Uxbridge as chaplain to one of the lords commissioners, and there spoke by request upon the difference between episcopacy and presbyterianism, publishing his views upon the subject under the title of 'Episcopacy and Presbytery considered; according to the severall respects we may commend a church government, and oblige good Christians to it,' Oxford, 1644, 4to (Bodl. copy; 2nd ed. 1647, Brit. Mus.) A few months after his return to Oxford he accompanied the king to the siege of Leicester, probably hoping in the event of success to return to Medbourne; but when the defeat of Naseby (14 June 1645) shattered the royalist cause, Ferne slipped away from the battle-field to Newark, where he remained preaching to the garrison till the royal command came to them to sur-

render. He retired to some relatives in Yorkshire, where he remained till summoned to Carisbrooke by his royal master. Here he preached the last sermon Charles heard before he went up to London for his trial and execution, afterwards published: 'A Sermon on Habak. ii. 3, preached before his Majesty at Newport, in the Isle of Wight, 29 Nov. 1648, being the fast day,' London, 1648–9, 4to. Ferne was deprived of his living and again withdrew to Yorkshire (probably to Sandbeck, whence his will was dated in 1659). There he lived quietly upon his private means till the Restoration, publishing between 1647 and 1660 a series of theological pamphlets, chiefly in defence of the reformed church against the Roman catholic: 'Of the Division between the English and Romish Churches upon the Reformation by way of answer to the seemingly plausible pretences of the Romish party,' London, 20 July 1652; 'Certain Considerations of Present Concernment touching this Reformed Church of England, with a particular examination of Anthony Champneys, Dr. of the Sorbonne,' London, 1653, 12mo; 'A Compendious Discourse upon the case as it stands between the Church of England and of Rome on the one hand, and again between the same Church of England and those Congregationalists which have divided from it on the other hand,' London, 1655, 8vo, 2nd ed. Bodl.; 'A Brief Survey of Antiquity for the Trial of the Romish Church;' 'An Enlarged Answer to Mr. Spencer's book, entitled "Scripture Mistaken,"' London, 8vo, 1660.

In 1656 Ferne dared to censure 'Oceana,' a copy having been sent him by Harrington's sister, whereupon the author published the correspondence that passed between them, under the title of 'Pian Piano; or intercourse between H. F., D.D., and J. Harrington, Esq., upon occasion of the Dr.'s censure of the Commonwealth of Oceana,' 1656 (Bodl.) At the Restoration Charles II at once confirmed his father's patent to Ferne of the mastership of Trinity College, Cambridge, and during the eighteen months of his headship he was twice made vice-chancellor (1660 and 1661). He showed his moderation by readmitting all who had been made fellows of Trinity under the Commonwealth, and his consistency by only suffering those divines who were conformable and had renounced presbyterianism to preach at St. Mary's. Early in 1661 Ferne also received the deanery of Ely, promised to him by a royal warrant from Brussels in 1659 (Kennett, p. 644). He was consecrated 16 Feb., and installed 12 March 1660–1, and was twice prolocutor of the lower house of convocation during that year. In 1662 he resigned his mastership, deanery, and Medbourne (to which living he had been restored at the Restoration), on being promoted to the see of Chester, where he succeeded Dr. Walton, whom he is said to have helped in his Polyglot Bible. Ferne was consecrated bishop of Chester on Shrove Sunday (9 Feb. 1661–2), but died exactly five weeks afterwards (Sunday, 16 March) in the house of his kinsman, Mr. Nevill, in St. Paul's Churchyard. He was buried 25 March in St. Edmund's Chapel, Westminster Abbey, where he lies under a brass with his arms and a Latin inscription, which records that he attended Charles I during his imprisonments almost to the last. Two heralds, in token of royal respect, attended his funeral. A curious proof of his conscientiousness is given in his will: a bequest of 10*l.* to Trinity College, 'by way of restitution, fearing that I did not discharge those petty stewardships (which I sometime bore there) so faithfully as I should.' He left money to the poor of three Yorkshire parishes, and four 'poor ministers,' while his 'beloved brother-in-law, Clement Nevill,' at whose house he died, received his library (*ib.* p. 644). Wood and Kennett both give him an excellent character, not only for devotion and piety, but for a sweet temper under all his trials. 'One who knew him from his youth' told Wood that 'his only fault was that he could not be angry' (*Athenæ*, ed. Bliss, viii. 534). Besides the works given above he published 'A Sermon on Judges v. 15, preached at the publique faste 12 April 1644, at St. Marie's, Oxford, before the members of the hon. House of Commons there assembled,' Oxford, 1644, 4to; 'An Appeal to Scripture and Antiquity on the Questions of the Worship and Invocation of Saints and Angels, &c., against the Romanists,' London, 1665, 12mo.

[Brit. Mus. Cat. of Printed Books; Bodl. Cat.; Walker's Sufferings of the Clergy, pt. ii. p. 43; Nichols's Leicestershire, ii. 723; Chalmers's Biog. Dict.; Chester's Westminster Abbey Reg.]

E. T. B.

FERNE, Sir JOHN (*d.* 1610?), writer on heraldry, was the son of William Ferne of Temple Belwood in the isle of Axholme, Lincolnshire, who came originally from Doncaster, Yorkshire, by his wife Ann, daughter and heiress of John Sheffield of Beltoft, Lincolnshire. When about seventeen years of age he was sent to Oxford, and placed, as Wood conceives, either at St. Mary's Hall or at University College; but, leaving the university without a degree, he entered himself a student of the Inner Temple in November 1576 (*Students admitted to the Inner Temple*, 1547–1660, ed. W. H. Cooke, p. 82,

where Ferne is described as of Uttoxeter, the 'second son of Sir John Ferne of Temple Belwood'). In 1586 he published at London a learned work in quarto entitled 'The Blazon of Gentrie: deuided into two parts. The first named, the Glorie of Generositie; the second, Lacye's Nobilitie. Comprehending Discourses of Armes and of Gentry; Wherein is treated of the Beginning, Parts, and Degrees of Gentlenesse, with her Lawes: Of the Bearing and Blazon of Cote-Armors, of the Lawes of Armes and of Combats. Compiled by John Ferne, Gentleman, for the Instruction of all Gentlemen bearers of Armes, whome and none other this worke concerneth.' Although tedious and pedantic the treatise is full of curious information, and far above the level of the early heraldic writers. It is written in the form of a dialogue, alternately supported by six interlocutors, representing a herald, a knight, a divine, a lawyer, an antiquary, and a ploughman. The dialogue is not without dramatic spirit, particularly that assigned to Collumell, the ploughman, who speaks freely both the language and opinions of the yeomanry at that time on several points, but especially on the reformation; nor are the strong prejudices of Paradinus, the herald, and Torquatus, the knight, described with less force. The first part was written when Ferne was beginning his legal studies. His work lay by him in manuscript, and its publication arose out of a curious incident. In 1583 a foreigner, who called himself Albertus à Lasco, count-palatine of Syradia in Poland, came to England, was received with great honours at the court and university, and disappeared after four months, leaving his bills unpaid. Ferne, who made his acquaintance, told him (if he did not know it already) that a distinguished English family was named Lacy, and Lasco claimed to be descended from it. He engaged Ferne to write a treatise on the descent of the Lacys. When the imposture was discovered reports prejudicial to Ferne were circulated, and he thought it necessary to publish what he had communicated to à Lasco. If he delivered nothing to à Lasco but what appears in the second part of his book, he was not guilty of genealogical flattery. It is a very faithful investigation of the descent of that house, and fatal to à Lasco's claims. Many woodcuts of the arms, quarterings, and impalements of the Earls of Lincoln are introduced in this latter treatise. On 13 Aug. 1595 Ferne was appointed by the queen deputy-secretary of the council of the north at York, in succession to Ralph Rokeby, junior, deceased (*Cal. State Papers*, Dom. 1595–7, p. 93). He proved himself a hard-working official, persecuted the Roman catholics with cheerful alacrity, and amassed considerable wealth. By 7 June 1604 he was knighted, and received from the king, along with Sir William Gee, the office of secretary and keeper of the signet in the north (*ib.* 1603–10, p. 118). He seems to have been dead at the end of 1609 or beginning of 1610. It is, however, worth noting that a John Ferne, son of William Ferne, died 26 Aug. 1615, and was buried in Belton Church (STONEHOUSE, *Hist. of the Isle of Axholme*, p. 324), but he is not styled a knight. Ferne married Elizabeth, fourth daughter of John Nedham of Wymondley Priory, Hertfordshire (CLUTTERBUCK, *Hertfordshire*, ii. 550). By this lady, who remarried Sir Thomas Smith, called Nevill, of Holt, Leicestershire (LE NEVE, *Knights*, Harl. Soc. p. 375), he had several sons, of whom Henry Ferne [q. v.], the youngest, was afterwards bishop of Chester.

[Wood's Athenæ Oxon. (Bliss), ii. 85–6; Moule's Bibliotheca Heraldica, pp. 31–3; Chalmers's Biog. Dict. xiv. 211–12; Stonehouse's Hist. of the Isle of Axholme, pp. 345–51; Gent. Mag. vol. lxii.; Hunter's Doncaster, vol. i.; Cal. State Papers, Dom. 1595–1610.] G. G.

FERNELEY, JOHN (1782–1860), animal painter, born at Thrussington, Leicestershire, on 18 May 1782, was the son of a wheelwright, and was apprenticed to his father's trade. He, however, soon showed a taste for painting, and used to copy pictures which were lent to him, besides painting the fore-boards of wagons with colours prepared by himself, and obtained from the town of Leicester during his free Saturday afternoons. At the age of twenty-one, in 1803, he was sent by his father to London to study under Ben Marshall, the best known painter of horses at that time, and remained about a year under his tuition, spending an interval of six months at Dover, where he painted pictures for the officers of the Leicestershire militia, then stationed at Dover Castle. In 1806 Mr. Assheton Smith [q. v.], who had just purchased the Quorn hounds, sent for Ferneley to Quorndon, and had some large hunting pictures painted by him. These, and some similar pictures painted for Lord Tamworth at Stanton Harold, gained him a reputation, and established for him a practice, in which, though not one of the higher branches of the art, he became almost unrivalled, and enjoyed an unlimited patronage for about fifty years. In 1809–10 and 1812 Ferneley was in Ireland, painting pictures for the Earl of Belmore, Lord Lismore, Lord Rossmore, and many others. He re-

turned to his native country, married, and in 1814 established himself at Melton Mowbray, where he resided until his death, only leaving it for professional visits. He painted innumerable portraits of hunting scenes, and of the noblemen and gentry who were the chief patrons of the sport. Though not a great painter or a finished artist, he possessed industry and the art of pleasing his patrons, with most of whom he was on terms of personal friendship, becoming by degrees one of the best-known characters in Melton Mowbray society. There is hardly a house in the district inhabited by sportsmen that does not boast some specimen of Ferneley's work. He occasionally painted turf, coaching, and other sporting subjects, but the chase was his speciality, and brought out his best work. Ferneley died 3 June 1860, and was buried at Thrussington. He married, first, Miss Sally Kettle (*d.* 1836), by whom he had seven children, of whom two followed his profession: John (1815–1862), who resided chiefly in Yorkshire, painting hunting and military pictures, and Claude Loraine, still living, a landscape and animal painter. Ferneley married, secondly, Miss Ann Allan (*d.* 1853), by whom he had one son. Ferneley was a frequent exhibitor and visitor at the London exhibitions; many of his pictures have been engraved in the 'Sporting Magazine' and other similar works.

[New Sporting Magazine, July 1860; Leicestershire Mercury, 9 June 1860; Royal Academy Catalogues; private information.] L. C.

FERRABEE, GEORGE (*fl.* 1613). [See FEREBE.]

FERRABOSCO or **FERABOSCO**, ALFONSO (*fl.* 1544–87), musical composer, contributed madrigals and motets to the set of each collected by Cipriano di Rore and published by Gardano in Venice in 1544. He seems to have settled in England, possibly at Greenwich, some time before 1567, when a pension was conferred upon him by Queen Elizabeth. In a letter written by him to Cecil, 10 Sept. 1567 (*State Papers*, Eliz. Dom. Ser. vol. xliv. No. 4), he says that he has heard of the queen's intention from 'the Sigr. Conte di Laester' (Leicester), and that, being unable to ride through indisposition, he writes to ask that the patent may be continued to his heirs after his death. The mention of his heirs makes it at least probable that his son Alfonso (*d.* 1628) [q. v.] was already born at this time. During his residence in England he became intimate with William Byrd, with whom he had 'a vertuous contention in loue made vpon the plainsong of Miserere,' which contention is subsequently explained to have been the composition of forty different settings of the plainsong, not, as stated in Grove's 'Dictionary' and elsewhere, one composition in forty parts. Their productions were afterwards published by East, under the title of 'Medulla Musicke,' in 1603 (see MORLEY, *Introduction to Practicall Musicke*, p. 115; also BYRD, WILLIAM, and EAST, THOMAS). 'Alphonso,' as he was usually called, attained to great reputation in England, and Peacham, in his 'Compleat Gentleman' (ed. 1661, p. 102), says: 'Alphonso Ferabosco the father, while he lived, for judgement and depth of skill (as also his son yet living), was inferiour unto none; what he did was most elaborate and profound, and pleasing enough in Aire, though Master Thomas Morley censureth him otherwise. That of his "I saw my Lady weeping" and "The Nightingale" (upon which Ditty Master Bird and he in a friendly æmulation exercised their invention) cannot be bettered for sweetnesse of Ayre or depth of judgement.' Morley's censure, it may be observed, is not to be found, but he recommends him to the student as an example of 'deep skill' (*Introd.* p. 180). 'The Nightingale' here noticed was not composed to the English words, but was adapted by Nicholas Yonge for his 'Musica Transalpina' from an early composition of Ferrabosco's. The 'friendly æmulation' is probably another version of the story told by Morley as to the plainsong 'Miserere.' The writer has been misled by the fact that Byrd also set the words 'The Nightingale, so pleasant and so gay.' Peacham's authority being thus doubtful, we may surmise that for 'son' we should read 'grandson.' In the latter part of his life Ferrabosco returned to Italy, and published his 'second' book of madrigals in Venice (Gardano) in 1587 (possibly the contributions to Cipriano di Rore's collection ranked as his first set). From the title-page and preface we gather that he had taken service at the ducal court of Savoy. He calls himself 'gentil'huomo dell' Altezza di Savoia,' and the madrigals are dedicated to Catherine of Austria, infanta of Spain and duchess of Savoy. The preface is dated 'Venetia, il di 4. Settembrio. 1587.' There is no evidence as to his having come back to England; indeed, had it been so, his compositions could hardly with justice have been included in Yonge's 'Musica Transalpina,' which consisted exclusively of works by foreign composers, with the single exception of Byrd, mentioned on the title-page. Besides the printed part-books in which his compositions are contained, and which are, of course, of extreme rarity, madrigals by him are included in many of the modern collections, and manu-

script copies are to be found in the Fitzwilliam Museum, Cambridge, and elsewhere. Sir William Leighton's 'Tears and Lamentacions of a sorrowfull Soule' (1614) contains three motets by him.

[Grove's Dict. i. 512, iii. 159; documents and authorities quoted above.] J. A. F. M.

FERRABOSCO or FERABOSCO, ALFONSO (*d.* 1628), lutenist and composer, is said to have been 'born at Greenwich of Italian parents' (WOOD, *MS. Notes*, in Bodleian). If so he must have been born some time before 1587, possibly as early as 1567 [see FERRABOSCO, ALFONSO, *fl.* 1544–1587]. Dowland, in his 'Varietie of Lute Lessons,' 1610, calls him 'the most Artificiall and famous Alfonso Ferrabosco of Bologna.' This would imply that he was taken to Italy by his father, and that he studied music and lute-playing at Bologna. A Domenico Maria Ferrabosco was 'maestro di cappella' of S. Petronio in Bologna in the sixteenth century (PALOSCHI, *Annuario Musicale*, index). The gift of music seems to have been diffused through this family to a degree that is comparatively rare in musical history. In Bull's 'Virginal Music' (Addit. MS. 23623) there is an arrangement of a 'Toccata di Roma, sexti toni,' by Hieronimo Ferabosco, whose music may very possibly have been introduced to Bull by the elder Alfonso. From the internal evidence of the second Alfonso's music it is clear that he imbibed none of his father's 'deep skill,' and that he attached himself definitely to the new school of music which sprang up in Italy at the beginning of the seventeenth century. It is not known whether he was actually one of the musical revolutionaries who met at the house of Giovanni Bardi in Florence, and who ultimately changed the massive polyphony which had been the chief glory of the previous century to the slight and easy monody, which gave free scope for the portrayal of dramatic situations. It is certain, however, that he was one of the first who brought the new music into England. His migration must have taken place very early in the century, for on 22 March 1605 he received the appointment of extraordinary groom of the privy chamber and musical instructor to Prince Henry, with a pension of 50*l.* per annum. In 1609 his 'Ayres' were published by Snodham, and were dedicated to his royal pupil. The composer in the dedication calls the work his 'Firstfruits,' so that we may take it for granted that the publication of the songs preceded that of the 'Lessons' for viols, which were issued in the same year. To the 'Ayres' are prefixed complimentary sonnets by Ben Jonson, Campion, and N. Tomkins. The accompaniments to the songs, the words of many of which are from Ben Jonson's masques, &c., are in lute tablature. Three of the songs are printed by Burney, who, however, expresses anything but admiration for the composer's style. Like all the productions of the early monodists, the melodies seem extraordinarily harsh, crude, and uninteresting. The volume of lessons for one, two, and three viols contains poems by Ben Jonson and 'Gual: Quin,' the latter in Italian. From the preface we learn that the pieces had already obtained a certain reputation, having been circulated in incorrect copies. Anthony à Wood (*MS. Notes*) says that 'divers Fantazies or Fancies for 5 and 6 parts' were 'played to the great admiration of many, but I think few or none of them are yet extant. Some of his compositions are in the Musick School at Oxford.' In 1610 a 'Fantasie' and 'Pavin' by him appeared in Dowland's 'Varietie of Lute Lessons,' and similar compositions, some in four parts, are to be found in manuscript collections in the British Museum (e.g. Add. MSS. 29427, 29996) and elsewhere. In some of these he is called 'the elder,' as being the elder of the two lutenists of the name, and it is this which has given rise to the supposition that there were only two Ferraboscos, the elder of whom is accredited, not merely with having died at a distance of eighty-five years from the date of his first publication, but with having composed at one time of his life madrigals of the most flowing and graceful kind, and at another songs in the harshest style of monody. Mr. Peter Cunningham quotes, but without giving his authority, a document which shows that Ferrabosco held his court appointments throughout his life. On 5 Dec. 1623 a warrant for 20*l.* is granted to him as 'one of his Maties. Musicons' for a 'New lyra and vall de gambo by him bought.' At the accession of Charles I his name appears in a list of those whose salaries or pensions were in arrear; one quarter's payment (12*l.* 10*s.*) is owing to him (*State Papers*, Dom. Chas. I, vol. i. No. 117). In 1626 (7 July) he was appointed to succeed Coperario [q. v.] as composer in ordinary. On 19 March 1627–8 his son, the third of the name, was sworn as 'a musician to His Majesty for the Viols and Wind Instruments in the place of his father, Alfonso Ferrabosco, deceased. On the 28th of the same month a similar entry is found in the State Papers, in which the names of Alfonso and Henry Ferrabosco are found together as taking their father's place as musician.

[Rymer's Fœdera, ed. 1715, xvi. 611; Burney's History, iii. 138, 346; Grove's Dict. i. 512;

works of Ferrabosco, printed and manuscript, quoted above; Cal. State Papers, Dom. Charles I, App. 7 July 1626, 1627–8, xcviii. p. 44; Notes and Queries, 3rd ser. iv. 450.] J. A. F. M.

FERRABOSCO, ALFONSO (*d.* 1661), son of Alfonso Ferrabosco (*d.* 1628) [q. v.], was probably the 'Master Alphonso Ferrabosco' who sang in 'a Hymenœi' on Twelfth Night 1606, on the occasion of the marriage of Robert, earl of Essex, with Lady Frances, daughter of the Earl of Suffolk. He succeeded his father as one of the 'viols' in the king's band in March 1627–8, and, together with his brother Henry, was appointed to the place of musician in ordinary. The two brothers probably held jointly the post of composer in ordinary (see below). Four pieces for viols by him, some of which are called 'In nomine,' are preserved in Addit. MS. 29427, where he is distinguished from his father by the addition of 'junior.' Among the manuscripts in Ely Cathedral is an anthem, 'Let God arise,' the 'full' part of which is attributed to Alfonso Ferrabosco, and the 'verse' portions to Lawes. The third Ferrabosco is the one who stands nearest in point of time to Lawes, and we may therefore conclude that in this anthem we have a work by him. No other composition of his is known. From various entries in the State Papers, Alfonso seems to have survived his brother, but only by a short term; in 1661 the place as musician was filled by Th. Bates, who seems to have gained by the division of labour practised by his predecessors, as he is given '50*l.* and 40*l.* yearly.' The brothers were succeeded in the post of composer in ordinary by Dr. William Child, who was appointed on 4 July 1661 'in the roome of Alfonso Ferrabosco and Henry Fferrabosco, deceased;' he, however, only received a grant of 40*l.* a year.

JOHN FERRABOSCO, who was organist of Ely Cathedral from 1662 until his death in 1682, was probably a son of either Alfonso or Henry. In 1671 he took the degree of Mus.B. at Cambridge, 'per literas regias.' It has been suggested that he may have introduced into the cathedral the 'Chanting Service' as it is called, in which the verses are set alternately in a florid motet style and in a simple chant form. This is said to have been a not unusual practice in certain Italian churches, and it is supposed that he may have adopted the plan from the land of his family's origin. The manuscript collection at Ely contains eleven anthems by him, as well as many services, one of which, in B flat, is given by Tudway, who wrongly ascribes it to Alfonso Ferrabosco; it is also contained in other manuscript collections, as at Peterborough, and in Sir F. A. Gore Ouseley's collection.

[Cal. State Papers, Dom. Ser. Charles II, 1661–2, xxxix. p. 32, xlv. p. 180, lv. p. 386; Docquet Book, 4 July 1661; authorities quoted above; Somerset House Gazette, i. 101 (1824); Grove's Dict. i. 512; Dickson's Cat. of Music MSS. in Ely Cathedral.] J. A. F. M.

FERRAR, NICHOLAS (1592–1637), theologian, was the third son of Nicholas Ferrar, a London merchant, by his wife Mary, daughter of Laurence Wodenoth of Savington Hall, Cheshire. His father ranked high among the merchants of London, and was interested in the adventures of Hawkins, Drake, and Raleigh; his mother was a woman of fervent piety, who regulated her household well, and undertook the education of her children. He was brought up to read the Bible and 'Foxe's Book of Martyrs,' and from the age of five gave signs of a deeply religious disposition. At the age of six he was sent to the school of one Mr. Brooks, at Enborne, near Newbury, Berkshire, whence at the age of fourteen he proceeded to Clare Hall, Cambridge. His tutor, Augustine Lindsell, was a man of a refined and pious mind, whose influence contributed much towards fortifying Ferrar's character. In 1610 he took the degree of B.A., and was elected fellow of his college, the subject which he was chosen especially to study being medicine. His residence at Cambridge was made the more agreeable to him as his favourite sister was married to a country gentleman named Collet, who lived at Bourn, near Cambridge.

Ferrar's health, however, was so bad that he needed all his own medical knowledge and his sister's care. He suffered from ague, and in 1612 was advised to travel. The new master of Clare Hall, Dr. Robert Scot, was the king's sub-almoner, and introduced Ferrar to James I's daughter Elizabeth, who had just begun her luckless career by marrying the elector palatine. In attendance upon her Ferrar set out for Holland in April 1613, having previously received from his university the degree of M.A., though he was not yet of the requisite standing. At Amsterdam he parted from the suite of the elector, preferring to visit North Germany, where he passed from Hamburg to Leipzig, and thence to Prague, studying the literature and history of Germany. He next visited Italy, where Venice was his headquarters, though he went as far as Rome. At Marseilles he nearly died from a severe fever (April 1616), and after his recovery set out for Spain, which he traversed mostly on foot. He returned to England in 1618.

His travels had so far established his health that he was now able to turn to business. His own desire was to return to Cambridge, but his father was old, and the business concerns of the firm were more than his elder brother could manage by himself. The Ferrar family was closely connected with the business of the Virginia Company, to which Nicholas now devoted himself. His reputation was so great as a man of science that in 1619 he was offered the post of reader of geometry at Gresham College, which he declined. The affairs of the Virginia Company gave him sufficient employment, as its patent was threatened by the king, and frequent attempts were made by the council to override it. Ferrar was the chief adviser of the Earl of Southampton and Sir Edwin Sandys in withstanding these attempts; but his efforts were in vain, and the company was deprived of its patent in 1623.

Ferrar was now a well-known man in political circles. He was elected to parliament in 1624, and took part in the impeachment of the lord treasurer, the Earl of Middlesex, who had been foremost in the dissolution of the Virginia Company. But this was the last act of Ferrar's public life. He had seen enough of the world and its ways. He shrank from the struggle which he saw would soon break out between Charles I and parliament, and fell back upon an old design of spending his days in religious retirement and in the practices of devotion. He had been offered one of the greatest heiresses in London for his wife, but declined, saying that he had determined to lead a single life. The animosities of public life caused him remorseful feelings, and he set to work to wind up his business concerns that he might withdraw from London. In this intention he was warmly seconded by his mother; and as his father had died in 1620 there was nothing to prevent him from carrying out his wishes.

First he looked out for a suitable place, and was attracted by Little Gidding in Huntingdonshire, of which the manor was for sale. Mrs. Ferrar bought it in 1624, and next year the outbreak of a plague in London hastened the preparations for the departure of the family. The village of Little Gidding had shrunk into one shepherd's hut, a ruined manorhouse, and a church which was used as a barn. When Mrs. Ferrar arrived and found workmen engaged in preparing the house for her use, she refused to enter till the church had been cleansed from its desecration. The church was soon repaired, and a neighbouring priest was employed to say daily service. On Trinity Sunday 1626 Ferrar was ordained deacon by Bishop Laud, and returned to Little Gidding, which he never again quitted.

As soon as it was known that Ferrar had taken orders he was offered preferment by many of his influential friends. But this was far from his mind, nor would he ever consent to proceed to priest's orders. His object was to lead a religious life in accordance with the principles of the Anglican church, and the other members of his family joined in his plan with astonishing unanimity. His brother John and his brother-in-law, John Collet, transferred their families to Little Gidding. As the Collet family numbered fourteen children, and John Ferrar had at least three children, the entire household comprised some thirty persons. For them Nicholas Ferrar laid down a rule of daily devotion, and himself acted as chaplain of a religious community. The church was restored, and was provided with everything necessary for that decency of divine worship which Laud was striving to introduce into the English church. Matins and evensong were said in the church; the rest of the canonical hours were said in the house. Two of the number watched and prayed the first half of the night, when they were succeeded by two others, so that the voice of prayer and praise might never be silent. The children of the two families were carefully educated, and the neighbouring children were welcomed to share in their instruction. Little Gidding was the school, the dispensary and infirmary of the district round about. On Sunday mornings the rustic children were invited to Little Gidding Church, and received each a penny and their Sunday dinner if they could repeat one of the psalms by heart. Within the house itself everything was arranged by rule, and there was a definite occupation for every hour. It was one of Ferrar's principles that every one should learn a trade, and the trade practised at Little Gidding was that of bookbinding. 'An ingenious bookbinder was entertained to instruct the whole family in the art of binding, gilding, lettering, and pasting-printing by the use of the rolling-press.' Visitors were welcomed if they chose to come, but nothing was allowed to interrupt the regular course of daily life within the house itself.

Naturally such an institution caused many comments, and the rising puritanism looked scornfully on this 'protestant nunnery.' But Bishop Williams of Lincoln found nothing to object to. There was no rule of celibacy or any attempt to bring it about; of the eight daughters of Mrs. Collet, six married and left Gidding. Many who were at first scandalised changed their opinion after a visit:

'I find them full of humanity and humility' is the testimony of one who was not disposed in their favour to begin with. To a visitor, Edward Lenton, Ferrar gave a reason for his retirement: 'They had found divers perplexities, distractions, and almost utter ruin in their callings: if others knew what comfort God had ministered to them since their sequestration, they might take the like course' (MAYOR, Letter of Lenton, xxix.) In fact the institution at Little Gidding did not profess to be the beginning of an order; it aimed at nothing but the organisation of a family life on the basis of putting devotion in the first place among practical duties. Ferrar had no special mission to mankind, nor passion for influencing others. He was not even desirous of doing much literary work, but contented himself with framing a harmony of the gospels and of the history of the Books of Kings and Chronicles. Besides this he translated the 'Divine Considerations' of Valdez and Lessio 'On Temperance,' works which he submitted to his friend George Herbert for approval and amendment.

The quiet life at Little Gidding continued without any greater interruption than a visit from Bishop Williams or from Charles I in 1633 (RUSHWORTH, ii. 178), or the questionings of a scandalised protestant, or the request of Charles I for a copy of Ferrar's 'Concordance,' till the beginning of November 1637, when Ferrar's feeble constitution began to give way before the austerities of his life. He gradually grew weaker, and died on 4 Dec. His death did not break up the community established at Little Gidding, where John Ferrar and his son Nicholas continued to live according to the same rule. But the increase of religious differences which preceded the outbreak of the civil war brought Little Gidding into greater prominence, and in 1641 a pamphlet was issued, addressed to parliament, 'The Arminian Nunnery, or a Brief Description and Relation of the newly erected Monasticall Place called the Arminian Nunnery at Little Gidding' (reprinted by HEARNE; appendix to pref. to PETER LANGTOFT, cxxv, &c.) This pamphlet was a defamatory garbling of a letter written in 1634 by Edward Lenton of Notley, near Thame, to Sir Thomas Hatley; and Lenton, when his attention was called to the pamphlet, indignantly protested against the construction put upon his letter (MAYOR, pref. xxiii, &c., from HEARNE, *Caii Vindiciæ*, ii. 702, &c.) In 1640 young Nicholas Ferrar died at the early age of twenty-one, and the life of the inmates of Little Gidding was disturbed by the increase of civil strife. In 1642 Charles I solaced himself by a hurried visit to the settlement, and said, 'Truly, this is worthy of the sight. I did not think to have seen a thing in this kind that so well pleaseth me. God's blessing be upon the founders of it.'

In 1647 the house and church of Little Gidding were spoiled by some adherents of the parliament, and the little community was broken up. In 1853 the church of Little Gidding was carefully restored, and some of the furniture placed there by Ferrar has been recovered. Many elaborate volumes—'harmonies' of scripture—prepared by members of the Gidding household, and elaborately bound in leather or velvet, are still extant. Two harmonies of the gospels made by Ferrar himself are in the British Museum, Bibl. Reg. C. 23, e 3, 4, one dated 1635 having been made for the king; there is also in the same collection a 'History of the Israelites,' by Ferrar, presented to the king in 1637. Another copy of Ferrar's 'Harmony of the Gospels,' illustrated throughout, belongs to Captain Acland Troyte of Huntsham Court, Bampton, Devonshire; a fourth copy, made by Ferrar's nieces (1640), is the property of Miss Heming, Hillingdon Hill, Uxbridge; a fifth, illustrated throughout, is the property of Lord Arthur Hervey, bishop of Bath and Wells; a sixth, entitled 'Monotessaron,' belongs to Lord Normanton; and a seventh, bound in purple velvet and stamped gold, to Lord Salisbury. A harmony of the Mosaic Law, made for Archbishop Laud, is among the manuscripts of St. John's College, Oxford. A splendidly bound copy of the Pentateuch belongs to Captain Gaussen, Brookman's Park, Hatfield. A portrait of Nicholas Ferrar, by Janssen, is in the master's lodge, Magdalene College, Cambridge.

[The Life of Nicholas Ferrar was written by his brother John, perhaps in more than one form. The manuscript passed into the hands of the Rev. Peter Peckard, master of Magdalene College, Cambridge, by whom it was lost, but not before the publication of Memoirs of the Life of Mr. Nicholas Ferrar, by G. P. Peckard, Cambridge, 1790. It was clear that Peckard had taken liberties with his original, and his text was edited, with notes and omissions, by Wordsworth, Ecclesiastical Biography, vol. iv. There was another reprint, A Life of Nicholas Ferrar, London, 1852; but a new edition was given by Mayor, Nicholas Ferrar, Two Lives, Cambridge, 1855, from the Baker MS. in the Cambridge University Library; Baker had transcribed in full all that related to the settlement at Little Gidding, and summarised the earlier part. The second Life, which in many parts is identical with that written by John Ferrar, was attributed to Turner, bishop of Ely, and was first published in extracts in the Christian Magazine (1761), afterwards as Brief Memoirs of Nicholas Ferrar, collected from a narrative by Right Rev.

Dr. Turner, formerly bishop of Ely, Bristol, 1829, and afterwards edited by Macdonogh, London, 1837. This also has been re-edited by Mayor in his Two Lives, from a manuscript in which it is headed Life of Nicholas Ferrar, by Dr. Jebb. Besides these are mentions of Ferrar in Oley's preface to Herbert's Country Parson, Hacket's Life of Williams, Hearne's Caii Vindiciæ, ii. 684, &c.; Gardiner's Personal Government of Charles I, ch. vi. Mayor's Appendix to Two Lives has brought together a large amount of additional information. In Archæologia, 2nd ser. 1888, i. 188–204, Captain Acland Troyte has collected much information respecting Ferrar's harmonies and bookbinding work.]

M. C.

FERRAR, ROBERT (*d.* 1555), bishop of St. David's, was born during the reign of Henry VII. He was of a Yorkshire family, and is generally said to have been born at Ewood in Midgley in the parish of Halifax, where a Henry Farrer certainly had a seat in 1572 (*Addit. MS.* 6416, f. 65); but there are other traditions (*Dodsworth MSS.* vol. cxxxv. f. 76 *b*; cf. *Gent. Mag.* new ser. xxix. 480), and Fuller (*Worthies*, ii. 580, ed. Nichols) is ignorant of the place of his birth. Ferrar is said to have studied at Cambridge, whence he proceeded to Oxford and became a canon regular of the order of St. Augustine and a member of the priory of St. Mary's within that town. He then fell under the influence of Thomas Gerard [q. v.] and other early reformers, was supplied by them with Lutheran books, and in 1528 was compelled to recant and carry a faggot with Dalaber and his other companions in heresy (Foxe, v. 428). He remained at Oxford, and in May 1533 supplicated for the degree of B.D., to which he proceeded on 14 Oct. (Wood, *Fasti*, i. 96; Boase, *Reg. Univ. Oxford*, p. 174, Oxford Hist. Soc.) In 1535 he accompanied William Barlow (*d.* 1568) [q. v.], also an Austin canon, on his embassy to Scotland, and in February 1536 Barlow exerted himself to obtain for Ferrar a general license to preach from Cromwell (Gairdner, *Letters and Papers of Henry VIII*, vol. x. No. 227). Ferrar was next appointed prior of St. Oswald's at Nostell, near Pontefract, but it must have been after the date of the above letter, in which Barlow intercedes for 'some relaxation to the prior of St. Oswald's' in terms that obviously make him to be another person than Ferrar. Probably he was only appointed to make the surrender of the house to the crown. This was finally effected on 20 Nov. 1540, when Ferrar was rewarded for his complaisance by a pension of 80*l.* a year (*Fœdera*, xiv. 668; Dugdale, *Monasticon*, vi. 91, 95; but cf. Wright, *Suppression of the Monasteries*, p. 166, Camden Soc.) He also lost at the same time the prebend of Bramham in York Minster, hitherto annexed to the priory, and now sharing its fate (Le Neve, iii. 178, ed. Hardy). Little is heard of Ferrar during the latter years of the reign of Henry VIII. He must then have proceeded doctor of divinity, and it is said that he had become a chaplain of Cranmer's, whose example he followed by marrying. It is also said that he was appointed bishop of Sodor and Man, and the Manx historians refer to him as subscribing a document as bishop in 1545 (*Church Notes, Diocese Sodor and Man*, p. 63; Sacheverell, *Survey of Man*, pp. 90 *n.*, 107; both in Manx Soc. publications), but they only refer to a passage in Baker's 'Chronicle' (p. 321, ed. 1730), which describes Ferrar as bishop of Man at the time of his death. The mistake probably arose from an ignorant misreading of 'Men.,' the contraction for 'Menevensis,' i.e. St. David's. The same authorities assert that Ferrar was 'translated' to St. David's in 1546, on 22 Jan. of which year Henry Man was appointed by Henry VIII to the bishopric of Sodor and Man, 'sometime vacant through the decease of the last bishop' (Oliver, *Monumenta de Insula Manniæ*, iii. 38, Manx Society). This statement, though ignoring the claims of the contumacious Bishop Stanley to the see, seems decisive as excluding any real appointment of Ferrar.

The accession of Edward VI and the supremacy of Somerset were quickly followed by Ferrar's appointment as one of the royal visitors with a general license to preach, issued by the council, which overrode mere diocesan licenses (Dixon, *Hist. of Reformation*, iii. 325; Strype, *Cranmer*, 8vo, pp. 209, 262). In this capacity he visited the dioceses of Llandaff and St. David's. He also became a chaplain to Somerset, whose favour elevated him to the see of St. David's after the translation of his old patron, Barlow, to Bath and Wells. This was the first case of a new bishop appointed by royal letters patent, without even the form of capitular election. His temporalities were restored to him on 31 July 1548 (*Fœdera*, xv. 173), and he was consecrated by Cranmer at the archbishop's house at Chertsey on 9 Sept. The service was a novel one, and mainly in English (Strype, *Cranmer*, 8vo, p. 261). Ferrar also took a new oath, 'very full and large,' of renunciation of the pope and acknowledgment of the royal supremacy (*ib.* pp. 187–9). He remained in London, where he had a house in Gracechurch Street, until April 1549, detained by his parliamentary duties and by his position on the commission appointed to examine and reform the offices of the church (Burnet, *Hist. of Reformation*, ii. 127, ed.

N. Pocock). On St. Martin's day (11 Nov.) 1548 he preached a sermon at Paul's Cross which gave great scandal to old-fashioned people. He was clothed, 'not as a bishop, but like a priest,' and 'spoke all manner of things against the church and the sacrament of the altar, and against vestments, copes, altars, and all other things' (*Greyfriars Chronicle*, p. 48, Camden Soc.) He thus became widely known as a gospeller, and a little later was selected to help Cranmer in disputing against Heath and Thirlby for three whole days (*Zurich Letters*, 3rd ser. p. 645, Parker Soc.) But on some later occasion his unwillingness to conform to ecclesiastical propriety caused Cranmer to 'labour in vain with him,' and he was not brought to reason until the council 'took him in hand.' Hooper regarded him as one of the six or seven bishops who 'entertained right opinions on the matter of the eucharist' and were in general agreement with the Helvetic churches. Nothing but 'fear for their property' prevented such bishops from fully 'reforming their churches' (*ib.* pp. 72, 76; BURNET, iii. 350; cf. v. 197–205 for his opinions on 'some abuses of the mass'). Ferrar was one of the bishops who protested against the act of November 1549 for making a new body of church laws (BURNET, iii. 362).

On arriving in his diocese, Ferrar encountered most serious difficulties. His greedy and turbulent chapter had already waged furious war against Barlow. They at once resisted the commission of Edmond Farlee, whom Ferrar had despatched to visit and reform them. They discovered technical errors in the wording of the commission, and maintained that the bishop by 'omitting the king's authority,' and grounding his appointment on 'foreign usurped laws,' had incurred the penalties of præmunire. Ferrar's ignorance or carelessness of law gave them an advantage which they employed to the utmost against him. In vain he sought to propitiate them by abandoning Farlee, and transferring the commission to the precentor Young, head of the chapter. Though Ferrar held as bishop the position of dean, the chapter under Young [see YOUNG, THOMAS, archbishop of York] and Rowland Meyrick refused all acknowledgment of his authority, and factiously opposed him in everything. They did their best to make his position impossible. Hot protestants complained that Ferrar did not preach or study enough, and that he sanctioned superstitious practices. His tact in conciliating sympathy was denounced as treasonable, and he was accused of stirring up envy between the Welsh and English. A reference to Merlin became an 'encouragement of vain prophecies.' He was accused of covetousness, and had given proof of folly by boasting that he would go to London on foot, and trying to explain the scarcity of fish. 'He daily useth whistling to his son, and said he understood him when only three days old.' 'He said that by his whistling he made a seal tarry a whole hour.' After the fall of his patron Somerset, fifty-six formal articles, embodying such complaints, were presented against Ferrar to the privy council by Hugh Rawlins, a disreputable Welsh preacher, and Thomas Lee, a broken-down merchant, brother-in-law of George Constantine [q.v.] Early in 1551 a commission was issued, and 127 witnesses were examined. Ferrar had been kept in London until the examination had been completed, but in July he returned to his diocese, only to be compelled to attend twice at Carmarthen to answer at the great sessions the charges of præmunire preferred against him. He was kept in prison until the accession of Queen Mary. The unsubstantial and factious character of the accusations hardly needs his own elaborate answers. There is even little to justify the contention of Willis 'that he was a most miserable dilapidator.' His opposition to their shamefaced robberies combined the reformers and the adherents of the old faith in their opposition.

After Mary's accession Ferrar was shut up in the Queen's Bench prison in Southwark, where he was ultimately joined by John Bradford (1510?–1555) [q. v.] and other protestants. He had consented to receive the communion in one kind on Easter-day 1554, when the arrival of Bradford turned him back to sterner protestant principles (FOXE, vii. 146). Ferrar was forced to obtain from Bradford a share in the alms sent by Lady Vane (BRADFORD, *Works*, ii. 96, Parker Soc.) Ferrar was, however, able to see his friends, and draw up with his fellow-prisoners important documents. In May 1554 they signed a refusal to take part in a proposed conference at Cambridge, on the ground that the question was prejudged, and that they had no means of study or composition.

In March 1554 Ferrar was deprived of his bishopric (*Fœdera*, xv. 370; MACHYN, *Diary*, p. 58, Camden Soc.) But it was not until 4 Feb. 1555 that he was brought before Bishop Gardiner and the commissioners sitting in St. Mary Overies, Southwark. He was remanded until 14 Feb., and was then roughly examined by Gardiner, who charged him specially with the violation of his monastic vow of chastity. He was now sent down to Wales, where on 26 Feb. he was arraigned before his successor Bishop Morgan and his old

enemy Constantine in Carmarthen Church. He was required to answer whether he believed in the lawfulness of clerical matrimony and in transubstantiation. For some time Ferrar refused to answer. At another sitting Morgan pronounced him contumacious, and condemned him; but on 4 March Ferrar offered to answer the articles within a competent time. On 7 March at another session Ferrar refused subscription to articles 'invented and excogitated by man.' At last on 13 March, after Ferrar had appealed from Morgan to Archbishop Pole, final sentence was passed upon him, and, the appeal being disregarded, he was handed over to the secular arm. On 30 March he was burnt 'on the south side of the market cross,' probably in the open space now called Nott Square. He endured his sufferings with great fortitude, and told a bystander that 'if he saw him once to stir in the pains of his burning he should then give no credit to his doctrine.' He never moved, but 'even as he stood (holding up his stumps) so he continued, till one Richard Gravell, with a staff dashed him upon the head and so struck him down.'

Ferrar left one son, Samuel, who took holy orders, and obtained preferment in the diocese of St. David's. His daughter married Lewis Williams, rector of Narberth.

[Foxe's Acts and Monuments, ed. Townsend, v. 428, vi. 146, 222, 553, 664, 705, vii. 1-28, where in addition to the charges brought against him in 1551, and a narrative of his martyrdom, are two of Ferrar's letters; the full depositions of the 127 witnesses are preserved with other very curious matter in Harl. MS. 420, f. 80 to end, some of the documents in which are printed in Foxe; Wood's Athenæ Oxon. ed. Bliss, ii. 759-61; Cooper's Athenæ Cantabr. i. 125-6; Burnet's Hist. of the Reformation, ed. Pocock, ii. 127, iii. 350, 362, v. 197-205; Bradford's Writings, i. 305, 374, 403, ii. 96, 169-71 (Parker Soc.); Parker Correspondence, pp. 267, 287 (Parker Soc.); Robinson's Zurich Letters, 3rd series, pp. 72, 76, 645 (Parker Soc.); Rymer's Fœdera, vol. xv.; Strype's Cranmer, pp. 187, 209, 261, 262, 442, 489-90, 495; Eccl. Memorials, vol. i. pt. i. p. 569, vol. iii. pt. i. pp. 127, 423-31, and vol. iii. pt. ii. pp. 355-61; Gent. Mag. new ser. xxix. 245-7, 360, 480.] T. F. T.

FERRERS, Lord of Chartley. [See Devereux, Walter, *d.* 1558.]

FERRERS, Lord of Groby. [See Grey, Sir John, *d.* 1461.]

FERRERS, Earl. [See Shirley, Laurence, 1720-1760; Shirley, Washington, fifth Earl, *d.* 1778.]

FERRERS, BENJAMIN (*d.* 1732), portrait-painter, was deaf and dumb from his birth, and appears to have resided in Westminster. He painted a portrait of William Beveridge, bishop of St. Asaph, who was his kinsman, taken from the dead body of the bishop, who died at Westminster 5 March 1706-7; the portrait is in the Bodleian Library at Oxford, and was engraved by W. Sherwin, both in mezzotint and line, by Michael van der Gucht, as a frontispiece to his works, and by Trotter. Ferrers also painted a picture of the court of chancery under Lord-chancellor Macclesfield, with numerous portraits. This picture was in the possession of Dr. Lort of Cambridge, who gave it to the Earl of Hardwicke, and at the sale of the Wimpole pictures in 1888 it was purchased by the trustees of the National Portrait Gallery. Ferrers died in 1732, and a Latin panegyric on him was written by his friend, Vincent Bourne [q. v.], of Westminster School.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting; Vincent Bourne's Poemata; Norris's Catalogue of the Pictures in the Bodleian Library, Oxford.] L. C.

FERRERS, EDWARD (*d.* 1564), is described by Wood as a distinguished dramatist of the reign of Edward VI. Wood suggests, without advancing any proof, that he was educated at Oxford. His name does not appear on the register. We know that one Edward Ferrers of Baddesley Clinton, Warwickshire, died 11 Aug. 1564. He was the son of Henry Ferrers (*d.* 1526), married in 1548 Bridget, daughter of William, lord Windsor, and was father of Henry Ferrers [q. v.] the antiquary. He was buried in Tarbick Church, Worcestershire (Dugdale, *Warwickshire*, 1730, ii. 971-3). Another Edward Ferrers was one of the band of gentlemen pensioners at Elizabeth's court on 1 June 1565, when he was assessed in a subsidy roll as owner of forty shillings worth of land in the parish of St. Dunstan and ward of Farringdon, London. But there is no evidence that either of these men was a dramatist. Wood was clearly misled by the mistakes of Puttenham in his 'Arte of English Poesie,' 1589, and of Meres in his 'Palladis Tamia,' 1598, who both attributed to an Edward Ferrers or Ferris literary work which should have been placed to the credit of George Ferrers [q. v.] Ritson, while correcting Wood's chief errors, nevertheless maintained that there was probably a dramatist named Edward Ferrers as well as the poet George Ferrers; but Puttenham and Meres are clearly guilty of misprinting 'Edward' for 'George' Ferrers, and there is no evidence outside their testimony to show that Edward Ferrers as an author had any existence.

[Art. George Ferrers, infra; Wood's Athenæ Oxon., ed. Bliss; Warton's Hist. of English Poetry,

iv. 164–5; Ritson's English Poets; Hunter's Chorus Vatum in Addit. MS. 24491, p. 376.]

S. L. L.

FERRERS, GEORGE (1500?–1579), poet and politician, was son of Thomas Ferrers of St. Albans, Hertfordshire, where he was born at the beginning of the sixteenth century. He took the degree of bachelor of canon law at Cambridge in 1531, and is said without authority to have studied at Oxford. In 1534 he published an English translation of the Magna Charta and of other important statutes. He became a member of Lincoln's Inn, and his oratory gained him a high reputation at the bar (LELAND). Thomas Cromwell favourably noticed him, and obtained for him an office at court. In 1535 he was granted by the crown the manor of Flamstead, Hertfordshire, and in 1542 was elected M.P. for Plymouth. In March of the same year he was arrested on his way to the House of Commons by one White, and sent to the Compter in Bread Street. White had lent a man named Weldon of Salisbury two hundred marks, and Ferrers had become surety for its repayment. When the news of Ferrers's arrest reached the commons, they directed the sergeant-at-arms to demand his release. The sheriffs of London and their officers declined to accede to the sergeant's request. The commons laid the matter before the lords and the judges. The former offered, through the lord chancellor, to issue a writ of privilege for Ferrers's discharge, but the commons refused the offer on the ground that they had adequate authority to deal with the case. Finally, Ferrers was released, and the sheriffs of London, with their officers and White, were sent to the Tower on the charge of committing a breach of the privileges of parliament (28 March). They were released two days later, after making submission and paying 20*l.* costs (WRIOTHESLEY, *Chron.* i. 135). The king commended the action of the commons, but added, as if to check their confidence, that Ferrers held the office of page of his chamber, and was on that ground privileged from arrest. The story, which is related at length by Holinshed, is quoted as a precedent for parliamentary privilege by writers on constitutional history (HOLINSHED, *Chron.* pp. 955–6; HATSELL, *Precedents*, i. 53; HALLAM, *Constit. Hist.* i. 261–89). Ferrers was re-elected M.P. for Plymouth early in 1545, and for a third time in 1553. In 1547 he negotiated for the purchase of the site and demesnes of the priory of Markgate, Bedfordshire, of the yearly value of 21*l.* 4*s.* 8*d.*, with other property of the priory of the yearly value of 6*l.* 8*s.* 11½*d.* The king allowed an abatement of 5*l.* per annum when the amount of the purchase-money was determined, in consideration of Ferrers's good service. The grant was formally completed in 1549.

Ferrers is said to have served in the wars against Scotland and France. He most probably attended Henry VIII in some civil capacity in his military expeditions. Henry marked his attachment for him by leaving him one hundred marks by will. 'As a gentleman of my lord protector's, and one of the commissioners of carriages in the army,' he was in Scotland early in Edward VI's reign with the Duke of Somerset, and the contemporary historian of the expedition charges him with cruelly smothering some Scots who were hiding in a cave near Leith (PATTEN, *Expedicion into Scotlande*, 1548, p. 44). The original manuscript of another contemporary account of the war by Le Sieur Berteville (first printed by the Bannatyne Club in 1825) was presented by the author to Edward VI, and by the king to Ferrers. The manuscript, which is extant in Cottonian Library, Cleop. A. xi., is headed 'Liber Georgii fferrers ex dono Regis Edouardi.'

At Christmas 1551 Ferrers was directed to prepare a series of pageants and pastimes on a very gorgeous scale to distract the young king, who was reported to be sorrowing over the execution of his uncle Somerset (GRAFTON). Instead of the ordinary title of lord of misrule borne by the director of the court festivities, Ferrers was given the superior designation of 'master of the king's pastimes.' The performances took place at Greenwich. Sir Thomas Cawarden, master of the revels, was directed to supply Ferrers with large sums of money and much rich apparel. A train of officers and servants was enrolled in his service. Among his eight councillors were Sir Robert Stafford and Sir Thomas Windsor. His 'fool attendant' was John Smyth, a player of the king's household. A masque entitled 'The Triumph of Venus and Mars' was devised by him, together with masques of apes, of the Greek worthies, and of 'medyoxes . . . double-visaged, th' one syde lyke a man, th' other lyke death.' For twelve days such devices were produced at frequent intervals, and on 18 March the Duke of Northumberland gave Ferrers 50*l.* with his own hands. While holding his office at court he was entertained with much solemnity by the lord mayor. Ferrers was reinstated in office at Christmas 1552, and William Baldwin [q. v.] assisted him in his preparations (see BALDWIN, *Beware the Cat*, 1561). John Smyth was again his fool and 'heir-apparent,' and among his other 'sons' was one Elderton, perhaps William Elderton [q. v.] Mr. Windham was his admiral. Sir George Howard was the

author of 'The Triumph of Cupid,' a masque, produced by Ferrers. In a letter to Cawarden, describing the requirements of his office, Ferrers wrote that he stood in need of 'a divine, a philosopher, an astronomer, a poet, a phisician, a potecarie, a master of requests, a civilian, a disard, a clown, two gentlemen ushers, besides juglers, tumblers, fools, friars, and such other' (*Loseley MSS.* 31-5). Ferrers's extant letters to Cawarden show that he was busily engaged in preparing masques till February, when the first signs of the king's fatal illness put an end to the festivities. At the following Christmas of 1553 Queen Mary retained the services of Ferrers as lord of misrule, and rich raiment was provided for him and his attendants. There can be little doubt that Ferrers himself wrote masques for these entertainments, but none of his own contributions have survived.

Although a protestant, Ferrers was ready to take service under Queen Mary. He assisted in repressing Wyatt's rebellion, and was ordered a reward of 100*l.* (cf. UNDERHILL, Autobiography in *Narratives of the Reformation*, pp. 163-6; *Chron. of Queen Jane*, p. 187). He represented Brackley in the parliaments of 1554 and 1555, and was once fined for absenting himself from the house without leave. Under Elizabeth Ferrers took little open part in politics. He served the office of escheator for the counties of Essex and Hertford in 1567, and was elected M.P. for St. Albans in 1571. But beyond being mentioned as the member of a committee to consider a proposed subsidy, his name does not appear in the 'Journals.' There is, however, reason to believe that outside parliament Ferrers was intriguing in behalf of Mary Queen of Scots. He was on friendly terms with Mary's envoy, the Bishop of Ross, and Ross believed that Ferrers was concerned in the authorship of a Latin unpublished work advocating Queen Mary's claim to succeed Elizabeth. The bishop positively declared that throughout the parliament of 1571 Ferrers supplied him with much political information (MURDIN, *State Papers*, 20, 30, 43, 46, 51).

Ferrers died in January 1578-9, and was buried at Flamstead 11 Jan. Administration of his effects was granted by the prerogative court of Canterbury 18 May 1579. He had a wife Jane, by whom he had a son, Julius Ferrers of Markgate, who was buried at Flamstead 30 Sept. 1596.

As early as 1534 Ferrers published 'The Boke of Magna Carta with divers other Statutes . . . translated into Englyshe,' London (by R. Redman). The same publisher reissued the book without date about 1541, and Thomas Petyt produced a new edition in 1542. According to Stow, Ferrers 'collected the whole history of Queen Mary as the same is set down under the name of Richard Grafton' (STOW, 1631, p. 632). Grafton denied the statement, but Stow insisted on its truth. At the request of his friend, Thomas Phaer, Ferrers wrote the epitaph on Phaer's tomb in Kilgerran Church, Pembrokeshire (1560) (*Shakespeare Soc. Papers*, iv. 1-5). But his chief claim to literary distinction lies in the fact that he shared with Baldwin the honour of having invented the series of historical poems entitled 'Mirror for Magistrates.' To the earliest volume, issued by Baldwin in 1559, Ferrers contributed the opening poem, on the fall of Robert Tresilian, and two others, dealing respectively with the murder of Thomas of Woodstock and the death of Richard II. Baldwin, in his preface, writes that Ferrers suggested the whole design after studying Lydgate's 'Fall of Princes.' In the next volume, issued under Baldwin's editorship in 1563, Baldwin states that Ferrers's official engagements prevented his continuance of the work, and that he had handed over his materials to himself. Ferrers's sole contribution to the 1563 volume is the 'Tragedye of Edmund, Duke of Somerset.' The edition of 1578, which combines the contents of the earlier volumes, was, it has been suggested, edited by Ferrers. There first appeared in this edition, besides Ferrers's older contributions, two additional poems by him treating of the punishment of Eleanor Cobham, duchess of Gloucester, and the death of her husband, Duke Humphrey. In George Gascoigne's account of Leicester's entertainment of the queen at Kenilworth in 1575 ('The Princely Pleasures at the Courte at Kenelworth') verses by Ferrers welcoming Elizabeth are placed in the mouth of 'the Ladie of the Lake.'

That Ferrers was highly esteemed in his own time is undoubted. But his reputation has somewhat suffered through a mistake of Puttenham and Meres, who, writing of him at the close of the sixteenth century, wrongly designated him Edward Ferrers or Ferris. 'But the principal man,' writes Puttenham, in his 'Arte of English Poesie,' 1589 (ed. Arber, pp. 74-5), 'in this profession [i.e. poetry] at the same time [i.e. Edward VI's reign] was Master Edward Ferrys, a man of no less mirth and felicity that way [than Sternhold and Heywood], but of much more magnificence in his metre, and therefore wrote for the most part to the stage in tragedy and sometimes in comedy or interlude, wherewith he gave the king so much good recreation as he had thereby many good rewards.' Again, Puttenham writes, p. 77: 'For tragedy the lord of

Buckhurst and Master Edward Ferrys, for such doings as I have seen of theirs, do deserve the highest prize.' There can be no question that in the first passage Puttenham refers to George Ferrers's court masques, and in the second to Ferrers's share in the 'Mirror for Magistrates.' Meres, in his 'Palladis Tamia,' 1598, enumerates 'among our best for tragedy' 'Master Edward Ferris,' and this name is immediately followed by the words 'the author of the "Mirror for Magistrates,"' positive proof that Meres was writing of George Ferrers. Wood in the first edition of his 'Athenæ' depended literally on Puttenham and Meres, and gave brief memoirs of both Edward and George Ferrers, ascribing to the former the share in the 'Mirror for Magistrates' which undoubtedly belongs to the latter. He identified his Edward Ferrers with a member of the Baddesley Clinton family of Warwickshire, of whom he knew nothing beyond the name [see FERRERS, EDWARD]. In the second edition Wood corrected some errors in his accounts of Edward and George Ferrers, but insisted that Puttenham and Meres made it plain that George Ferrers had a contemporary named Edward who excelled as a dramatist. Warton, however, after much hesitation, came to the conclusion that the only author of Edward VI's time bearing the surname of Ferrers was George Ferrers, and that the existence of Edward Ferrers as a dramatic author was due to Puttenham's and Meres's errors. Ritson contested this conclusion, but Joseph Hunter and Philip Bliss support Warton. The only alleged piece of evidence which has come to light since Warton wrote proves very delusive. In 1820 there was printed 'Masques performed before Queen Elizabeth, from a coeval copy in a volume of MS. Collections by Henry Ferrers, esq., of Baddesley Clinton, in the co. of Warwick, in the possession of William Hamper, esq.' There are three masques here, only one of which was printed before (in the 'Phœnix Nest,' 1593, and in Nichols's 'Progresses,' vol. iii.) The 'British Museum Catalogue' boldly ascribes them all to George Ferrers. But Henry Ferrers, to whose library the manuscripts are said to have belonged, was son of that Edward Ferrers of Baddesley Clinton upon whom Wood foists the designation of dramatist, and hence it might appear that William Hamper's volume supplies masques that may be attributable to the disputed Edward Ferrers. Internal evidence shows, however, that the three masques were written about 1591. George Ferrers had then been dead twelve years, and Edward Ferrers of Baddesley Clinton twenty-seven years. The authorship of the masques cannot therefore be assigned to either of them. There is better reason for assigning them to Henry Ferrers himself [q. v.], who is credited by Wood with poetical proclivities in youth.

[Cooper's Athenæ Cantabr. i. 386, 566; Literary Remains of Edw. VI (Roxburghe Club), clxxii–vi. 218, 382–3; Biog. Brit.; Collier's Annals of the Stage; Machyn's Diary (Camd. Soc.), pp. 327–8; Hall's Chronicle; Grafton's Chronicle; Mirror of Magistrates, ed. Haslewood, 1815; Returns of Members of Parliament, pt. i. Appendix xxx. xxxiii.; Wood's Athenæ Oxon., ed. Bliss, i. 443; Chronicle of Queen Jane and Queen Mary, (Camden Soc.), pp. 135, 188; Collier's Hist. English Dramatic Poetry, i. 146, 149; Warton's Hist. English Poetry (1871), iv. 164 et seq., 195, 214, 218; Ritson's English Poets; Hunter's Manuscript Chorus Vatum in Addit. MS. 24491, f. 377.] S. L. L.

FERRERS, HENRY DE (*fl.* 1086), Domesday commissioner, was the son of Walkelin, lord of Ferrières St.-Hilaire in Normandy, who was slain during the minority of William the Conqueror. Wace makes him, as 'Henri le Sire de Ferriers,' present at the battle of Hastings. He is found in 'Domesday' (1086) in possession of estates in fourteen counties, his chief possessions being in Derbyshire, where he held a hundred and fourteen manors. His principal seat was Tutbury Castle, Staffordshire, which had been previously held by Hugh d'Avranches, earl of Chester (ORD. VIT. ii. 222). He also had a grant of the lands of Godric, sheriff of Berkshire (*Domesday Book*). He is found acting in Worcestershire as one of the Domesday commissioners (HEMING, fol. 135). Shortly afterwards he founded, in conjunction with his wife Bertha, Tutbury Priory (*Mon. Angl.* iii. 391).

[Domesday Book (Record Commission); Heming's Cartulary of Worcester, ed. Hearne; Ordericus Vitalis (Société de l'Histoire de France); Monasticon Anglicanum, new ed.; Freeman's Norman Conquest, vol. iv.] J. H. R.

FERRERS, HENRY (1549–1633), antiquary, son and heir of Edward Ferrers [q.v.] of Baddesley Clinton, Warwickshire, by Bridget, daughter and heiress of William, lord Windsor, was born in that county on 26 Jan. 1549. He became a student at Oxford, probably as a member of Hart Hall, in the beginning of Queen Elizabeth's reign, but it is not known whether he took a degree. Afterwards he retired to his patrimony, and devoted himself to the study of heraldry, genealogy, and antiquities. He was the earliest collector of materials for the history of his county, with the exception of John Rous, and he intended to publish a 'Perambulation of Warwick-

shire' on the model of Lambarde's 'Perambulation of Kent,' but did not carry the design into effect. Camden says that he was 'a man both for parentage and for knowledge of antiquity, very commendable and my special friend; who . . . hath at all times courteously shewed me the right way when I was out, and from his candle, as it were, hath lighted mine' (*Britannia*, ed. Gough, ii. 331). Dugdale, who in writing the 'Antiquities of Warwickshire' made extensive use of Ferrers's manuscript collections, describes him as an eminent antiquary and 'a man of distinguished worth, reflecting lustre on the ancient and noble family to which he belonged.' Guillim writes that Ferrers was 'a man very judicious in matters of honour.' Some of his manuscripts are preserved at the College of Arms, others in the Sheldonian Library, the Ashmolean Museum, Oxford, and the British Museum (*Lansd. MS.* 860 *a* and *b*), and eight volumes, at least, are in the library of Mr. Staunton of Longbridge (COLVILE, *Worthies of Warwickshire*, p. 282). 'He had also in his younger days,' says Wood, 'a good faculty in poetry, some of which I have seen scattered in divers books printed in the reign of qu. Elizabeth' (*Athenæ Oxon.* ed. Bliss, ii. 572). Ferrers, who was an adherent of the Roman catholic church (DODD, *Church Hist.* iii. 74), died on 10 Oct. 1633, and was buried in the church of Baddesley Clinton. He married, in October 1582, Jane, daughter and coheiress of Henry White, esq., of South Warnborough, Hampshire, son of Sir Thomas White, knight, and by her (who died 7 Sept. 1586, aged 23) he had a son Edward and a daughter Mary.

The writer of the introduction to the 'Archæologia' conjectured that Ferrers was the author of 'A Motion for erecting an Academy Royal, or Colledge of King James,' manuscript written in 1617, but the real author was Edmund Bolton [q. v.]

[Dugdale's Warwickshire, p. 710; Dugdale's Life and Diary (Hamper), p. 265; Burke's Landed Gentry, 1868, p. 470; Shirley's Noble and Gentle Men of England, p. 261; Harl. MSS. 374, art. 17, 539, art. 3, 2161, p. 228; Gillow's Bibl. Dict.; Hannett's Forest of Arden, pp. 144, 145, 204, 209, 212; Ashmol. MSS. 789 f. 113 *b*, 799 f. 32, 1107 f. 219; Macray's Cat. of the Rawlinson MSS. ii. 698; Camden's Visitation of Warwickshire in 1619 (Harl. Soc.), p. 5; Hunter's MS. Chorus Vatum v., in Brit. Mus. Addit. MS. 23491, p. 421.] T. C.

FERRERS, JOSEPH (1725–1797), Carmelite friar, born in 1725, was probably descended from a younger branch of the family of that name seated at Baddesley Clinton in Warwickshire. He was professed in one of the foreign convents in 1745, and ordained priest in 1749, after which he came on the English mission. He became provincial of the English Carmelites, and died in London 29 Aug. 1797, aged 72. He published 'A Discourse pronounced . . . in the Chapel of his Excellency the Neapolitan Ambassador, in the Solemn Service celebrated 9 Feb. 1793 for Louis XVI, late King of France. In French and English,' 8vo, London, 1793.

[Gillow's Bibl. Dict. of the English Catholics, ii. 252–3.] G. G.

FERRERS, RICHARD (*fl.* 1590). [See FERRIS.]

FERRERS, ROBERT DE (*d.* 1139), warrior, was the son and heir of Henry de Ferrers [q.v.], the founder of the family. He succeeded his father under Henry I, and is first mentioned in the record of a suit between the abbot of Burton and himself (*Burton Cartulary*, pp. 19, 49, &c.) In 1130 he is found leasing the lead mines at Wirksworth (*Rot. Pip.* 31 Hen. I). He was one of the witnesses to Stephen's charter in 1136 (*Select Charters*, p. 115), and two years later was a leader of the English at the battle of the Standard (RIC. HEXHAM, p. 162). In this same year (1138) he was created an earl by Stephen (*ib.* p. 165; ORD. VIT. xiii. 37), on whose behalf he addressed himself to his son-in-law, Walkelin Maminot, and induced him to return to his allegiance (*ib.*) The earl died in 1139 (RIC. HEXHAM, p. 178).

[Pipe Roll 31 Hen. I (Record Commission); Burton Cartulary (Historical Collections, Staffordshire, v. 1); Ordericus Vitalis; Richard of Hexham (Rolls Ser.); Stubbs's Select Charters.] J. H. R.

FERRERS, ROBERT, EARL OF DERBY or FERRERS (1240?–1279?), son of William Ferrers, earl of Derby, and of his wife Margaret, daughter and one of the coheiresses of Roger de Quincy, earl of Winchester, was born about 1240. When quite a child his father arranged with Henry III for his marriage with Isabella, one of the daughters of the eldest of the king's half-brothers, Hugh XI of Lusignan, count of La Marche (VINCENT, *Discoverie of Errours in Brooke's Catalogue of Nobility*, p. 208, from Close Rolls of 33 H. III, i.e. 1248–9). On her early death her sister Mary, a girl of seven years of age, was married at Westminster to the bridegroom of nine during 1249 (*Ann. de Burton*, p. 285). This marriage was part of Henry's policy for providing for his needy Poitevin relatives. On 24 or 28 March (*ib.* p. 317; MATT. PARIS, *Hist. Major*, v. 431) Robert's father died, and he became the king's ward. Henry granted the custody of his estates to a William de Wynton

(*Excerpta e Rot. Finium*, ii. 183), but soon transferred the lucrative charge to his eldest son, Edward (*Ann. Dunst.* p. 194). In 1257, however, the queen and Peter of Savoy gave the king six thousand marks to obtain the custody of Ferrers's estates (*Cal. Rot. Pat.* 41 H. III, m. 9). In 1260 he performed homage and took possession of his lands (*Burton.* p. 491). He is then said to have 'destroyed the priory of Tutbury' (*ib.*), a family foundation at the chief residence of his house; but he ultimately issued charters confirming the grants of his predecessors to that church, and even made it an additional small grant of five marks of silver from his mills at Tutbury (DUGDALE, *Monasticon*, iii. 388). He soon entered into public life as a champion of the baronial cause against Henry III. The king regarded with peculiar dislike his niece's husband, whose marriage connections should have brought him into the court party (RISHANGER, p. 49, Rolls Ser.; *Chron. de Melsa*, ii. 132). On the outbreak of civil war in 1263 Ferrers took three castles from Edward, the king's son (*Dunst.* p. 224). On 19 Feb. he captured Worcester after a long siege and several attacks (*Ann. Worcester*, p. 448). He showed much violence to the conquered city, destroying the Jewry, spoiling religious and seculars alike, and devastating the king's parks (RISHANGER, p. 13). By a subsequent march to Gloucester Ferrers saved the sons of Leicester from a formidable attack of Edward, captured Edward, and detained him in prison for a short time (*Dunst.* p. 228). In the spring of 1264 he was one of the confederate barons who refused to obey the king's writ of summons (*Worcester*, p. 450). He took arms and marched to Chester, where he gained a decided victory over a royalist army of Welsh and English (*Dunst.* p. 235); but his old opponent Edward mercilessly devastated his lands in Derbyshire and Staffordshire, and destroyed his castle of Tutbury. On 23 Aug. he was assigned with Leicester to treat of certain arduous business of state (*Fœdera*, i. 445), and he was one of the five earls who received summonses to the famous parliament of 20 Jan. 1265 (*Liber de Ant. Leg.* p. 71). He was here accused of violence and robbery after the peace, and attacked so violently by the king that Montfort to save his life shut him up in the Tower (*Waverley*, p. 358; ROBERT OF GLOUCESTER, ii. 550, ed. Hearne). It was, however, suspected by many that Ferrers had joined the Earl of Gloucester in his opposition to Montfort, and that his arrest was designed to weaken the aristocratic party that distrusted Montfort's ambition (WYKES, p. 160, holds strongly this view, which is, however, discredited by Henry's hostility). His lands were seized, he was brought to trial, and only avoided judicial condemnation by a complete submission (*Cal. Rot. Pat.* 49 H. III, mm. 18, 22). The fall of Montfort brought him no relief (WYKES, p. 175), and he does not seem to have been released from prison before the spring of 1266. He now, however, put himself at the head of the 'disinherited' whom the harsh treatment of the victors had driven into revolt, and gathered an army in his own district in Derbyshire. On 15 May he was with his troops at Chesterfield when he was surprised by Henry of Almayn, and, after a complete defeat, was himself taken prisoner as he lay helpless with gout, from which he suffered like his father and grandfather (WYKES, pp. 188–9; *Cont.* FLOR. WIG. ii. 197; *Lib. de Ant. Leg.* p. 86; ROBERT OF GLOUCESTER, ii. 564; cf. *Archæologia*, ii. 276–85). He was loaded with chains and confined a prisoner in Windsor Castle. In the 'Dictum de Kenilworth' (29 Nov. 1266) he was, with the sons of Montfort, specially exempted from the general composition, and was required to redeem his lands by the exceptionally heavy fine of seven years' rent. On 5 Aug., however, Henry had granted his estates to his brother, Edmund of Lancaster (*Cal. Rot. Pat.* 50 H. III, m. 9). On 1 May 1269 Ferrers pledged himself in his prison at Chippenham to pay Edmund the enormous sum of 50,000*l.* on one day for his interest in his estates (DUGDALE, i. 264; KNIGHTON, c. 2438; *Chron. de Melsa*, ii. 132). This, however, he failed to do, so that the great mass of the Derby estates passed permanently to the house of Lancaster, as the suits which Ferrers and his widow after him brought against Earl Edmund failed to dislodge him from his possessions (see summary of the pleadings in DUGDALE, *Baronage*, i. 264–5; and *Abbreviatio Placitorum*, p. 187). Ferrers took no further part in public life, though about June 1269 he was released from his prison at Wallingford by the forbearance of Edward (DUGDALE, i. 264; cf. *Cal. Rot. Pat.* 53 H. III, m. 16) and received restitution of part of his property. His violence and want of settled policy had ruined his career, and he had long been equally distrusted by both sides (RISHANGER, p. 13). Though still occasionally spoken of as earl (e.g. *Cal. Genealog.* p. 243 in the 4 E. I) he had practically lost that position, and his descendants were never able to win back the title now that the estates were gone to a more powerful house. He died before 20 Nov. 1279 (*ib.* p. 302). He directed his body to be buried at the priory of St. Thomas-by-Stafford, to the

canons of which church he gave lands at Chartley and the advowson of Stow, near Chartley (DUGDALE, *Monasticon*, vi. 472). By his second wife, Eleanor, said to have been daughter of Ralph, lord Basset (VINCENT, p. 207), he left a son JOHN, born in June 1271 at Cardiff, who succeeded to his grandmother Margaret's share of the Winchester estates (*Cal. Genealogicum*, pp. 464, 762), and, after joining Bohun and Bigod in the struggle for the charters, was summoned to parliament in 1299 and died in 1324. He was the ancestor of the Lords Ferrers of Chartley. A daughter of Robert Ferrers married as her second husband Davydd ab Gruffudd [q. v.]

[Annales Monastici, Rishanger's Chronicle, Chronicon de Melsa (all in Rolls Series); Liber de Antiquis Legibus, Rishanger de Bello (Camden Soc.); Continuation of Florence of Worcester (Engl. Hist. Soc.); Robert of Gloucester's Metrical Chronicle, ed. Hearne; Knighton in Twysden, Decem Scriptores; Rymer's Fœdera, vol. i.; Calendarium Rotulorum Patentium, Excerpta e Rotulis Finium, and Calendarium Genealogicum, ed. Record Commission; Dugdale's Baronage, i. 262–5; Doyle's Official Baronage, i. 549.] T. F. T.

FERREY, BENJAMIN (1810–1880), architect, was born at Christchurch, Hampshire, on 1 April 1810. He was the youngest son of a gentleman of Huguenot extraction, whose family settled in England on the revocation of the edict of Nantes. He early evinced a taste for drawing and a love of sketching old buildings, and at the age of thirteen made very correct drawings of the interior of the fine old priory church of his native place. While at the grammar school of Wimborne in Dorsetshire, where he received his early education, he used to spend hours drawing in the ancient minster, and he eventually became, indeed, one of the best architectural draughtsmen of his day. At an early age he was placed by his father with the elder Pugin. He accompanied his master on many excursions for the purpose of measuring and drawing mediæval buildings in England and Normandy, while as an inmate of Pugin's house he benefited by a discipline somewhat rigorously enforced by Mrs. Pugin, and humorously described in the 'Recollections' of the elder and younger Pugins afterwards published by him. Many of the drawings published by the elder Pugin were executed by his pupils, and a large proportion of those in his 'Ornamental Bargeboards' and his 'Gothic Ornaments' bear the signature of Ferrey. After several years spent in this excellent school of practice Ferrey entered the office of Wilkins, who employed him upon the detail drawings of the National Gallery; and being thus fortunately brought under the influence of the classic school he was effectually weaned from a bigoted attachment to the Gothic revival, in which he had been an early worker. In 1834 he brought out, in conjunction with Edward Wedlake Brayley [q. v.], his 'Antiquities of the Priory Church of Christchurch, Hants,' and soon afterwards commenced business as an architect in Great Russell Street, Bloomsbury, on a site now occupied by the British Museum. His first important commission was the laying out of the estate of Sir George Gervis at Bournemouth. The oldest part of the present town on the east cliff, including the Bath Hotel, opened in 1838, and adjacent villas, was designed by and erected under the superintendence of Ferrey. Another of his earliest clients was the Rev. Thomas Thurlow, nephew of Lord-chancellor Thurlow, to whose old Tudor mansion of Baynard's Park in Surrey he made extensive additions. In 1836 he married his first wife, the daughter of Mr. Lucas of Stapleton Hall, Hornsey. In 1839 he carried out a portion of the County Hospital, Dorchester, and in 1841 he was appointed hon. diocesan architect of Bath and Wells, a post which he held till his death. In 1842 he superintended the restoration of the nave, transepts, and Lady Chapel of Wells Cathedral, and about that time obtained through influential friends considerable professional employment in the county of Dorset. His work at the bishop's palace and chapel at Wells is much admired. In 1843 he designed the costly church of St. James, Morpeth, a successful adaptation of the grander features of the Norman style. In 1845 he designed for the Baroness (then Miss) Burdett Coutts the church of St. Stephen, Rochester Row, Westminster, and the handsome schools and vicarage also erected by her about the same time in what was then a poor neighbourhood. During the next twenty years he was one of the best employed and best liked architects of his day. His professional skill and reputation gained him many clients whom his winning manners and the evenness of his temper enabled him to retain as friends. His practice probably lay most largely in ecclesiastical architecture, mainly Gothic. He was one of the consulting architects of the Incorporated Church Building Society. A very full list of his works will be found in the 'Builder,' cited below. During the latter years of his practice he was associated with his son, Edward Benjamin Ferrey, who succeeded him in business. His last work was the Duke of Connaught's mansion at Bagshot Park, commenced in 1877. In the same year he had a slight attack of

paralysis, and died at Inverness Terrace, London, 22 Aug. 1880. Ferrey was one of the original members of the Architectural Society, and took an interested part in the formation of the Royal Architectural Museum. In 1839 he became a fellow of the Royal Institute of British Architects, of which he was twice vice-president, and at his death one of the oldest members. He contributed many papers to its proceedings, and in 1870 was recommended as the recipient of the royal gold medal. He acted as secretary to the committee of architects in the competition for the houses of parliament, and himself contributed a design. In 1863 he was elected a fellow of the Society of Antiquaries. His only literary production is his 'Recollections of A. N. Welby Pugin and his father, Augustus Pugin,' a work which modesty induced him to defer publishing until 1861. It gives a faithful and interesting account of the lives of the Pugins, father and son, and presents a valuable history of the 'Gothic revival in English architecture.' Ferrey was particularly severe in his denunciation of the increasingly prevalent union of the work of the contractor with the profession of architect. In the 'Builder' is published an interesting letter from him, deprecating in pithy terms the evils of the system. His favourite relaxation was music. While in the full tide of professional employment he invented and patented an effective and cheap mode of stamping plaster, which was used in several of the churches erected by him. In private life his good temper and genial humour were conspicuous. With young architects he was always popular. He was survived by a second wife, whom he married in 1872. By his first wife he had two daughters and a son. They also survived him.

[Builder, 4 Sept. 1880, xxxix. 281; Recollections of A. N. Welby Pugin, &c., with Notices of their Works, by Benjamin Ferrey, Architect, F.R.I.B.A., London, 1861; Antiquities of the Priory Church of Christchurch, Hants, &c., by B. Ferrey, the literary part by E. W. Brayley, London, 1834.] G. W. B.

FERRIAR, JOHN (1761–1815), physician, son of the Rev. Alexander Ferriar or Ferrier, and his wife Mary Burn, was born at Oxnam, near Jedburgh, Roxburghshire, on 21 Nov. 1761. After his father's death in 1764 he was taken to the neighbourhood of Alnwick, where his mother married her second husband, Thomas Ilderton. Ferriar studied medicine at Edinburgh, and took his M.D. degree in 1781, the subject of his graduation thesis being 'De Variola.' On his marriage to Barbara Gair at Alnwick in 1782, he entered on the practice of his profession at Stockton-on-Tees, but about 1785 removed to Manchester, where he was soon brought into contact with the founders of the Literary and Philosophical Society of that town. The first paper he wrote for the society was 'Of Popular Illusions, and more particularly of Modern Demonology.' This was read in 1786, and was followed by an 'Essay on the Dramatic Works of Massinger,' which brought him into wide repute, and was afterwards reprinted by Gifford in his edition of 'Massinger's Works' (1805). In 1787 he wrote for the society 'Observations on the Vital Principle,' and subsequently contributed an 'Account of an Ancient Monument in Hulne Abbey, Northumberland,' illustrated by himself; 'An Argument against the Doctrine of Materialism;' 'Comments on Sterne;' and 'Conjectures on the Use of the Ancient Terrassed Works at Orton Scarr.' Some points in his paper on 'Materialism' were assailed by Dr. William Tattersall of Liverpool, to whom Ferriar rejoined in a bantering tone. In 1788 he wrote 'The Puppet Shew: a Didactic Poem,' and published 'The Prince of Angola, a Tragedy altered from the play of Oroonoko (by T. Southern), and adapted to the circumstances of the Present Times' (Manchester, 8vo).

On 8 Oct. 1789 he was appointed to the post of a physician of the Manchester Infirmary. An epidemic fever in the town was the means of drawing public notice to the wretched condition of the dwellings of the working classes, and led Ferriar to take an active and important part in causing the local authorities to pay more attention to sanitary laws. He urged especially the establishment of baths, the shortening of the protracted hours of labour of the factory children, and the closing or cleansing of insanitary dwellings. He was a principal worker in connection with the Manchester board of health, and with the establishment of fever-wards at Stockport.

The first volume of his 'Medical Histories and Reflections' was published in 1792, the second in 1795, and the third in 1798. They contained in a clear and simple style valuable discussions of sanitary matters and of cases and observations derived from his hospital practice. A second edition, with additions and omissions, came out in four volumes in 1810–13; and an American reprint was published at Philadelphia in 1816. In the second edition is 'An Essay on the Medical Properties of the Foxglove,' which was first issued separately in 1799. He is believed to have aided William Simmons in an acrimonious medical controversy with Dr. Hull in 1798–9, and to have helped Sir G. Philips in

his pamphlet on 'Reform in Parliament' (1792).

Ferriar's best-known work is his 'Illustrations of Sterne; with other Essays and Verses,' printed at Manchester in 1798. The second edition (Warrington, 1812, 2 vols.) contains some additional pieces, but one of those given in the earlier collection and called 'Knaster, an Elegy,' is omitted. Sterne's obligations to the old French novelists and to Burton's 'Anatomy of Melancholy' are skilfully traced in this criticism, but Ferriar's intention was rather to illustrate his author than to convict him of plagiarism. One of the pieces in the second edition is an entertaining poem entitled 'The Bibliomania, an Epistle to Richard Heber, Esq.,' originally published in a shorter version at Warrington in 1809 (4to, 14 pp.) It was reprinted in the 'Palatine Note-book,' vol. ii. 1882. His last work was 'An Essay towards a Theory of Apparitions,' 1813, containing ingenious views on mental hallucinations.

He died at Manchester on 4 Feb. 1815, aged 53, and was buried at St. Mary's Church. His portrait, engraved by G. Bartolozzi, after a drawing by T. Stothard, was published shortly after his death. Two of his sons distinguished themselves by their bravery as members of the British Legion in Venezuela.

[Memoir by J. E. Bailey in Palatine Note-book, ii. 65, 100; see also ibid. i. 178, ii. 45, 80, 127, 129, 192, 225, iv. 174; R. Angus Smith's Centenary of Science in Manchester, 1883; Edinb. Med. and Surg. Journal, 1815, xi. 268; Index Cat. of Libr. of Surgeon-General's Office, U.S. Army, iv. 659; Evans's Cat. of Engr. Portraits, ii. 151.] C. W. S.

FERRIER, JAMES FREDERICK (1808–1864), metaphysician, born in Edinburgh 16 June 1808, was the son of John Ferrier, writer to the signet. His mother was the sister of John Wilson ('Christopher North'), and his father's sister was Susan Edmonstone Ferrier [q. v.] James Frederick Ferrier was educated by the Rev. H. Duncan, at the manse of Ruthwell, Dumfriesshire; and afterwards at the Edinburgh High School, and under Dr. Charles Parr Burney, son of Dr. Charles Burney (1757–1817) [q. v.], at Greenwich. He was at the university of Edinburgh in the sessions 1825–6 and 1826–7, and then became a fellow-commoner of Magdalen College, Oxford, where he graduated B.A. in 1831. He formed in the same year the acquaintance of Sir William Hamilton, whose influence upon him was very great, and for whose personal character and services to speculation he expresses the highest reverence. For years together he was almost daily in Hamilton's company for hours (*Remains*, i. 488). In 1832 he became an advocate, but apparently never practised. His metaphysical tastes, stimulated by Hamilton's influence, led him to spend some months at Heidelberg in 1834, in order to study German philosophy. He was on very intimate terms with his aunt, Miss Ferrier, and his uncle, John Wilson, and in 1837 married his cousin, Margaret Anne, eldest daughter of John Wilson. He became a contributor to 'Blackwood's Magazine.' He there wrote a remarkable article upon Coleridge's plagiarisms in 1840. His first metaphysical publication was a series of papers, reprinted in his 'Remains,' called 'An Introduction to the Philosophy of Consciousness,' in 'Blackwood's Magazine' for 1838 and 1839.

In 1842 he was appointed professor of civil history in the university of Edinburgh; and in 1844–5 he lectured as Sir W. Hamilton's substitute. In 1845 he was elected professor of moral philosophy and political economy at St. Andrews. He was a candidate for the professorship of moral philosophy, resigned by Wilson in 1852, and for the professorship of logic and metaphysics vacated by Hamilton's death in 1856; but he was unsuccessful on both occasions, and continued at St. Andrews until his death. His chief work, the 'Institutes of Metaphysic,' was published in 1854. The theory which it upholds had been already expounded to his class. It reached a second edition in 1856. In the same year he replied to his critics in a vigorous pamphlet called 'Scottish Philosophy, the Old and New,' which, with certain omissions, is published as an 'Appendix to the Institutes' in his 'Remains.' He thought that the misunderstandings of his previous exposition had told against his candidature for the chair of metaphysics. Ferrier devoted himself to his professorial duties at St. Andrews; wrote and carefully rewrote his lectures, and excited the devoted sympathy of his pupils. He lived chiefly in his study, and could seldom be persuaded to leave St. Andrews even for a brief excursion. An attack of angina pectoris in November 1861 weakened him permanently, though he continued to labour, and gave lectures in his own house. Renewed attacks followed in 1863, and he died at St. Andrews 11 June 1864. He had five children: Jane Margaret (Mrs. Rhoades), Susan (widow of Sir Alexander Grant [q. v.]), Elizabeth Anne, John, and James Walter (deceased).

Ferrier is described by his friends and colleagues as a man of singular personal charm. A manner of much dignity was combined with fine literary taste, wide culture, and thorough gentleness and kindness of heart.

He was a man of finely strung nerves, and could be combative in defence of his opinions, but of a tolerant and chivalrous nature. His style is admirably clear and direct. He was a keen metaphysician, and comparatively indifferent to ethical and other applications of his doctrine. His whole aim was to establish his theory of knowing and being. He says that his 'philosophy is Scottish to the very core.' He was well acquainted with Spinoza, Kant, and the later German philosophy, and greatly admired Hegel; but he differed radically from the applications made by his friend Sir William Hamilton. He was profoundly influenced by Berkeley, and his theory seems to be a development of Berkeley in the light of later discussions. In a letter to De Quincey (*Remains*, i. 481–5) he sums up his teaching by saying that the 'only knowable' is object plus subject; that 'the mind by its very law and nature must know the thing . . . along with *itself* knowing it;' that our ignorance of 'matter *per se*' does not represent a limitation, but a perfection of our cognitive faculties; and that the only knowable is either that which we know or 'object plus subject,' or that which we are ignorant of, which must again be 'object plus subject.' Though he has had few followers, he certainly showed remarkable vigour and independence of thought.

His 'Lectures on Greek Philosophy and other Philosophical Remains,' in 2 vols., were edited in 1866 by his son-in-law, Sir Alexander Grant, and Professor Lushington. The second volume contains philosophical papers from 'Blackwood's Magazine.' His philosophical works, in 3 vols., including the above, were published in 1875. Ferrier contributed some lives to the 'Imperial Dictionary of Biography,' some of which are used in the 'Remains.'

[Life prefixed to Lectures, &c., as above. A good description by Mr. Skelton is in Fraser's Magazine for July 1864.] L. S.

FERRIER, SUSAN EDMONSTONE (1782–1854), novelist, born at Edinburgh 7 Sept. 1782, was the youngest of ten children (six sons and four daughters) of James Ferrier, writer to the signet, by his wife, Helen (Coutts), daughter of a farmer in Kincardineshire. James Ferrier (*b.* 1744) managed various great estates, especially those of the Argyll family. He became a friend of John, fifth duke of Argyll, through whose influence he was appointed a principal clerk of session. Scott was one of his colleagues in this office, and he knew all the leaders of the literary society of Edinburgh. His daughter came to know the same circle as she grew up, and frequent visits with her father to Inverary Castle enabled her to see something of the fashionable world. She was a good French scholar, and her favourite French author was La Bruyère. She undertook a novel, ultimately called 'Marriage,' in co-operation with her friend Miss Clavering, a niece of the Duke of Argyll, whom she had met at Inverary. Miss Clavering only contributed a few pages (the 'History of Mrs. Douglas') to the story, which was written as early as 1810, and read with admiration by many friends. Miss Ferrier was not persuaded to publish it until 1818, nor would she then give her name. Blackwood paid her 150*l.* for it. The appreciation of her private audience was no doubt quickened by the portraits of known persons. Lady MacLaughlan represents in dress Mrs. Seymour Damer [q. v.], and in manners Lady Frederick Campbell, widow of the Lord Ferrers who was hanged in 1760. Mrs. Marslake was a Mrs. Davidson, sister of the notorious Lord Braxfield. The three spinster aunts were the Misses Edmonstone, and Mrs. Fox was Mary, lady Clerk, a well-known Edinburgh character. The novel succeeded, and was translated into French. Miss Ferrier's next story, 'The Inheritance,' appeared in 1824. Blackwood, encouraged no doubt by the success of 'Marriage,' gave her 1,000*l.* 'Uncle Adam' in this novel represents her father. The originals of characters are doubtful. The last novel, 'Destiny,' appeared in 1831. It was dedicated to Scott, who recommended it to Cadell, and in consequence of his judicious bargaining Miss Ferrier received 1,700*l.*

Miss Ferrier's mother died in 1797. Her three sisters married, and she kept house for her father, who died in January 1829. She led a quiet life between Morningside House and Edinburgh, with occasional visits to her sisters. She visited Scott at Ashestiel in 1811 and at Abbotsford in 1829 and 1831. Lockhart describes the delicacy with which she helped him over the gaps in talk caused by his failing memory, without apparent consciousness of the cause. A description by herself of these visits appeared in the 'Temple Bar Magazine' for February 1874, and is republished in her 'Works' (1881, i. 39–51). Brougham is said to have been an 'old schoolfellow,' and received her courteously when he made a tour in Scotland as lord chancellor in 1834. Among other admirers were Joanna Baillie, Sydney Smith, Macaulay, and Sir James Mackintosh. Leyden addressed verses to her in her early life, and Curran, known to her at the same period, civilly apologised for the backwardness of his muse on a similar occasion. She remarks that 'none but a pen of

fire could tell his [Curran's] character, or record the charms of his conversation. . . . I'll certainly live seven years longer for having seen him.' Scott complimented her in the notice appended to the 'Tales of my Landlord,' and Wilson in the 'Noctes.' In his diary Scott calls her 'simple, full of humour, and exceedingly ready at repartee, and all this without the least affectation of the blue-stocking.' She had been intimate from early life with Lady Charlotte Bury [q. v.], daughter of the Duke of Argyll, who consulted her in various literary matters. She made a final visit to London in 1830, when she consulted an oculist, without much advantage. Her eyesight failed, and she had to pass most of her time in a darkened room, receiving a few friends at tea in the evening, but leading a very retired life. She sold the copyright of her novels to Bentley, who brought out an edition, corrected by herself, in 1841. He pressed her to write another story so late as 1850. She declined, and always shrank from the publicity of acknowledged authorship. She allowed her name to be prefixed to an edition in 1850. The last edition was published in 1881. She died at Edinburgh 5 Nov. 1854, at the house of her brother, Mr. Walter Ferrier, and was buried in St. Cuthbert's churchyard. Her modesty had made her insist upon the destruction of a correspondence with a sister which contained much biographical matter, and few records of her quiet life have been preserved. A miniature of Miss Ferrier was painted by Mr. Thorburn, who when a lad of seventeen studied art in Edinburgh, and became known to her. She had a very high opinion of his talents and helped him in his career. A marble bust was taken after death. Miss Ferrier's novels show keen powers of observation, and are brightly and clearly written. They are chiefly satirical sketches of character in the upper classes of Scottish society. They belong to the same school as Miss Edgeworth's stories, and are marked by the same rather stiff didacticism. The favourable reception of the last edition shows that in spite of their old-fashioned character they still have attraction due to genuine wit and vivacity.

[Information from John Ferrier, esq.; Life (by the same) prefixed to the edition of 1881, and previously in Temple Bar for November 1878.]

L. S.

FERRIS. [See also FERRERS.]

FERRIS, RICHARD (*fl.* 1590), adventurer, was one of the five ordinary messengers attached to Queen Elizabeth's household. A subpœna was issued for him to give evidence in a suit in the court of the Archbishop of Canterbury on 7 Nov. 1580 (*Archæologia*, 1729, p. 234). In July 1606 he was still filling the office of royal messenger (DEVON, *Issues of the Exchequer*, Jac. I, p. 44). Although 'never trayned upon the water,' he resolved in 1590 to accomplish the daring feat of rowing in an open boat from London to Bristol. He embarked in a 'new built' wherry on Midsummer day at Tower Wharf, with two friends, Andrew Hill and William Thomas. At Greenwich they landed, and were entertained at court. Afterwards their journey began in earnest, and although they usually anchored in safe harbours at night, and were well received by the townspeople of the southern seaports, they ran some risks, and did not reach Bristol till 3 Aug. The mayor and aldermen gave them a triumphal welcome. They returned to London on 8 Aug., and wherever they showed themselves were enthusiastically received. The exploit excited the admiration of all classes from the court downwards. On 7 Aug. 1590—only four days after the voyage was finished—'a ballad of Richard Fferrys cominge to Bristowe' was 'licensed to Edward White on 10 Aug.' Another ballad of 'the ioyfull entertainement of the wherry and iij wherrymen, viz., Richard Fferrys, Andrewe Hilles, and William Thomas by the maiour, aldermen, and citizens of Bristoll, 4to Augusti, 1590,' was licensed to Henry Carre (ARBER, *Registers*, ii. 557–8). In the same year John Wolfe printed for Edward White 'The most dangerous and memorable Adventure of Richard Ferris.' On the title-page appear the words, 'Published for the sayd Richard Ferris,' and a dedication to Sir Thomas Heneage, the queen's treasurer, follows. At the close of the tract is 'a new sonnet' celebrating Ferris's arrival at Bristol, by James Sargent. A copy of this rare work is in the Bodleian Library. None is in the British Museum. It was reprinted in J. P. Collier's 'Illustrations of Early English Literature,' vol. ii. No. 5 (1864), and in Professor Arber's 'English Garner,' vol. vi. Warton asserted that Ferrers was the author's correct name.

[J. P. Collier's reprint as above; Warton's Hist. of English Poetry.]

S. L. L.

FESTING, SIR FRANCIS WORGAN (1833–1886), major-general, second son of Captain Benjamin Morton Festing, R.N., K.H., by Caroline Jane, only daughter of F. B. Wright of Hinton Blewett, Somersetshire, was born at High Littleton, Somersetshire, 24 July 1833. He was educated at the Royal Naval College, New Cross, at the age of sixteen entered the royal marines as a cadet,

and was gazetted second lieutenant 3 July 1850. In 1854 he served with the Baltic expedition, obtaining a medal. He commanded a mortar in the flotilla employed against Sebastopol from June 1855 until the fall of that fortress, and was also at the bombardment and surrender of Kinburn. For these services he received a medal with clasp, was made a knight of the Legion of Honour, and had the Turkish medal bestowed on him. His next war services were with the China expedition 1857–9 as adjutant of the artillery, when he assisted in the blockade of the Canton river and in the bombardment and storming of the city, and was rewarded with a medal and clasp and his brevet of major. He served throughout the Ashantee war during 1873–4, and when the Ashantee army under Amanquatia threatened Cape Coast Castle, he was selected to command the detachment of marines sent to the Gold Coast in May 1873 to assist in repelling the Ashantee army, which was then encamped at Mampom, between Abrakampa and the river Prah, and within nine miles of Cape Coast Castle. The chiefs of Ehina were asked to lay down their arms, and on their refusal their town was attacked on 13 June. Festing commanded the forces in the two engagements fought on that day, when the natives were defeated and their town burnt. On the arrival of Sir Garnet Wolseley, Festing was placed in command at Cape Coast, and charged with the measures for the defence of the place. He was taken on Sir Garnet's list of special service officers on 20 Oct., and took the command of the native camp at Dunquah and of the advanced posts. He commanded the forces at the engagements near Dunquah on 27 Oct., when he was slightly wounded, and on 3 Nov., when he was severely wounded while trying to rescue Lieutenant Eardley Wilmot of the royal artillery, who had fallen mortally wounded (*Graphic*, 2 May 1874, p. 420, with woodcut). He was afterwards placed in charge of the camp at Prahsu. He held a dormant commission to administer the government of the Gold Coast while commanding the regular troops, and was of the executive council. He was specially allowed to retain the rank of colonel (brevet-colonel, 7 Jan. 1874) in the army for his distinguished services in the field at the conclusion of the war, and was nominated C.B. 31 March 1874, and K.C.M.G. 8 May 1874, and received the thanks of both houses of parliament 30 March 1874 (*Hansard*, 1874, ccxviii. 383, 412). Festing was appointed assistant adjutant-general of the royal marines in August 1876, made an aide-de-camp to the queen 7 July 1879, and gazetted colonel commandant of the royal marine artillery 3 Sept. 1886. He died at Donnington Lodge, Newbury, 21 Nov. 1886, and was buried with military honours at Eastney cemetery, Portsmouth, 26 Nov. He had been married three times, first, in 1862, to Margaret Elizabeth, daughter of A. Hall of Watergate, Sussex; she died at Hayling Island 3 June 1864; secondly, in 1869, to Charlotte Letitia, daughter of R. J. Todd; she died in 1871; thirdly, in 1876, to Selina Emily Mary, only daughter of Leycester William Carbonell.

[Times, 22 Nov. 1866, p. 6, and 27 Nov. p. 6; Ann. Reg. 1873, p. 103, &c.; Illustr. London News, 25 April 1874, p. 384, with portrait, and p. 386; Graphic, 2 May 1874, pp. 413, 415; Hart's Army List, October 1886, pp. 397, 401 *a*; Maurice's Ashantee War (1874), p. 3, &c.; Brackenbury's Ashantee War (1874), i. 72–100.]

G. C. B.

FESTING, MICHAEL CHRISTIAN (*d.* 1752), violinist and composer, was at first a pupil of Richard Jones, who succeeded Carbonelli as leader of the orchestra of Drury Lane Theatre. He subsequently studied with Geminiani, and in or about 1727 became a member of the band at the King's Theatre in the Haymarket. He had made his first appearance in public in a concerto and solo of his own composition as early as 1724. He belonged to the king's private band, and in 1737 was appointed director of the Italian opera. From 1739 onwards he directed the subscription concerts at Hickford's room, and the Swan and Castle concerts in the city were for many years under his direction. An amateur society which met at the Crown and Anchor Tavern in the Strand, and was called the 'Philharmonic Society,' as well as many benefit concerts, &c., were directed by him, and on the opening of Ranelagh in 1742 he was appointed leader of the band and director of the music. Burney's very poor opinion of his powers as a violinist was probably not far wrong, although allowance must be made for Burney's well-known antipathy to English musicians. Festing seems to have become the fashion, and must have had very little time for study. From about 1730, too, he was more or less constantly engaged in composition. His works for stringed instruments include some twenty concertos in seven parts, eighteen sonatas in three parts, and fourteen solos with figured bass. Among his vocal works are mentioned a paraphrase of a passage from Habakkuk, Addison's 'Ode for St. Cecilia's Day,' Milton's song on May morning, an ode on the return of the Duke of Cumberland after the rising in 1745, a cantata, 'Sylvia,' and many songs. The best action of Festing's life was the initiation of

the Royal Society of Musicians. Festing, Weidemann, the king's flute-master, and Vincent, the oboist, standing at the door of the Orange coffee-house in the Haymarket, saw two children driving milch asses. They turned out to be the children of a German oboe-player named Kytch, who after some temporary success had died in extreme poverty. The musicians, after consulting with Dr. Maurice Greene, an intimate friend of Festing's, started a subscription, by means of which the Royal Society of Musicians was established, on 19 April 1738, for the relief of indigent musicians and their families. The list of original members includes the names of all the notable musicians of the day, among others that of Handel, whose 'Messiah' is still annually performed for the benefit of the institution. From Festing's generosity on this occasion, from the fact that he published his compositions on his own account (HAWKINS, *History*, ed. 1853, p. 801), and still more from his having discharged without any remuneration the duties of secretary to the society he had helped to found, it is fairly certain that he was in easy circumstances. He had a brother, John, an oboe-player, who amassed some 8,000*l.*, chiefly by teaching. According to one account the oboe-player was the original of Hogarth's 'Enraged Musician' (*ib.* p. 892). Festing died on 24 July 1752, leaving a son, the Rev. Michael Festing, who married the only daughter of Dr. Greene. He was rector of Wyke Regis, Dorsetshire. Festing's musical property was sold two months after his death. Burney says that 'with a feeble hand, little genius for composition, and but a shallow knowledge in counterpoint, by good sense, probity, prudent conduct, and a gentlemanlike behaviour [Festing] acquired a weight and influence in his profession, at which had hardly any musician of his class ever arrived;' and John Potter, in his 'Observations upon the Present State of Music,' 1762, says that he 'deserves praise and esteem as a composer of great merit.'

[Grove's Dict. i. 515; Pohl's Mozart in London; Potter's Observations, &c., p. 59; Hawkins's History, quoted above; Burney, iv. 649, 663, 668; John Parry's Account of the Royal Society of Musicians, prefixed to a programme of the 'Messiah,' for a performance in 1858; Gent. Mag. xxii. 337; Somerset House Gazette (1824), i. 84.] J. A. F. M.

FETHERSTON, RICHARD (*d.* 1540), catholic martyr, was chaplain to Queen Catherine of Arragon, and schoolmaster to her daughter Mary, afterwards queen. Pits styles him 'sacræ theologiæ doctor,' but there is no record of his having taken a degree, either in Wood's 'Athenæ Oxonienses' or in Cooper's 'Athenæ Cantabrigienses.' He sat in the convocation which commenced in April 1529, and was one of the small minority who refused to sign the declaration that Henry VIII's marriage with Catherine was illegal, on the ground that the pope had no power of dispensation in such a case. After the passing of the Act of Supremacy he refused to take the oath enjoined thereby, and was in consequence committed to the Tower on 13 Dec. 1534. On 30 July 1540 he was hanged, headed, and quartered at Smithfield, together with Dr. Barnes, Garret, Jerome, Powell, and Abel. He wrote a treatise, 'Contra divortium Henrici et Catherinæ.'

[Cal. State Papers, Hen. VIII, vi. 311, 1199, vii. 214 *n.*, viii. 666, 1001; Foxe, v. 438; Pits, p. 729; Tanner's Bibl. Brit.-Hib. p. 278; Grafton's Chronicle, i. 474; Wriothesley's Chronicle, i. 120, 121.] C. T. M.

FETHERSTONHAUGH, SIR TIMOTHY (*d.* 1651), royalist, was son of Henry Fetherstonhaugh of Kirkoswald, Cumberland, high sheriff of that county 10 James I, who was second son of Albany Fetherstonhaugh of Fetherstonhaugh, Northumberland, by his wife Lucy, daughter of Edmund Dudley of Yanwath, Westmoreland. His mother was Dorothy, daughter of Thomas Wybergh of Clifton, Westmoreland (Pedigrees in HUTCHINSON, *Cumberland*, i. 207; BURKE, *Landed Gentry*, 7th edit., i. 633). In 1620 he was admitted a member of Gray's Inn (*Harl. MS.* 1912, f. 31). He was knighted at Whitehall 1 April 1628. During the civil war he liberally contributed money to the royal cause, raised troops at his own expense, and served in the field. In 1642 he marched with Sir William Hudleston to Charles at York, having under him three hundred foot. In February 1644 he left Oxford with introductions from the king and Lord Digby for Ireland, where he applied to Ormonde to send troops for the relief of Cumberland (CARTE, *Ormonde* (1851), v. 12, vi. 248). At the battle of Wigan Lane, Lancashire, 26 Aug. 1651, he was taken prisoner, and after trial by court-martial at Chester he was beheaded in that city, 22 Oct., despite his plea that he had quarter for life given him (CARTE, *Hist. of England*, iv. 652). He married Bridget, daughter of Thomas Patrickson of Caswell-How in Ennerdale, Cumberland. Two of his sons were slain at the battle of Worcester 3 Sept. 1651; the elder, Henry, had been knighted on the field there. The family's losses amounted, it is said, to 10,000*l.* In June 1661 two other sons, Philip and John, were obliged to petition for places as pages to the queen 'to lessen the charges of their

mother, who was brought very low by the late times' (*Cal. State Papers*, Dom. 1661–2, p. 1). The petition was granted. These appointments and the present of a portrait of Charles I are said to have been the only recompense the family received. In the chancel of Kirkoswald Church is a monument to the memory of Sir Timothy erected by his grandson Thomas. His portrait is given in the frontispiece of Winstanley's 'The Loyall Martyrology,' 1665, from which an enlarged engraving was published in octavo.

[Hutchinson's Cumberland, i. 205, 206, 207; Lloyd's Memoirs, p. 559; Collins's Baronetage, vol. iii. pt. i. pp. 186–7; Cal. State Papers, Dom. 1651, 1665–6, p. 146; Gillow's Dict. of English Catholics, ii. 255; Le Neve's Knights (Harl. Soc.), p. 2; Hist. MSS. Com., 7th Rep., pt. i. 95; Samuel Jefferson's Cumberland, i. 287, 291, 472–3, ii. 418; Nicolson and Burn's Westmoreland and Cumberland; Lysons's Magna Britannia, vol. iv. 'Cumberland,' p. 129; Cobbett's State Trials; Life of Sir Philip Musgrave (Carlisle Tracts); Will of Albany Fetherstonhaugh, P. C. C. 37, Nabbs; Will of Sir T. Fetherstonhaugh, P. C. C. December 1660.] G. G.

FETTES, Sir WILLIAM (1750–1836), founder of Fettes College, Edinburgh, born in Edinburgh on 25 June 1750, was the son of William Fettes, merchant there. After attending some classes in the high school he commenced business, at the age of eighteen, as a wine and tea merchant in Smith's Land, High Street, combining this business with that of an underwriter, and being also connected with trading establishments in Newcastle, Durham, and Leeds. He was also for many years a contractor for military stores, was very successful in business, and accumulated, for those times, a large amount of money. Entering the town council of Edinburgh he filled in 1785 the office of fourth, and in 1799 of first, bailie. In 1800 he was chosen lord provost, and in 1805 he was elected a second time to that office. In 1804 he was created a baronet. In 1787 he married a daughter of Dr. Malcolm of Ayr. Of this marriage there was but one child, William, who was called to the bar in 1810, but died at Berlin in 1815.

Fettes retired from business in 1800, and devoted himself to the management of various landed estates which he had purchased. In 1830 he executed a trust disposition, in which, after making some minor provisions, he devoted the residue of his estate to form an endowment 'for the maintenance, education, and outfit of young people whose parents have either died without leaving sufficient funds for that purpose, or who from innocent misfortune during their own lives are unable to give suitable education to their own children.' The trustees were invested with very ample powers as to the administration of the estate. At the time of Fettes's death (27 May 1836) the trust funds amounted to 166,000*l.* They were allowed by the trustees to accumulate till they reached an amount sufficient to carry the object of the bequest into effect in a satisfactory manner. In 1864 a very handsome building was begun on one of the estates that had belonged to Fettes (Comely Bank, near Edinburgh), according to a design of David Bryce [q. v.], R.S.A., architect. The college was opened in October 1870. The trustees determined that on the foundation of the institution a number of boys, not exceeding fifty, should receive their board and education free, while other boys should be eligible for admission on payment. On the appointment of the Educational Endowments (Scotland) Commission considerable dissatisfaction was expressed by several citizens of Edinburgh at the way in which the trust had been administered, on the ground that the number of beneficiaries was very small in proportion to the resources of the trust, and also that the class was not that which the founder had intended to benefit. The commission in their scheme of administration, while making some changes on various matters of detail, did not propose any essential change on the plan which the trustees had carried out. Besides the college building, with chapel and head-master's house attached, forming the most conspicuous architectural feature in the northern suburbs of Edinburgh, there are now four boarding-houses, each accommodating a number of boys, ranging from eleven to fifty-five. There are fifty foundationers who reside in the college building, and to this number other twelve are about to be added. The total number runs from 180 to 207. There are several scholarships awarded by competition, from 20*l.* to 60*l.* per annum, amounting to 300*l.* in all. Besides the head-master there are eleven assistant-masters. The education and administration are similar to those of English public schools.

[Statement regarding the Fettes Endowment with Biographical Notice of Sir W. Fettes, issued by the Trustees in 1868; another Statement, 1881; Scheme for the Administration of the Fettes Endowment, approved by order of her Majesty in Council, 3 April 1886; Prospectus of Fettes College, 1887; Oliver and Boyd's Edinburgh Almanac.] W. G. B.

FEUCHÈRES, Baronne de. [See Dawes, Sophia.]

FEVERSHAM, Earls of. [See Duras, Louis, 1640?–1709; Sondes, George, *d.* 1677.]

FFENNELL, WILLIAM JOSHUA (1799–1867), fishery reformer, eldest son and second of sixteen children of Joshua William and Elizabeth Ffennell, was born 16 Aug. 1799, at Ballybrado, three miles below Cahir on the river Suir. The family had been devoted members of the Society of Friends almost from the time of George Fox, but Ffennell's father, a hospitable country gentleman, was excluded from the society on account of undue conformity to the world. William Joshua resented this sentence (which was afterwards reversed), and with his five brothers joined the established church. He had a desultory education, and spent much time in hunting, shooting, and fishing. He became especially expert in angling for salmon; and his attention was drawn to the decay of the fishing in the Suir and other rivers. In 1824 he took a lease of Carrigataha, which adjoins Ballybrado on the Suir. After carefully studying the habits of the fish and making himself acquainted with the old acts of parliament, he endeavoured to rouse public attention, with a view to legislative reform. He had difficulties with the poachers in the upper waters, and with the proprietors of the 'stake weirs' in the tideway. An act passed in 1826 had forbidden the constabulary to interfere for the protection of salmon. In 1834 he was appointed to the commission of the peace, and by firmness and tact obtained the full confidence of the people in spite of his tory politics. He thus managed to improve the state of the Suir and to obtain the support of public opinion. In 1837 a petition upon the Irish fisheries was presented to parliament by the Earl of Glengall, a friend and neighbour of Ffennell, who spoke upon the subject in the House of Lords (19 June). Lord Glengall and Ffennell became chairman and secretary of the Suir Preservation Society, founded in the same year. It was due to their exertions that an act was passed in 1842, embodying many of Ffennell's proposals, but unfortunately giving privileges to the stake weirs, which long hindered the development of the fishery. In 1844 an act was passed authorising police protection for the rivers; and in 1845 another salmon act was passed, and Ffennell was appointed fishery inspector under the board of works. His office included the inspection of sea fisheries, and during the potato famine he visited Scotland, examined the process of fish-curing, and tried to introduce it among the starving population of the west coast of Ireland. In 1848 the act commonly called 'Ffennell's Act' was passed. This is the initial act of modern salmon legislation, which provides funds and machinery for carrying the law into practice, by making the local administration of the salmon acts self-supporting. He now became a commissioner at the board of public works for the superintendence of the newly formed fishery districts. In 1853 he exhibited working models of salmon passes at the Dublin exhibition of that year, which attracted general attention. His advice was frequently sought in England and Scotland; and in 1860 he was appointed one of the royal commissioners to examine the salmon fisheries of England and Wales. Their report led to an act passed in 1861, under which Ffennell was appointed inspector of salmon fisheries for England and Wales. In 1862 he was appointed commissioner of fisheries for Scotland. In 1863 a salmon act for Ireland was passed, which at last got rid of the stake weirs. A pamphlet written by him contributed to securing this measure. A similar act was passed for England in 1865. In 1866 he started 'Land and Water,' in conjunction with his friend Francis T. Buckland [q. v.], with a special eye to the fisheries. He died in London 12 March 1867. In 1830 Ffennell married Margaret Catherine, youngest daughter of Robert Prendergast of Greenmount, co. Tipperary, by whom he had nine children. He wrote a few pamphlets and lectures upon the fishery question. His chief power lay in his practical knowledge of the salmon fishery question in its minutest details, and his singularly clear and effective method of bringing forward the subject at public meetings.

[Information from Mr. Mark Heron, who is preparing a life; Parliamentary Papers and Reports: Herbert Hore's Salmon and Sea Fisheries of Ireland, 1850; Longfield's Salmon Fisheries of Ireland, 1865; notices in Land and Water, Field, &c.]

FFRAID, I. D. (1814–1875). [See EVANS, JOHN, Welsh poet.]

FIACRE or **FIACHRACH**, SAINT (*d.* 670?), was a native of Ireland, and of noble birth. Desirous of leading a solitary life he proceeded to France with some companions. From the entry in the 'Martyrology of Donegal,' 'Fiachrach an Eremite, and he blessed *also* in France,' it would appear that he had a previous career in Ireland, of which no record remains. Arriving at Meaux, near Paris, he visited Faro, bishop of that place, and sought from him 'a little place in the woods remote from human converse' to settle in. The bishop, learning that he was from 'Ireland, the country of the Scots,' granted his request, for he bore in memory a visit paid to his father by the famous Irish missionary, Columbanus, and was well dis-

posed towards his countrymen. Fiachrach then proceeded to clear a spot at the place, Brodilium or Brogilium, now Breuil, where he erected a monastery, building a small house near, for the reception of guests and as a dwelling for himself. Here he was visited by a fellow-countryman named Cillen, who was on his way back from a pilgrimage to Rome. One of the rules of his monastery forbade women to enter it, and this having been kept up in after times when its origin was forgotten, a legend grew up as to its cause. The saint, it was said, wanted ground for a garden, and having asked St. Faro for it he consented to give him as much as he could enclose in one day by a trench dug with his own hands. Fiachrach drew his crozier along the ground and the earth opened before it, but a woman who saw him hastened to tell the bishop how his stipulation was evaded, in consequence of which the saint prayed that any woman who entered his monastery might be divinely punished. The rule, however, was evidently framed in accordance with the practice of the second order of Irish saints, who 'refused the services of women and separated them from their monasteries' (TODD). It was so strictly observed that Anne of Austria, when she visited Fiachrach's tomb in 1641 to pray there, did not venture to infringe it.

As far back as the ninth century his fame as a worker of miracles was widespread. He was believed to have effected cures by the mere laying on of his hands, and pilgrims from every quarter crowded to his shrine to invoke his aid. He was chiefly celebrated for the cure of a tumour since known as 'le fic de St. Fiacre.' He died on 18 Aug., but the year is not known. It was probably about 670. His festival is kept on 30 Aug. in the numerous oratories and churches dedicated to him throughout France. In 1234 his remains were placed in a shrine by Peter, bishop of Meaux, his arm being placed in a separate reliquary to be carried about and exhibited to the people, in the same manner no doubt as the arm of St. Lachtin, lately acquired by the government and deposited in the museum of the Royal Irish Academy. In 1479 the remains of saints Fiachrach and Cillen, enclosed in their wooden cases, were placed in a silver shrine. But in 1568 it was deemed advisable, in consequence of the religious troubles, to remove them from Breuil to the cathedral of Meaux. In 1617 the shrine was opened by the bishop of Meaux, and part of the body was given to the king of Etruria; and lastly, in 1637 it was again opened, and part of the vertebræ given to Cardinal Richelieu.

Fiachrach's name is perpetuated in France in connection with the hackney-carriage called fiacre, which derived its name from the circumstance that the proprietor of the Hôtel de St. Fiacre, in the Rue St. Martin, in 1640 kept carriages on hire. Over the doorway was an image of the saint, and in course of time the carriages came to be called by the name of the saint who presided over the establishment.

[Bollandists' Act. Sanct. August, vi. 598 seq.; Dr. Todd's Life of St. Patrick, p. 90; Mart. Donegal, p. 229; Ussher's Works, vi. 511–12; Littré's French Dictionary, s. v. 'Fiacre;' Lanigan's Eccl. Hist. ii. 446–8.] T. O.

FICH, FYCH, or FYCHE, THOMAS (*d.* 1517), ecclesiastic and compiler, was a native of Ireland. He studied at Oxford, became a canon regular, and was appointed sub-prior of the convent of the Holy Trinity at Dublin, now the cathedral of Christ Church. Of that establishment Fich compiled a meagre necrology in Latin, styled 'Mortilogium' or 'Obitarium.' He was also the compiler or transcriber of a collection of memoranda, chiefly on ecclesiastical matters, known as the 'White Book of Christ Church, Dublin,' still preserved in that cathedral. The necrology was printed at Dublin by the Irish Archæological Society in 1844, with an introduction by James H. Todd, D.D. A reproduction of a page of the 'White Book of Christ Church' was given on plate i. of part iii. of 'Facsimiles of National MSS. of Ireland,' published in 1879. Fich died at Dublin in 1517, and was interred in Christ Church there, to which he had been a considerable benefactor. He would appear to have been related to Geoffrey Fych, dean of St. Patrick's, Dublin, 1529–37. In that cathedral is still extant a brass plate bearing the effigy of Geoffrey Fych and a monumental inscription.

[Ware, De Scriptoribus Hiberniæ, 1639; Archives of Christ Church, Dublin; Wood's Athenæ Oxon.; Mason's Hist. of St. Patrick's, Dublin, 1820.] J. T. G.

FIDDES, RICHARD (1671–1725), divine and historian, the eldest son of John Fiddes, was born in 1671 at Hunmanby, near Scarborough, but was brought up by an uncle who was vicar of Brightwell, Oxfordshire. By him he was educated at a school at Wickham, near Scarborough. In October 1687 he entered as a commoner at Corpus Christi College, Oxford, but for some reason unknown transferred himself in March 1690 to University College, where he took the degree of B.A. in 1691. In 1693 he returned to Yorkshire, and married Mrs. Jane Anderson, who is said to have been a 'gentlewoman well descended and of a good fortune.' Next year he took holy

orders, and in 1696 was presented by Ralph Rand of Skirlaw to the rectory of Halsham in Holderness (POULSON, *Hist. of Holderness*, ii. 383). The parish was small, and Fiddes had leisure for study. He suffered from an affection of the throat, which impaired his voice, so that he could scarcely articulate distinctly, except occasionally, when he was stimulated by society and a few glasses of wine. On this ground he obtained from Archbishop Sharp leave of non-residence, and removed from Halsham, first to Wickham, but in 1712 took up his residence in London to pursue the career of a man of letters. His reason for so doing was a plea of poverty and the burden of a large family. It would seem, however, that Fiddes's poverty was the result of domestic mismanagement, for the rectorial tithes of Halsham are commuted at 760*l.*, and if Mrs. Fiddes had a 'good fortune,' there seems to be no reason why the household should not have been adequately maintained. However, Fiddes seems always to have represented himself as struggling against money difficulties, and soon after his arrival in London he managed to interest Swift in his favour. Kennett, in a diary of 1713 (SWIFT, *Works*, ed. Scott, xvi. 99), writes of Swift: 'He was soliciting the Earl of Arran to speak to his brother, the Duke of Ormonde, to get a chaplain's place established in the garrison of Hull for Mr. Fiddes, a clergyman in that neighbourhood, who had lately been in jail, and published sermons to pay fees.' Whether or no Fiddes had really been in gaol for debt we do not know; but he had certainly begun to publish sermons, which were neither better nor worse than the generality of those of his day. But Fiddes had a reputation for learning, and was recommended to Swift by George Smallridge, afterwards bishop of Bristol, who reminded Swift of Fiddes's presence at a dinner at Sherlock's (*ib.* 84). The chaplaincy at Hull was accordingly given to him, and he further received from his university the degree of B.D. by diploma. He was made chaplain to the Earl of Oxford, and seemed to be now in a good position. With the change of ministry in 1714 his fortunes fell also, and he was deprived of his chaplaincy at Hull. In 1714 he took advantage of the stir caused by Pope's plan of his translation of the 'Iliad' to publish 'A Prefatory Epistle concerning some remarks to be published in Homer's "Iliad."' In this he declared his willingness to write a book which should (1) examine the 'Iliad' by the rules of epic poetry, (2) consider the objections raised against it by former writers, (3) defend Homer against Plato and Scaliger. It is perhaps scarcely strange that the demand for such a work was not large enough to encourage Fiddes to proceed. He accordingly turned to theology, and published by subscription, in 1718, 'Theologia Speculativa, or the first part of a Body of Divinity.' This work had some success as a compendium of current theology, and procured for its author the degree of D.D. from the university of Oxford. It was followed in 1720 by a second part, 'Theologia Practica,' which dealt with Christian ethics in the same way as the first part had dealt with Christian doctrine.

More important than his theology was a little book in which Fiddes interposed in the controversy between Shaftesbury and Mandeville, 'A General Treatise of Morality, formed upon the Principles of Natural Reason only,' 1724. In this he attacks Mandeville, and defines moral truth as consisting 'in the contemplation of the moral perfections of the divine nature, the rule and model of perfection to all other intelligent beings' (FOWLER, *Shaftesbury and Hutchinson*, 142–3). In the same year was published, again by subscription, the work of Fiddes which attracted most attention in his own day, and was longest remembered in English literature, viz. 'A Life of Cardinal Wolsey.' The noticeable features of this work are that it attempted to vindicate Wolsey's memory from the obloquy which had persistently pursued it, and also that it took a view of the Reformation less unfavourable to the mediæval church than that of most protestant writers. Fiddes was immediately attacked both by the press and in the pulpit. He had been faithful to the Earl of Oxford after his fall, and had frequently visited him in prison; further, in the preface to the 'Life of Wolsey,' he said that Atterbury had offered him the opportunity of writing it in his house, and he paid a warm tribute to Atterbury's abilities. It therefore suited Atterbury's assailants to accuse Fiddes of popery, and represent him as employed by Atterbury to write his work. An attack in the 'London Journal' led to a pamphlet by Fiddes in his own defence, 'An Answer to Britannicus, compiler of the "London Journal"' (1725), in which he cleared himself from the charge of popery, and maintained his impartiality. At the same time Dr. Knight, prebendary of Ely, in a sermon denounced Fiddes as 'throwing dirt upon the happy reformation of religion among us,' and after Fiddes's death returned to the charge in the preface to his 'Life of Erasmus.'

Fiddes next issued a prospectus for a volume containing the lives of More and Fisher, and had written a good deal of the work when his health broke down, and he died, in 1725, at Putney, in the house of his friend

John Anstis, and was buried in Fulham churchyard. The manuscript of his life of More was lost.

Besides the works mentioned, Fiddes published many sermons, most of which were collected into a volume, 'Fifty-two Practical Discourses,' 1720; also 'A Letter in Answer to a Freethinker, occasioned by the late Duke of Buckingham's Epitaph,' 1721. Birch, in 'General Dictionary,' p. 244, prints a letter of Fiddes to a protestant lady to dissuade her from turning Roman catholic.

Fiddes's 'Life of Wolsey' was a considerable work, and was founded upon real research; the documents appended still make the book valuable. The view of Wolsey which Fiddes took is in its general outline the same as that taken by Brewer in his 'History of Henry VIII,' though Fiddes regarded Wolsey rather as a patron of letters and a benefactor of the university of Oxford than as a great statesman engaged in foreign affairs. Fiddes's style is not happy, being involved and lumbering; but his 'Life of Wolsey' marked a real advance in historical insight.

Fiddes had all a student's heedlessness of ordinary prudence. He was continually in money difficulties, and left a wife and six children ill provided for. He was so forgetful of common things when absorbed in study that one night he was lost, and was discovered locked up in the Bodleian Library. He had a very retentive memory, which made his erudition seem greater than it really was. In spite of his physical infirmity he was valued in society and had many friends, both in Oxford and London.

[The only material for a life of Fiddes is the article by Thomas Birch in the General Dictionary, Critical and Historical, v. 238, &c. Birch wrote in 1736, from information supplied by Fiddes's family. All subsequent notices of Fiddes have been repetitions of this. Birch's dates are not accurate, nor is his account of Halsham, which he describes as being in a marsh, and affecting Fiddes's throat by its dampness. The information about Fiddes's literary life is gathered from the prefaces and dedications of his various works.]

M. C.

FIELD, BARRON (1786–1846), lawyer and miscellaneous writer, second son of Henry Field [q. v.], treasurer to the Apothecaries' Company, by his wife, Esther, daughter of John Barron, was born 23 Oct. 1786. Through his father's intimate connection with Christ's Hospital, and through the fact that his brother Francis John Field was a clerk in the India Office, he became acquainted with Charles Lamb, had a large share in his affections, and was admitted a member of that distinguished cluster of literary men which included Coleridge, Wordsworth, Hazlitt, and Leigh Hunt. He was entered on the books of the Inner Temple on 20 June 1809, and was called on 23 June 1814. At this period of his life he supported himself by literature. He contributed several essays to Leigh Hunt's 'Reflector' (1811), and among his compilations was an analysis of Blackstone's 'Commentaries.' His most lucrative engagement was that of theatrical critic to the 'Times.' He had sufficient influence with the proprietors to procure the place of parliamentary reporter for Thomas Barnes [q. v.], and the recruit ultimately obtained the position of editor. Field appreciated English poetry, both ancient and modern; his fondness for Wordsworth's writings was especially marked, and Mr. J. Dykes Campbell possesses a copy of Wordsworth's poems (1815–20, in 3 vols.) which contains Field's book-plate and elaborate variorum readings in his handwriting. He contributed to the 'Quarterly Review' for 1810 an article on Dr. Nott's edition of Herrick, and he made a close study of the dramatic works of Heywood. When he had realised the precarious character of literary work and his want of success in the law in England, he secured for himself the post of advocate-fiscal at Ceylon, and then of judge of the supreme court of New South Wales and its dependencies. He embarked at Gravesend on 28 Aug. 1816, with his wife, whom he had just married, and anchored in Sydney harbour on 24 Feb. 1817. His stay in the colony lasted for nearly seven years. He took ship for England on 4 Feb. 1824, and landed at Portsmouth on 18 June. Several articles, including narratives of the incidents on these voyages, were contributed by him to the 'London Magazine' (1822–5), and the journals of his voyages were subsequently included in the appendix to the 'Geographical Memoirs on New South Wales.' His discharge of his legal duties in New South Wales was marred by some drawbacks. His diligence and professional skill were generally recognised, but he was paid by fees, and this exposed him to the charge, an unjust charge as is acknowledged, of encouraging litigation to augment his income. A more serious error appeared in his readiness to embark in the party squabbles of the colony, which exposed him to the obloquy of his opponents; and when he retired from the presidency of the supreme court the complimentary address of the lawyers did not represent every shade of public opinion. An address which Field delivered to the Agricultural Society of New South Wales, as its president, on 3 July 1823, provoked a printed letter 'in refutation of the groundless assertions put forth by him to

the prejudice of Van Diemen's Land,' by a colonist named Thomas Kent, who claimed a residence of ten years in the latter colony. Field's intimacy with Charles Lamb is twice shown in the 'Essays of Elia.' He was the friend with the initials of 'B. F.' who accompanied Lamb and his sister on their visit to 'Mackery End in Hertfordshire,' and to him when resident at Sydney was addressed under his initials the essay entitled 'Distant Correspondents.' Field returned 'plump and friendly,' and he resumed his practice at the bar, but was again driven through want of business into applying for a legal position in the colonies. His next appointment was to the chief-justiceship at Gibraltar, where Benjamin Disraeli called on him in 1830, and has left a disparaging account of his manners. He is pronounced 'a bore and vulgar, a Storks without breeding; consequently I gave him a lecture on canes which made him stare, and he has avoided me ever since . . . a noisy, obtrusive, jargonic judge, ever illustrating the obvious, explaining the evident, and expatiating on the commonplace;' but these harsh expressions of the young man of fashion must be contrasted with the liking of friends, like Crabb Robinson, who had seen many classes of men. Some years later Field returned home and withdrew from the active duties of his profession. He died without issue at Meadfoot House, Torquay, on 11 April 1846. His widow, Jane, daughter of Mr. Carncroft, died at Wimbledon in 1878, aged 86. In Lamb's opinion she was 'really a very superior woman,' and on her return from Gibraltar he honoured her with an acrostic. Field's analysis of Blackstone's 'Commentaries,' which was published in 1811, was frequently reprinted, and so lately as 1878 was included (ii. 653–709) in an edition of Blackstone which was published by George Sharswood at Philadelphia. The year after he was called to the bar he issued, under the disguise of 'by a barrister,' a little pamphlet of 'Hints to Witnesses in Courts of Justice,' 1815, which contained some practical advice on the advantages of answering clearly and directly the questions of counsel. His 'First Fruits of Australian Poetry,' consisting of two pieces entitled 'Botany Bay Flowers' and 'The Kangaroo,' was printed for private distribution in 1819 during his residence at Sydney, and was reviewed by Charles Lamb in Leigh Hunt's 'Examiner' for 16 Jan. 1820, the review being reprinted in R. H. Shepherd's 'Complete Works in Prose and Verse of Lamb' (1875), pp. 768–9, and in 'Mrs. Leicester's School,' &c. (Canon Ainger's ed.), pp. 235–7. On his return to England in 1825 he edited a volume of 'Geographical Memoirs on New South Wales, by various hands.' In the main portion of this work were comprised two articles by him (1) 'On the Aborigines of New Holland and Van Diemen's Land,' pp. 195–229; (2) 'On the Rivers of New South Wales,' pp. 299–312, but the appendix contained six more of his papers, including the narratives of his voyages and the 'First Fruits of Australian Poetry,' the latter being slightly augmented since their first appearance. His prose passed muster, but his verses did little credit to his literary abilities, and exposed him to an epigram with the obvious taunt that they were the products of a 'barren field.' Another legal tract of his composition was passed through the press in 1828; it was called 'A Vindication of the practice of not allowing the Counsel for Prisoners accused of Felony to make Speeches for them.' After his final settlement in England he edited for the Shakspere Society (1) The 'First and Second Parts of King Edward IV Histories,' by Thomas Heywood, 1842; (2) 'The True Tragedy of Richard the Third, to which is appended the Latin play of "Richardus Tertius," by Dr. Thomas Legge,' 1844; (3) 'The Fair-Maid of the Exchange, a Comedy,' by Thomas Heywood; and 'Fortune by Land and Sea, a Tragi-Comedy,' by Thomas Heywood and William Rowley, 1846. The study of Heywood's writings was Field's chief pleasure, and it was his intention to have completed the publication of all his works and to have written his memoir. He prefixed an introduction signed 'B. F.' to the 'Memoirs of James Hardy Vaux, a Swindler and Thief, now transported to New South Wales for the second time and for life,' which originally appeared in 1819, was included in Hunt & Clarke's series of autobiographies (vol. xiii. for 1827), and was reissued in 1830. Field wrote in the 'Reflector' numerous pieces (signed with three daggers), of which the most remarkable are the communications from a 'Student of the Inner Temple,' consisting of anecdotes on bench and bar; he contributed a short but excellent memoir of Charles Lamb to the 'Annual Biography and Obituary' of 1836, and he wished to undertake a life of Wordsworth, but the poet begged him to refrain. Three letters to him are among Lamb's correspondence; one from him to Leigh Hunt is printed in the latter's correspondence, and he is occasionally mentioned in Crabb Robinson's 'Diary,' which also contains (iii. 246–8) one of his letters to Robinson, written from Torquay in 1844.

[Cussan's Hertfordshire, I. pt. i. 88, II. pt. ii. 239; Gent. Mag. 1846, pt. i. 646; Lamb's Life,

Letters, &c. (Fitzgerald's ed.), i. 74, 215, iii. 14–18, 121–3, vi. 225–7, 334; Collier's Old Man's Diary, pt. ii. 14–15; Notes and Queries, 1st ser. x. 27 (1854); Waylen's House of Cromwell, p. 48; Home Letters of Lord Beaconsfield, p. 27; Leigh Hunt's Corresp. i. 28–9, 250; Therry's Reminiscences of Residence in N. S. Wales, pp. 331–2; Essays of Elia (Ainger's ed.), pp. 402–3; Lamb's Letters (Ainger's ed.), ii. 4–5, 45–7, 108, 121, 184–185, 223, 305, 320.] W. P. C.

FIELD, EDWIN WILKINS (1804–1871), law reformer and amateur artist, eldest son of William Field [q. v.], was born at Leam, near Warwick, on 12 Oct. 1804. He was educated at his father's school, and on 19 March 1821 was articled to the firm of Taylor & Roscoe, solicitors, of King's Bench Walk, Temple. For some years after coming to London he lived in the family of the junior partner, Robert Roscoe, to the influence of whose fine tastes he attributed 'much of the pleasures' of his subsequent life. Edgar Taylor (*d.* 1839), the senior partner, was not only a solicitor of the first rank, but a remarkably accomplished scholar. At Michaelmas term, 1826, Field was admitted attorney and solicitor. He had thoughts of beginning business in Warwick, but remained in London on the advice of James Booth (1796–1880) [q. v.], joining his fellow-clerk, William Sharpe (1804–1870), to form the firm of Sharpe & Field, in Bread Street, Cheapside. Henry Ellwood was their first clerk. In 1835 Taylor, who was then alone, took Sharpe and Field into partnership with him. The office of the firm was long in Bedford Row, afterwards in Lincoln's Inn Fields.

In 1840 Field came forward as an advocate of chancery reform. His 'Observations of a Solicitor' attracted much attention. In 1841 two of his suggestions were carried out, by the abolition of the court of exchequer as a court of equity, and the appointment of two additional vice-chancellors. The energy with which he continued to press his views had much to do with the passing of the act of 1842, by which the 'six clerks' and 'sworn clerks' were abolished, and the path was opened for further improvements in the efficiency and economy of chancery proceedings. In 1844 Field was in communication with the board of trade on the subject of a winding-up act for joint-stock companies. The act of 1848 substantially embodied the proposals contained in a draft bill laid before the legal adviser of the board of trade on 27 April 1846, by Field and his friend Rigge, who had formerly been in his office. As early as 1846 Field took up the question of reform in the system of legal remuneration, advocating an *ad valorem* system, with the option of special contract. He had the support of Lord Langdale, then master of the rolls, and pressed the matter on various legal societies, giving evidence on the subject in July 1851 before a committee of the House of Lords. Lord Westbury's bill of 1865, on which Field was consulted, was not passed; but the act of 1870 gave effect to his views so far as regards the option of contract. In 1861 he was appointed on a royal commission to report on the accountant-general's department of the court of chancery. The acts of 1865 for the concentration of the law courts were largely promoted by his exertions. He was secretary to the royal commission appointed in that year to prepare a plan for the new courts, and declined any remuneration for his services.

As a unitarian dissenter, Field was naturally interested in the decisions (in the Hewley and other cases) which invalidated the title of unitarians to any trust property created before 1813, the date of their legal toleration. Field suggested the remedy of an act of parliament, and was the mainspring of the agitation which secured the passing of the Dissenters' Chapels Act in 1844; making the legal toleration of unitarian opinion retrospective; and, in the case of all dissenting trusts not in favour of specific doctrines, legalising the usage of twenty-five years. His co-religionists raised a sum of 530*l.* in acknowledgment of Field's unpaid services; he applied it towards the rebuilding of his father's meeting-house at Kenilworth. A further memorial of the passing of the act was the building of University Hall, Gordon Square (opened 16 Oct. 1849), towards which Field himself collected much money. In 1847 he was consulted by Robert Hibbert [q. v.] about a trust which he was proposing to create, with the aim of securing a higher culture in the ministry of his denomination. The provisions of the trust-deed (executed 19 July) were mainly due to Field's suggestions. He induced Hibbert to modify his original plan in favour of what has become practically an endowment for research, and has produced (since 1878) the annual series of Hibbert Lectures.

From 1857 Field exerted himself in procuring a measure for establishing artistic copyright. He worked hard for the act of 1862, though it did not do all he desired. In reply to the thanks of the Society of Arts, he wrote that no labour he could ever give would repay his obligations to art and artists.

Field's maxim was, 'Have one horse, and one hobby.' The beginning of his love for art he traced to a Warwickshire artist, William Ryder. Early in his professional life

he introduced a drawing class at the Harp Alley school, and taught it once a week. Forced to rusticate at Ventnor by a broken leg, he spent a long vacation in sketching. From this period art was the perpetual joy of his busy life. He taught it to working men; cultivated it in the 'conversation society' founded at his residence, Squire's Mount, Hampstead; and pursued it in successive long vacations on the Thames, at Mill House, Cleve, near Goring, Oxfordshire. His original sketches fill many folios. He greatly assisted Henry Crabb Robinson in forming the Flaxman Gallery at University College, London. In 1862 he was a member of the committee of the fine art section of the International Exhibition. In 1868 he took a leading part in framing the scheme for the Slade School of Art (opened 1871) in connection with University College. Few things gratified him more than the token of regard presented to him in 1863 by his artist friends of the Old Water-colour Society, in the shape of a portfolio of their original drawings.

Field's character impressed even casual acquaintances, and accounted for the warmth and range of his friendships. All his ideals were high; and his pace and force were tremendous. His convictions were strong; equally strong was his love of independence in others. 'Do you believe that heresy is the salt of the earth?' was a characteristic question of his. A certain bluffness of manner expressed the rapidity of his mind, without veiling his robust goodness of heart.

His end was tragical. By the capsizing of a boat on 30 July 1871 he was drowned in the Thames, in company with Henry Ellwood, his old clerk, both good swimmers. Their strength had been exhausted in supporting another clerk, who could not swim, and was saved. On 4 Aug. he was buried at the Highgate cemetery, in a vault next to that of his friend Robinson. He was twice married: first, in 1830, to Mary, daughter of Sutton Sharpe, who died at Leamington in 1831, soon after the birth of her son Rogers, named after his great-uncle, the poet; secondly, in 1833, to Letitia, daughter of Robert Kinder, by whom he had seven children; his sons Basil and Allen followed the legal profession; Walter devoted himself to art.

Field's portrait, by Sir John Watson Gordon, was painted in 1858, subscribed for by a hundred of his former clerks and pupils; it has been engraved. An admirable likeness is presented in a river-piece by his son Walter, which has been reproduced by photography. Another is among the fresco-portraits in the dining hall of University Hall, Gordon Square. The best portrait of his mind is drawn by his own hand, in the letter to the 'hundred clerks' in 1858.

Sadler gives a list of nineteen of his publications, of which the following may be mentioned: 1. 'Memoir of Edgar Taylor' (reprinted for private circulation from 'Legal Observer,' 28 Sept. 1839). 2. 'Observations of a Solicitor on Defects in the . . . System . . . of the Equity Courts' (28 Feb.) 1840, 8vo. 3. 'Observations of a Solicitor on . . . Liability Partnerships,' &c., 1854, 8vo. 4. 'Correspondence on the present relations between Great Britain and the United States,' &c., Boston, Mass., 1862, 8vo (between Field and C. G. Loring).

[Sadler's Memorial Sketch, 1872; Murch's Memoir of R. Hibbert, 1874, p. 65 sq.; Clayden's Samuel Sharpe, 1883, p. 40; private information.] A. G.

FIELD, FREDERICK (1801–1885), divine, born in London 20 July 1801, was the son of Henry Field [q. v.], an apothecary, and brother of Barron Field [q. v.], chief justice of Gibraltar. He was proud of being a direct descendant of Oliver Cromwell; his grandfather, John Field (who was also an apothecary), having married Anne Cromwell, a great-granddaughter of Henry Cromwell, the lord deputy of Ireland. His father was medical officer to Christ's Hospital, to which he was sent when he was only six years old as a private pupil of the head-master. Here he remained till 1819, and then went on to Trinity College, Cambridge. In 1823 he was tenth wrangler, chancellor's classical medallist, and Tyrwhitt's Hebrew scholar, and in 1824 he was elected fellow of his college, in company with T. B. Macaulay, Henry Malden, and G. B. Airy. Owing probably to some degree of deafness (which began early in life, and which in his later years became so aggravated as to make him avoid all society), he took no part in the public tuition of his college, though he was examiner for the classical tripos in 1833 and 1837. He read with private pupils (among whom was F. D. Maurice), and having been ordained by Kaye, bishop of Lincoln, in 1828, he thenceforth devoted himself almost entirely to biblical and patristical studies. His name is inseparably connected with Chrysostom and Origen. He first undertook Chrysostom's homilies on St. Matthew, which were printed and published at Cambridge in 1839 in three volumes, with an improved Greek text, various readings, and explanatory notes. He shortly after ceased to reside in Cambridge, and for the next twenty-four years combined parochial work with his literary labours. For

three years he had charge of the small parish of Great Saxham in Suffolk, and in 1842 he was presented by his college to the rectory of Reepham in Norfolk, with a population of five or six hundred, and with an income of 700*l.* or 800*l.* per annum. Here he lived an honoured and useful life for twenty-one years, dividing his time between his pastoral duties (latterly with the assistance of a curate) and various theological works. He was of simple, inexpensive habits, and unmarried; and during his incumbency he enlarged and improved the chancel of his church, and built a school, which was maintained chiefly at his expense, besides leaving behind him other memorials of his interest in his parish. His chief literary work while he was at Reepham was his edition of Chrysostom's 'Homilies on St. Paul's Epistles,' executed on the same plan as the 'Homilies on St. Matthew,' and published in seven volumes, between 1849 and 1862, in the Oxford 'Library of the Fathers.' He next undertook a new edition of the fragments of Origen's 'Hexapla.' As he was well aware that this design would require the whole of his time and attention for many years, he resigned his living in 1863, and removed to Norwich, where he continued to reside till his death. His wish was to utilise and embody in Montfaucon's edition the large mass of materials that had been brought to light since its publication in 1713; especially those derived from the Oxford edition of the Septuagint by Holmes and Parsons (1798–1827), and those from the Syro-hexaplar version, which had been partly published in fragments by various foreign scholars. These two chief sources of improvement had (as he himself expressly states) been sagaciously pointed out by J. G. Eichhorn in his 'Introduction to the Old Testament.' Accordingly in August 1864 he printed for private circulation a thin 4to pamphlet, entitled 'Otium Norvicense,' containing specimens of the kind and amount of assistance to be expected from the Syro-hexaplar version; and he also issued 'Proposals' for publishing the work by subscription, in five parts, price 12*s.* each, with the promise of sending the work to press as soon as two hundred copies were subscribed for. The number of subscribers, however, did not by the end of the following year amount to much more than one half of what was required, and the whole scheme would probably have been abandoned if Dr. Robert Scott, the Greek lexicographer, had not induced the delegates of the Oxford Clarendon Press (of which he was one) to take upon themselves the cost of the publication. It was accordingly issued in parts, and finished in 1874, in two large, handsome 4to volumes, with 101 pages of 'Prolegomena' full of information respecting the different versions and other critical matter, and seventy-six pages of auctarium and indices. The work, if not remunerative to the delegates in point of money, added much to their reputation for judicious liberality; for it was at once recognised as one of the most important contributions to patristic theology that had anywhere appeared for more than a century. He was immediately made an LL.D of Cambridge, and an honorary fellow of his college; the degree of D.C.L. was offered him by the university of Oxford, but declined, because on account of his age and deafness he shrank from the necessary formality of a personal attendance. He had been appointed in 1870 an original member of the Old Testament revision company. His age and his deafness prevented his attending any of their meetings, but he constantly sent written notes and suggestions, and in this way was one of their most useful colleagues. He lived to see the work practically finished, but died 19 April 1885, a few weeks before it was published.

At the end of the preface to his 'Origen' he gives a short account of his life and labours, written with dignified simplicity, and without any word of complaint at having been passed over in the distribution of ecclesiastical honours. He speaks of himself as holding firmly the catholic faith as set forth by the reformed church of England; as having avoided the errors both of (so-called) evangelicals, and of rationalists, and (which is the last ulcer) of ritualists and romanisers (*Papizantium*); and of having devoted his life to study without patronage, gain, or honour; and as ready, above all things, in his old age to assist younger students. In his own line of learning he was certainly not surpassed by any scholar of his age; and it was by a happy phrase that the Bishop of Lincoln (Christopher Wordsworth) designated him as 'the Jerome of the Anglican church.' The unusual combination of Greek with oriental scholarship made his opinion specially valuable. It is only due to his memory to state that 'his estimate of the claims of the revised version [of the New Testament] as aiming to take the place of the authorised version was decidedly unfavourable;' his objections being grounded partly on the great number of needless verbal alterations, and partly on the reconstruction of the Greek text by too exclusively relying on the 'ancient authorities,' without sufficiently taking into consideration in each case 'the internal evidence of the good sense and propriety of the passage itself.' On this

subject he printed for private circulation (1881) 'A Letter to the Rev. Philip Schaff, D.D., President of the American Committee on Revision.'

Field collected a very valuable library of books connected with biblical, classical, and general literature, which were sold by auction at Norwich for a very inadequate sum. It is believed that he left behind him no manuscripts of importance. A brass tablet to his memory was put up by his only surviving sister in Reepham Church, and another in the chapel of Trinity College, Cambridge; the Latin inscription on the latter was written by the master, Dr. William H. Thompson.

Field's other works (printed at his own expense but not published) were a volume of thirty-two sermons, 1878; a second part of the 'Otium Norvicense,' 1876, containing critical observations on some of the words in Dr. Payne Smith's 'Thesaurus Syriacus;' and a third part, 1881, containing 'Notes on Select Passages of the Greek Testament, chiefly with reference to recent English Versions.' All of these are favourable specimens of his learning and critical acumen, even if they are not all equally convincing; but one deserves especial notice. He claims to have been the first person to revive (in 1839) the ancient explanation of the true reading in St. Mark's Gospel, vii. 19, καθαρίζων for καθαρίζον, which, after remaining almost unnoticed for about forty years, was adopted without even any marginal variation in the revised version of 1881. This third part of the 'Otium Norvicense' is about to be published shortly at the Oxford Clarendon Press. He edited for the Christian Knowledge Society Barrow's 'Treatise on the Pope's Supremacy,' 1851; a Greek Psalter, 1857; and the Septuagint, 1879, not a critical edition, nor on his own plan, but a revision of Grabe's text, with the order of the books changed in accordance with the English Bible, and with the apocryphal books separated from the canonical.

[Autobiography in Preface to Origen; F. Bateman in the Eastern Daily Press, 23 April 1885; W. Aldis Wright in the Cambridge Review, 6 May 1885; private information.] W. A. G.

FIELD, FREDERICK (1826–1885), chemist, born in Lambeth on 2 Aug. 1826, was the second son, by his second wife, of Charles Field, of the firm of J. C. & J. Field, candle-manufacturers, &c. Educated at Denmark Hill grammar school and at Mr. Long's school at Stockwell (where he was a schoolfellow of Professor Odling), Field showed so strong a liking for chemistry that on leaving school in 1843 he was placed in the laboratory of the Polytechnic Institution, then conducted by Dr. Ryan. On leaving the Polytechnic, Field entered into partnership with a chemist named Mitchell as an assayer and consulting chemist, but finding the need of further training spent some time as a student under Dr. Hoffmann in the Royal College of Chemistry in Oxford Street.

Field was one of the original members of the Chemical Society of London, started in 1846, and he read his first paper to that society in the following year (*Memoirs Chem. Soc.* iii. 404–11). In 1848 he accepted the post of chemist to some copper-smelting works at Coquimbo in Chili. Some account of his work there is contained in his papers in the 'Journal of the Chemical Society' for 1850, 'On the Examination of some Slags from Copper-smelting Furnaces,' and 'On the Ashes of the Cactus-plant,' from which large quantities of carbonate of soda were obtained. In 1851 Field described a natural alloy of silver and copper, which had the appearance of nearly pure silver, and also discovered that a certain ore which occurred in large quantities near Coquimbo was in reality pure lapis lazuli, the first found in South America.

In 1852 Field was appointed manager of his company's works at Caldera, a new port to the north of Coquimbo. Before assuming this position he visited England and married a sister of (Sir) Frederick Abel, returning to Caldera in 1853, of which he was now appointed vice-consul. The post involved many responsibilities in a land subject to revolutions. During the Russian war Field also acted as the representative of France in that district.

In 1856 Field became chemist and submanager to the smelting works then established by Señor Urmeneta at Guayacan, which have since become one of the largest copper-smelting works in the world. In 1859 a revolution broke out in Chili. Field sent his wife and family to England, but himself remained and succeeded in preserving the establishment from injury. In September 1859 he finally quitted Chili for England. Soon after his arrival in London he was appointed lecturer on chemistry to St. Mary's Hospital (1860), and in 1862 became professor of chemistry in the London Institution. In the same year he was appointed chemist to the aniline colour works of Simpson, Maule, & Nicholson, a post which he held till 1866, when he became a partner in the old firm of his family—Messrs. J. C. & J. Field—in which he remained and of which he was senior partner at the time of his death. In 1876 Field's health began to fail, and after a long illness he died on 3 April 1885.

Field wrote forty-three papers on scien-

tific subjects for various periodicals, in addition to one written in conjunction with his brother-in-law, Sir F. A. Abel. Among them are: 'On the Solvent Power exercised by Hyposulphite of Soda on many Salts insoluble in Water' ('Journ. Chem. Soc.' 1863); 'On the Solubility of the Halogen Salts of Silver in certain Solutions' ('Chemical News,' 1861); 'On the Existence of Silver in Seawater' ('Proc. of the Royal Soc.' vol. viii. 1856–7); 'Artificial Formation of Atacamite' ('Revue Universelle,' 1859): on 'Ludlamite, a new Mineral;' and on 'The General Distribution of Bismuth in Copper Minerals' ('Journ. Chem. Soc.' 1862).

[Journ. Chem. Soc. 1886, xlix. 347; Nature, 9 April 1885; Royal Society's Cat. of Scientific Papers, 1868.] W. J. H.

FIELD, GEORGE (1777?–1854), chemist, was born in or about 1777 at Berkhampstead, Hertfordshire, of a family long settled in that town, and was educated at St. Peter's school there. When about eighteen years of age he came to London to seek a profession. He thought he saw an opening in the careful application of chemistry to pigments and dyes. War on the continent, by stopping the supply of madder from Holland, threatened to impede his progress. This obstacle, however, led him to consider the nature of its cultivation, and with a well-devised project he waited on Sir Joseph Banks for his advice, and, as he hoped, his co-operation. Sir Joseph, after unsuccessfully attempting to cultivate madder in Essex, had made up his mind that it could not be done in England. Field then commenced the cultivation in his own garden, and from roots of his own growth produced beautiful specimens of colouring matter. A contrivance, both mechanical and chemical, was still wanted to reduce the liquor to its finest consistence. His invention of the 'physeter' or percolator by atmospheric pressure admirably accomplished this purpose. He exhibited his percolator, together with an improved drying stove and press, before the Society of Arts, and was awarded their gold Isis medal in 1816 'for his apparatus for preparing coloured lakes.' Both apparatus are figured and described by him in the society's 'Transactions,' xxxiv. 87–94. Oddly enough the percolator was patented by others several years after, and applied to the clearing of sugar. Field continued his application of science to the purposes of the artist with good effect; his dexterity and care in the preparation of delicate colours set all competition at defiance. Among his other inventions may be mentioned his metrochrome and his conical lenses, which produced a continuous rainbow with varied effects of refractions. Field died at Syon Hill Park Cottage, Isleworth, Middlesex, on 28 Sept. 1854, aged 77. He bequeathed to the Royal Institute of British Architects six architectural drawings by J. L. Bond; to the Hanwell Lunatic Asylum 'The Maniac,' by R. Dawes, R.A.; while to the library of London University he gave a portrait of Dr. William Harvey, by Mirevelt (*Gent. Mag.* new ser. xlii. 596).

Field's reputation as an author rests on his 'Chromatography; or, a Treatise on Colours and Pigments, and of their Powers in Painting,' &c., 4to, London, 1835, of which a new edition, 'revised, rewritten, and brought down to the present time,' by T. W. Salter, appeared in 1869, and a third, 'modernised' by J. S. Taylor on the basis of Salter's revision, in 1885. Another valuable professional treatise, his 'Rudiments of the Painter's Art; or, a Grammar of Colouring,' 12mo, London, 1850, was 'revised and in part rewritten' by R. Mallet in 1870, and again in 1875 by E. A. Davidson, who has added sections on painting in sepia, water-colours, and oils. Field's other writings are: 1. 'Τριτογενεα; or, A brief Outline of the Universal System,' in vol. ix. of 'The Pamphleteer,' 8vo, London, 1813–26; 3rd edit., 8vo, London, 1846. 2. 'Διανοια. The third Organon attempted; or, Elements of Logic and Subjective Philosophy,' in vol. xii. of the same. 3. 'The Analogy of the Physical Sciences indicated,' in vol. xv. of the same. 4. 'Æsthetics; or, the Analogy of the Sensible Sciences indicated, with an appendix on light and colours,' in vol. xvii. of the same. 5. 'Ethics; or, the Analogy of the Moral Sciences indicated,' in vol. xxiii. of the same. 6. 'Outlines of Analogical Philosophy, being a primary view of the principles, relations, and purposes of Nature, Science, and Art,' 2 vols. 8vo, London, 1839.

[Builder, cited in Gent. Mag. new ser. xlii. 524–5; Brit. Mus. Cat.] G. G.

FIELD, HENRY (1755–1837), apothecary, descended from a family seated for several generations at Cockenhoe, Hertfordshire, born on 29 Sept. 1755, was the eldest son of John Field, an apothecary in extensive practice in Newgate Street, London, by his wife, Anne, daughter of Thomas Cromwell, grocer, who was a grandson of Henry Cromwell, lord deputy of Ireland, younger son of the Protector. He succeeded his father in his profession, and in 1807 was elected apothecary to Christ's Hospital, a post which he continued to fill until within a short time of his death. As a member of the Society of Apothecaries he promoted its interests by giving,

in conjunction with Joseph Hurlock, gratuitous courses of lectures on materia medica at their hall to the apprentices and students, which resulted in the regular establishment of lectures by the society; and in 1815, by his exertions towards obtaining the act of parliament which enforced an efficient examination into the education and professional attainments of every candidate for practising as an apothecary in England and Wales. He also filled for a long period the office of deputy-treasurer, and latterly of treasurer, of that branch of the affairs of the Society of Apothecaries originally instituted for the supply of the members of their own body with genuine drugs and medicines, but which ultimately extended to the service of the navy, the East India Company, and the public generally. In 1831 Field was nominated by Sir Henry Halford, on the part of the general board of health, as one of the medical officers attached to the city of London board of health for the adoption of precautions against the threatened visitation of the cholera to the metropolis. In common with his colleagues Field afterwards received the thanks of the corporation and a piece of plate. He was also for many years the treasurer of the London Annuity Society for the benefit of the widows of apothecaries, in Chatham Place, Blackfriars, of which institution his father was the founder in 1765. Field died at Woodford, Essex, on 19 Dec. 1837. He married, 2 Sept. 1784, Esther, daughter of John Barron of Woolacre House, near Deptford, and by this lady, who died 16 Jan. 1834, he left six sons [see FIELD, BARRON, and FIELD, FREDERICK, 1801–1885] and two daughters. His portrait, by Pickersgill, is at Apothecaries' Hall; another, by Samuel Lane, was painted for the London Annuity Society. Besides contributing professional remarks to medical journals, Field wrote 'Memoirs, historical and illustrative, of the Botanick Garden at Chelsea, belonging to the Society of Apothecaries of London,' 8vo, London, 1820, which was printed at the expense of the society, to whom the manuscript had been presented. A new edition of this interesting little work, 'revised, corrected, and continued to the present time by R. H. Semple,' was issued in 1878. His introductory address, delivered on 11 Feb. 1835 at the first of the society's evening meetings for scientific purposes, was also printed by his colleagues.

[Gent. Mag. new ser. ix. 212–13.] G. G.

FIELD, HENRY IBBOT (1797–1848), pianist, born at Bath on 6 Dec. 1797, was the son of Thomas Field, for many years the organist at Bath Abbey, by his wife, Mary Harvey, who died 15 June 1815. The father died 21 Dec. 1831. Henry was the eldest of a family of seven children. He was educated first at Holdstock's academy, and afterwards at the Bath grammar school. At a very early age he showed his aptitude for music. He was taught by his father, and afterwards by James Morris Coombs, the organist of Chippenham. In 1807, being then just ten years of age, he performed for the first time in public, in a duet with his father. On 15 June 1830 he divided the honours of a duet with Johann Hummel, in their performance of that composer's grand sonata, œuvre 92. He was a singularly brilliant executant, and greatly esteemed throughout his career as a musical instructor. He was very popular in his native city, and generally known as 'Field of Bath.' He was a good scholar in French, Italian, Spanish, and German. While professionally in attendance as teacher of music at Prior Park College, Field in 1835 was converted to catholicism by the Rev. Dr. Gentili. He was formally received into that church by Bishop Baines during the winter of that year. He gave his last concert, in association with his sister, Mrs. Belville Penley, on 13 May 1848, in the Bath Assembly Rooms. While in the act of playing Wallace's 'Cracovienne' he was suddenly struck down by a paralytic seizure. He died on 19 May 1848, aged 50, at the house of his brother Frederick, the surgeon, in Northumberland Buildings.

[Information from Henry Field's niece, Mrs. Lansdowne; Bath Herald, 20 May 1848; Bath and Cheltenham Gazette, 24 May 1848; Athenæum, 27 May 1848, p. 540; Gent. Mag. new ser. xxx. 107; Grove's Dictionary of Music and Musicians, i. 519; Rev. James Shepherd's Reminiscences of Prior Park College, 1886, p. 9.] C. K.

FIELD or FEILD, JOHN (1525?–1587), 'proto-Copernican' of England, was born, as is supposed, at Ardsley, in the West Riding of Yorkshire, between 1520 and 1530. He received a liberal education, and Mr. Joseph Hunter, his descendant, conjectures that part of it was gained under the patronage of Alured Comyn, prior of St. Oswald's, from which house the cell of Woodkirk, near Ardsley, depended. Anthony à Wood believes that he studied at Oxford.

He published: 1. 'Ephemeris anni 1557 currentis juxta Copernici et Reinholdi canones . . . per J. Feild . . . ad Meridianum Londinensem . . . supputata. Adjecta est Epistola J. Dee, qua vulgares istos Ephemeridum fictores reprehendit,' London, 1556, 4to. 2. 'Ephemerides trium annorum, an. 1558, 59 et 60 . . . ex Erasmi Reinoldi tabulis

accuratissimè ad Meridianum Civitatis Londinensis supputatæ,' London, 1558, 4to. To the latter work the following are added: 'Canon Ascensionum Obliquarum cujusvis stellæ non excedentis 8 gradus Latitudinis confectus,' and 'Tabula Stellarum Fixarum insigniorum,' &c. These works were the first in England in which the principles of the Copernican philosophy were recognised and asserted.

He lived in London at the date of his first 'Ephemeris,' and appears, from a remark in a manuscript in the Lambeth Library, to have been a public instructor in science. On 4 Sept. 1558 he received a confirmation of arms and the grant of a crest allusive to his attainments in astronomical science, viz. the device of a red arm issuing from the clouds and presenting a golden orrery.

He married, about 1560, Jane, daughter of John Amyas, a Kentish gentleman, and, some time between that date and 1577, settled down at Ardsley, where he continued till his death, his position being that of a gentleman held in esteem among the better class of his neighbours. In the Yorkshire visitation of 1585 he recorded his arms and crest and the names of his wife and nine children. In his will, dated 28 Dec. 1586, he describes himself as a 'fermer sometyme student in the mathymathicke sciences.' He died soon after the date of this will, the administration of his estate being granted to his widow on 3 May 1587. His library passed into the hands of William Coley of York, who afterwards returned it to the family.

[Joseph Hunter's Gens Sylvestrina, 1846, pp. 77-80; Wood's Athenæ Oxon. ed. Bliss, i. 300; Glover's Visitation of Yorkshire, ed. Foster, 1875, p. 317; Foster's York. Pedigrees, West Riding, 1874; Brit. Mus. Cat. of Early English Books, i. 584.] C. W. S.

FIELD, JOHN (1782-1837), composer, was the son of a violinist employed in a theatre in Dublin, where he was born on 26 July 1782. His grandfather, an organist, taught him the rudiments of music. His father and grandfather were determined to make an infant prodigy of him, and so great were the hardships he experienced in the process, that he made an abortive attempt to run away from home. This must have been at an extremely early age, for he was only twelve years old when he made his first appearance as a London performer. His father had procured an engagement at Bath and subsequently at the Haymarket Theatre; and, apparently soon after his arrival in London, the boy was placed under Clementi's tuition, perhaps as an articled pupil. In 1794 or 1795 he played at a public concert, appearing in concertos by Dussek and Clementi. He was advertised as being only ten years of age. In 1799 he performed a concerto of his own composition at a concert given for the benefit of the younger Pinto, and again at a concert of the New Musical Fund. This concerto attained considerable popularity, and he was engaged to play it at a concert given at Covent Garden Theatre on 20 Feb. 1801, when Mozart's 'Requiem' and Handel's 'L'Allegro' were also given. The 'Morning Post' of a day or two after the concert called him (wrongly, of course) 'the late pupil of Clementi,' and his concerto 'the celebrated one composed by himself.' Parke, in his 'Musical Memoirs,' is less flattering: 'Mr. Field (pupil of Clementi) played a concerto on the pianoforte, which was more remarkable for rapidity than expression;' but Parke also calls Mozart's 'Requiem' 'a composition of infinite science and dulness.' In 1802 Clementi took him, by way of Paris and Vienna, to St. Petersburg, where Clementi established a branch of his pianoforte business, and where Field was apprenticed to him as a salesman, whose duties consisted largely in showing off the pianofortes to intending purchasers. The statement, commonly made, that he had been apprenticed to the firm established by Clementi in London, turns out to be unsupported. At the concerts given by the master and pupil Field was received with great favour. Although the Russian tour was so successful, the avarice which was the chief defect of Clementi's character showed itself in his treatment of Field, who was at one time nearly perished with cold for want of proper clothing. In December 1802 Spohr was taken by Clementi to hear Field play in his warehouse. He gives in his autobiography a graphic account of the awkward English youth, knowing no language but his own, and grown out of his clothes to such an extent that when he sat down to play his arms were bare nearly to the elbows. His grotesque appearance was completely forgotten when he began to play. Then, says Spohr, 'man war nur ein Ohr!' Field had made enough of a position by 1804 to warrant his staying in Russia after Clementi had left the country. In that year he gave a concert with Madame Mara in St. Petersburg, and for some years after this he had continued success as a teacher. In 1812 and 1823 he visited Moscow and was well received. His music, with that of Hummel and Rossini, is spoken of as 'the rage' in St. Petersburg. At some time between 1824 and 1828 he settled in Moscow. In the latter year he formed the intention of returning to England, but aban-

doned it, probably on the occasion of his marriage with a Mlle. Charpentier, from whom he was soon afterwards separated. A son, the issue of the marriage, subsequently sang at the opera at St. Petersburg, under the name of Leonoff. In 1831 a report of Field's death was circulated, and it was contradicted in the 'Harmonicon' for that year (p. 157). His 'love of retirement' is alluded to; hopes are held out of his ultimately resolving to journey westward. In 1832 he came to England, and on 29 March he attended Clementi's funeral; on 27 Feb. he played his concerto in E flat at the Philharmonic Society's concert; he shortly afterwards went to Paris. It is not impossible that the article on 'The Present State of Music in St. Petersburg,' inserted in the 'Harmonicon' for 1832, p. 56, may have been written by Field. In the following year he made his way, through Belgium and Switzerland, to Italy, where he was less successful. It is difficult to separate cause from effect, but it is certain that simultaneously with this reverse of fortune, habits of laziness and intemperance increased upon him, and for nine months he lay in a hospital in Naples. He suffered from fistula, which was aggravated by his intemperance. A Russian family named Raemanow pitied him, and took him back to Moscow. On the way they visited Vienna, where his playing, especially of his own 'Nocturnes,' was greatly admired. Soon after his arrival in Moscow, on 11 Jan. 1837, he died.

His 'Nocturnes'—there are twenty works usually, though probably wrongly, so designated—and some of his seven concertos have an individuality and charm which can never lose its freshness. His music is romantic in a very high degree, and there can be no doubt that Chopin's 'Nocturnes' owe much both of their form and spirit to Field. As a criticism of the character of his works, Liszt's introduction to his edition of the 'Nocturnes' (Schuberth) may be consulted, though for all biographical purposes it is worthless. Besides the works mentioned the published compositions include two divertimenti for piano, strings, and flute; a quintet and a rondo for piano and strings; variations on a Russian theme, and grande valse, for piano, four hands; four sonatas for piano solo, three of which are dedicated to Clementi; Marche Triomphale, Grande Pastorale, airs en Rondeau, airs with variations, Rondeau Ecossais, Polonaise, rondo, 'Twelve o'clock,' and a few songs.

[Grove's Dict. i. 373, 519; Parke's Musical Memoirs, i. 290; Pohl's Mozart in London, p. 144; Pohl's Haydn in London, p. 234; Fétis's Biographie Universelle des Musiciens; Spohr's Selbstbiog. i. 43; Harmonicon, 1828, p. 141, and other passages referred to above; Brit. Mus. Cat.; information from J. P. Theobald, esq.]

J. A. F. M.

FIELD, JOSHUA (1787?–1863), civil engineer, born about 1787, was one of the firm of Messrs. Maudslay, Sons, & Field of Lambeth. His attention had been especially directed to the marine engine and to steam navigation since 1816, when Maudslay & Co. made a pair of combined engines, each fourteen horse-power, applying the power to the paddle-wheel shaft by the crank instead of by cog-wheels, according to the previous mode. Messrs. Maudslay & Field undertook to construct engines of adequate power to propel a vessel, with sufficient storage for fuel, across the Atlantic, at a time when many of the constructors of the day declined to attempt an apparently impracticable feat. The engines were completed and fitted on board the Great Western in March 1838, and shortly afterwards the vessel started on her first voyage from Bristol, reaching New York, a distance of three thousand miles, in thirteen days and ten hours.

Field was one of six young men who, towards the end of 1817, founded the Institution of Civil Engineers. He was one of its earliest vice-presidents, and he continued to hold that office until elected president on 18 Jan. 1848, being the first president selected from the class of purely mechanical engineers. In his inaugural address, delivered on 1 Feb., he alluded particularly to the changes which had then been introduced into steam navigation, and to some of the more marked improvements, both in the engines and the vessels, by which they had been adapted for carrying cargo and fuel for long voyages, and for attaining great speed on short voyages. This office he filled for two years, the period permitted by the regulations. On 3 March 1836 he became a fellow of the Royal Society, and was also a member of the Society of Arts. Field died at his residence, Balham Hill House, Surrey, on 11 Aug. 1863, aged 76.

[Builder, cited in Gent. Mag. 3rd ser. xv. 379–80; Lists of Fellows of the Royal Society.]

G. G.

FIELD, NATHANIEL (1587–1633), actor and dramatist, born in the parish of St. Giles, Cripplegate, was the son of the Rev. John Field (buried 26 March 1587–8), author of 'A Godly Exhortation by occasion of the late Iudgement of God shewed at Paris Garden 13 Jan. 1583,' a violent attack upon theatrical entertainments. He was baptised 17 Oct. 1587, under the name Nathan, an

elder brother, registered 13 June 1581 as Nathaniel Field, having died. Another brother was Theophilus Field [q. v.], bishop of Hereford. Nat. Field, as he was generally called, Sal. Pavy, Thomas Day, John Underwood, Robert Baxter, and John Frost were the six principal comedians of the Children of the Queen's Revels, as the children of the Chapel Royal were at one time called, by whom in 1600 Ben Jonson's 'Cynthia's Revels' was performed. Field acted in the following year in the 'Poetaster' of the same author. His first recorded part is Chapman's Bussy d'Ambois (published 1607). In 1609 he played in Jonson's 'Epicene.' In Jonson's 'Bartholomew Fair' (1614) (act v. sc. 3) Cokes asks, concerning the performers in a puppet-show, 'Which is your best actor, your Field?' and pays Field a still higher compliment in connecting him with Burbage. Richard Flecknoe, fifty years later, confirms this association, saying in the 'Short Discourse of the English Stage,' printed at the end of his 'Love's Kingdom' (1664): 'In this time were poets and actors in their greatest flourish; Jonson and Shakespeare, with Beaumont and Fletcher, their poets, and Field and Burbage their actors.' Malone, who doubts whether the actor and the dramatist are the same, says that Field played Bussy d'Ambois 'when he became too manly to represent the characters of women' (Supplement to MALONE's *Shakespeare*), a supposition which Collier, with some show of reason, rebuts. At some period after 1614, Collier thinks 1616, Field, who seems to have been with the king's players in 1613, permanently joined them, playing with Burbage in 'The Knight of Malta' and other plays of Beaumont and Fletcher. His name appears for the first time in 1619 in a patent, and stands seventeenth on the list of twenty-six players, prefixed as 'The Names of the Principall Actors in all these Playes' to the 1623 folio 'Shakespeare.'

According to the registers of the parishes of St. Anne, Blackfriars, and St. Andrew-by-the-Wardrobe, several children of Nathan Field and Anne Field, his wife, were christened from 1619 to 1627. The burial of Field himself, who is believed to have retired from the stage somewhere near 1623, appears in the same registers under the date 20 Feb. 1632–3. Field's married life seems to have been disturbed by jealousy. Among the Heber MSS. is an epigram, quoted in Collier's 'Annals of the Stage,' iii. 437, calling him the true 'Othello' for his jealousy of his wife.

Field's first appearance as a dramatist was made with his 'A Woman is a Weathercock,' 4to, 1612, which, according to the title, was 'acted before the king at Whitehall, and divers times privately at the Whitefriars by the children of Her Majesty's Revels.' This was followed by 'Amends for Ladies,' 4to, 1618 and 1639. The performance of the latter play could not have been much later than 1610, since in 1611 an allusion to it is found in a work of Anthony Stafford (COLLIER, *Annals of the Stage*, iii. 104). It was acted at the Blackfriars theatre, 'when it was employed by the actors of Prince Henry and of the Princess Elizabeth, as well as by the king's players' (*ib.* iii. 429). That Field played in his own pieces is probable but uncertain. These plays, one of which, as a satire upon women, was dedicated 'to any woman that hath been no weathercock,' i.e. to nobody, while the second, as its title implies, was intended as a species of apology for the former, are included in Collier's and in Mr. W. C. Hazlitt's editions of Dodsley's 'Old Plays.' They are excellent comedies in their class. The comic scenes are above the level of Massinger and Shirley, and the serious passages need not shame those poets. The relative shares of Field and Massinger in 'The Fatal Dowry,' 4to, 1632, published under their joint names, have not been conclusively established. That 'A Woman's a Weathercock' and 'Amends for Ladies' were written about the same time seems proved by Field's dedication of the earlier work, in which, after saying that he cares not for forty shillings—supposed to be the ordinary price for a dedication, words which have been held to establish that his finances were at that time flourishing—he urges his imaginary patroness to remain constant 'till my next play be printed, wherein she shall see what amends I have made to her and all the sex.' Field's share in a tripartite appeal, his partners in which were Massinger and Daborne, to Henslowe, preserved in Dulwich College, puts, however, a different aspect upon Field's financial position. It is an earnest appeal for five out of ten pounds said to be owing for a play, without which they 'cannot be bayled.' A second document, also preserved at Dulwich, shows Field 'unluckily taken on an execution of 30*l.*' and begging from his 'Father Hinchlow' (Henslowe) for a loan of x*l.*, which with x*l.* lent by a friend, will be enough to procure his discharge. At Dulwich are also a third letter to 'Hinchlow' concerning a play on which 'Mr. Dawborne' and himself 'have spent a great deale of time in conference, some articles concerning a company of players,' and a portrait of Field 'in his shirt,' a portion of the Cartwright bequest preserved in the master's house, and showing Field with a youthful and feminine face.

Under the initials N. F. in a later edition

filled out, Field contributed six stanzas in praise of Fletcher's 'Faithful Shepherdess,' prefixed to the first edition of that play. Before his own first play appear ten lines by George Chapman, addressed 'To his loved son, Nat. Field, and his Weathercock Woman.' A joke concerning 'Master Field, the player,' preserved in subsequent jest-books, appears in the 'Wit and Mirth' of Taylor, the Water Poet. A punning epigram entitled 'Field, the Player, on his Mistress, the Lady May,' is found in a manuscript in the Ashmolean Museum, and in other commonplace books of the reign of James I and Charles I (COLLIER, *Annals of the Stage*, iii. 434).

[The chief information concerning Field is derived from Payne Collier's researches in Dulwich College, embodied in his Life of Field, contained in his History of English Dramatic Poetry and Annals of the Stage, his prefaces to his reprints of Field's plays (Dodsley's Old Plays), his Memoirs of Alleyn, and his Alleyn Papers, contributed to the Shakspere Society. It is, of course, subject to the reservations always to be made in the case of his labours. For his conclusions concerning Field see Mr. Warner's Catalogue of Manuscripts &c. at Dulwich College, pp. 37, 241, and Joseph Hunter's Chorus Vatum Anglicanorum, Brit. Mus. Addit. MS. 24490, f. 56. Other sources of information are Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Langbaine's English Dramatic Poets; Malone's Supplement; Cunningham's Handbook to London; Massinger, by Gifford, ed. 1813; Ben Jonson, by Gifford, 1816, &c.] J. K.

FIELD or DE LA FIELD, RICHARD (1554?–1606), jesuit, son of the Lord of Corduff, born about 1554 in the county of Dublin, studied at Douay, entered the Society of Jesus about 1582, and became a professed father. In April 1599 he was sent from Flanders to Fathers Fitzsimon and Archer in his native country, and he was superior of the Irish jesuit mission till 1640, displaying remarkable prudence and mildness in his office. There are still extant several of his letters which abound with interesting details of the catholic affairs of Ireland. He died in Dublin on 21 Feb. 1605-6.

[Hogan's Ibernia Ignatiana, i. 202; Hogan's Cat. of the Irish Province S. J., p. 7; Oliver's Jesuit Collections, p. 244; Foley's Records, vii. 252.] T. C.

FIELD, RICHARD, D.D. (1561–1616), divine, was born 15 Oct. 1561, at Hemel Hempstead in Hertfordshire, of an old and reputable family. 'His ancestors,' says his son and biographer, 'were blessed with length of days.' The estate which he inherited from his father and grandfather had been in the hands of only three owners in 160 years. He was educated at Berkhampstead school, and matriculated at the age of sixteen (1577) as of Magdalen College, Oxford, where he remained till he took his B.A. degree, 18 Nov. 1581, when he removed to Magdalen Hall. Here he took his master's degree, 2 June 1584, and was appointed to the 'Catechism Lecture,' which, though in reality a private lecture for that house, was made by him so interesting that it drew hearers from the whole university, among whom, it is said, was Dr. Rainolds (or Reynolds), the well-known president of Corpus Christi College. He was now famous for his knowledge of school divinity, and esteemed one of the best disputants in the university. His father, it would appear, had at this time provided a match for him as his eldest son, but his not taking orders was made an indispensable condition; upon which he returned to Oxford, and after a residence of seven years, till he took his degree of B.D. 14 Jan. 1592, he was made divinity reader in Winchester Cathedral. He appears then to have left Oxford, but his character as an indefatigable student lived in the university long after his departure, and 'Dr. Field's rooms' were shown as an object of interest. In 1594 he was chosen divinity lecturer to the Hon. Society of Lincoln's Inn, and soon after presented by Mr. Richard Kingsmill, a bencher of the inn, to the rectory of Burghclere, Hampshire. Mr. Kingsmill resided at Highclere, close by, and his brother, Sir William Kingsmill, at Sydmonton Court, not far off, and both families were constant attendants at Burghclere church. Field was offered the more valuable living of St. Andrew's, Holborn, which he declined, preferring the leisure and quiet of Burghclere, where he passed the greater part of his time till his death. On 9 April 1594 he married Elizabeth, daughter of the Rev. Richard Harris, sometime fellow of New College and rector of Hardwick, Buckinghamshire. On 7 Dec. 1596 he proceeded to the degree of D.D., being at that time of Queen's College, and described as 'sometimes of Magdalen Hall.' In September 1598 he received a letter from Lord Hunsdon, dated 'from the court at Greenwich,' desiring him to come and preach before the queen (Elizabeth) on the 23rd of that month a probationary sermon, upon which he was appointed one of her majesty's chaplains in ordinary, and received a grant of the next vacant prebend at Windsor. This grant is dated 30 March 1602, and he succeeded to the vacancy, and was installed 3 Aug. 1604. He was joined in a special commission with William, marquis of Winchester, Thomas Bilson, bishop of Winton,

and others, for ecclesiastical causes within the diocese of Winchester, and in another to exercise all spiritual jurisdiction in the said diocese with Whitgift, archbishop of Canterbury, Thomas, bishop of Winton, and others, by James I, 1603, to whom he was also chaplain, and by whom he was sent to the Hampton Court conference, 14 Jan. 1603.

When King James came to Oxford in 1605, Field was sent for to take part in the Divinity Act. Sir Nathaniel Brent, then one of the proctors, and afterwards vicar-general and warden of Merton, declared that the disputation between Doctors Field and Aglionby before the king, on the question 'Whether saints and angels know the hearts of men,' was the best he ever heard. In 1610 he was made dean of Gloucester, but never resided much, preaching rarely above four or five times a year, but always commanding a great audience. He chiefly resided at Burghclere and Windsor, and when in residence in the cloisters at the latter place during the winter months his house was the resort of many eminent men, who came to enjoy his learned conversation. He was on intimate terms with Sir Henry Savile, the provost of Eton, and Sir Henry Nevill, who had been Queen Elizabeth's ambassador to France, and lived near to Windsor. He often preached before the king, who, upon the first occasion that he heard him, exclaimed 'Is his name Field? This is a *field* for God to dwell in.' Similarly Fuller, years afterwards, styled him 'that learned divine, whose memory smelleth like a *field* which the Lord hath blessed.' The king took singular pleasure in discussing with him nice and curious points of divinity, and had designed to send him to Germany to compose the differences between the Lutherans and Calvinists, but for some reason not known the project was dropped. His majesty also wished to bestow on him the bishopric of Salisbury, but it seems the solicitations of his courtiers were powerful enough to procure it for another person. It is certain, however, from a letter from Sir George Villiers, afterwards Duke of Buckingham, dated 'from the court at Wansted 11 July 1616,' that the revision of the see of Oxford, upon its next avoidance, was proposed to him. Bishop Hall, who became dean of Worcester the month after Field's death, mentions that that deanery was designed for him, and laments that so learned a man did not live to fill it. On 14 Oct. 1614 he lost his wife, who left him six sons and a daughter. 'He continued a widower about two years, when he was persuaded by his friends to marry again, and they recommended to him, for a religious, wise, understanding woman, the widow of Dr. John Spencer, sometime president of Corpus Christi College, Oxford, of whose birth and education Mr. Izaak Walton gives us a very good character in the life of Mr. Hooker.' Dr. Spencer's widow was Dorothy, daughter of Thomas Cranmer, the archbishop's nephew, and Izaak Walton's aunt. Field, however, survived his second marriage little more than a month. On 15 Nov. 1616 he was seized with a fit of apoplexy and suddenly carried off. He was buried in the outer chapel of St. George's, Windsor, below the choir. A black marble slab, with his figure in brass, was laid over his grave, and an inscription, also on brass, recording his death and that of his first wife, Elizabeth Harris.

His great work was first published in 1606. The title is 'Of the Church Five Bookes, by Richard Field, Doctor of Divinity; at London imprinted by Humfrey Lownes for Simon Waterson, 1606.' This is a 4to volume. There are in reality only four books. In 1610 was printed 'The Fifth Booke of the Church, together with an appendix containing a defence of such passages of the former books that have been excepted against, or wrested to the maintenance of Romish errors, by Richard Field, Doctour of Divinity; London, printed by Nicholas Okes for Simon Waterson,' 1610, 4to. It has been discovered that there was another impression of the volume of 1606, in which the errata were corrected. Both have the same date and the same number of pages, but no two pages in the two books agree in all particulars, and Lownes's name does not appear in the title of the second impression. These are Field's own editions, and are dedicated to the Archbishop of Canterbury (Bancroft). A second edition of the whole 'Of the Church Five Bookes, by Richard Field, D.D., and sometimes Dean of Glocester. The second edition, very much enlarged in the third booke, and the appendix to the same; at Oxford, imprinted by William Turner, printer to the famous University, 1628,' folio, was edited by Nathaniel Field, the author's son, and dedicated to Villiers, duke of Buckingham. This edition is charged by the Scots in their 'Canterburian's Self-conviction,' 1641, 4to, with additions made by Archbishop Laud. The third edition was printed 'by William Turner, printer to the famous Vniversitie, 1635,' folio. Modern editions are those by the Ecclesiastical History Society, Cambridge, 1847–52, 4 vols. 8vo, reissued with new title, London, 1853, and an edition edited by the Rev. J. S. Brewer, London, 1843, of which the first volume only was published. It is needless to speak of a work which has long taken its

stand by the side of Hooker among the grandest monuments of polemical divinity in the language. Anthony Wood's description of Field's personal character, his vast learning and astonishing memory, his peaceable disposition and amiable qualities, will be found in the 'Athenæ.' It is well known that Field and Hooker were on terms of the greatest friendship, which was probably brought about by Dr. Spencer, their common friend, for Hooker was older than Field by eight years, and had left the university before Field came there. Dr. Spencer was the dear friend and fellow-pupil of Hooker, and edited his works.

In 1604 Field published a sermon on St. Jude v. 3, preached before the king at Windsor, and shortly before his death had written a great part of a work entitled 'A View of the Controversies in Religion, which in these last times have caused the Lamentable Divisions in the Christian World.' This was never completed, but the preface is printed in his 'Life,' by his son, Nathaniel Field, rector of Stourton, Wiltshire, and published by John Le Neve, author of the 'Fasti Ecclesiæ Anglicanæ,' in 1716. From a copy of this life, interleaved with manuscript additions from the author's rough draft by the editor (Le Neve), and some notes by Bishop White Kennett (which copy is now in the British Museum), Gough drew up the 'Life of Field,' which was printed in vol. vi. pt. i. of the new edition of the 'Biographia Britannica.' Of that volume a manuscript note in the Bodleian copy says, 'Of this part I know but of one copy existing.' Chalmers, in his 'Biographical Dictionary,' transcribed the article.

We have little to add but that King James, with his own hand, inserted Field's name as one of the fellows of Chelsea College, and on hearing of his death, expressed his regret in the words, 'I should have done more for that man.' Of Field's sons, Nathaniel was prebendary of Chichester and rector of Stourton. Richard was M.D. and died single, and was buried in St. Bride's Church, 1696. Giles died in 1629, aged 21, and is buried in New College Chapel.

[Wood's Athenæ Oxon. (Bliss), ii. 181-6; Life, edited by Le Neve; Gough's Life in Biog. Brit.] R. H-R.

FIELD, RICHARD (*fl.* 1579-1624), printer and stationer, was the son of 'Henry ffeilde of Stratford uppon Aven in the countye of Warwick, tanner' (ARBER, *Transcript*, ii. 93), whose goods and chattels John Shakespeare, the father of the poet, was employed with two others to value on 21 Aug. 1592 (*Shakespeare*, ed. J. P. Collier, 1858, i. 112-13). Field was apprenticed to George Bishop, stationer and printer, for seven years from 29 Sept. 1579. The first six years were to be served with Thomas Vautrollier, and the seventh with Bishop (*Transcript*, ii. 93). The term of apprenticeship expired in 1586. He was made free of the Stationers' Company on 6 Feb. 1586-7, and in 1588 married, says Ames, 'Jakin [Jacqueline], the daughter of Vautrollier' (*Typographical Antiquities*, ed. Herbert, ii. 1252), whom he succeeded in his house 'in the Black Friers, neer Ludgate,' using the same devices and sometimes printing the same copies. Collier quotes the marriage register as 'R. Field to Jacklin Vautrillian,' 12 Jan. 1588 (*Memoirs of Actors in Shakespeare's Plays*, 1846, p. 223). It is stated, however, in a list of master printers included in the 'Stationers' Registers' (*Transcript*, iii. 702), that Field married the widow of Vautrollier and succeeded him in 1590. He took his first apprentice on 3 Nov. 1589, followed by others, among them his younger brother, Jasper (*ib.* ii. 165, 179, 199, 230). The first entry to him in the 'Registers' is for 'a booke in French, intitled: "Le politique reformé"' (*sic*) (*ib.* ii. 511), on 24 Dec. 1588, of which he also issued an English translation. In 1589 he printed Puttenham's 'Arte of English Poesie' and a handsome edition, in a 'neat brevier Italic,' of 'P. Ovidii Nasonis Metamorphoseon libri xv.,' 'impensis Johannis Harrisoni,' a bookseller with whom he had many subsequent transactions. He was fined 10*s.* on 12 May for printing a book contrary to order, and on 3 Nov. 1589 for keeping an apprentice unpresented (*ib.* ii. 860-1). Sole license for the first edition of Harington's translation of 'Orlando Furioso' was granted to him on 6 Feb. 1592 (*Cal. State Papers*, Eliz. 1591-4, p. 179). In 1595 he produced his fine edition of North's 'Plutarch,' reprinted by him in 1603 and 1610-12. He came on the livery of the Stationers' Company on 1 July 1598. From an entry in the 'Registers' on 4 June 1599 he seems to have been at that time among the unprivileged printers (*Transcript*, iii. 678). He was chosen renter on 26 March 1604, and on 17 June 1605 paid 40*l.* instead of serving the office. On 11 June 1604 he was called to be assistant (*ib.* ii. 837, 840, iv. 29). He was several times warden and master in 1620. Two presses were worked by him on 9 May 1615 (*ib.* iii. 699).

The last book known to bear his imprint is Camden's 'Annales, traduites en langue françoise par P. de Bellegent,' 1624, 4to. On some Spanish books his name appears as Ricardo del Campo. During thirty-six years Field printed many important books, but he is chiefly interesting as the fellow-townsman

and most probably the personal friend of Shakespeare. He was the printer of the first (1593), the second (1594), and the third (1596) editions of Shakespeare's 'Venus and Adonis,' as well as of the first (1594) edition of his 'Lucrece,' all for John Harrison. Not one of the quarto plays, however, came from Field's press. 'In the production of "Venus and Adonis,"' says Mr. Halliwell-Phillipps, 'it is only reasonable to infer that the author had a control over the typographical arrangements. The purity of the text and the nature of the dedication may be thought to strengthen this opinion, and, although poems were not then generally introduced to the public in the same glowing terms usually accorded to dramatic pieces, the singularly brief and anonymous title-page does not bear the appearance of a publisher's handiwork' (*Outlines of Life of Shakespeare*, 7th ed. 1887, i. 101–4). Mr. Blades suggests that when Shakespeare first came to London he visited his friend Field and was introduced to Vautrollier, in whose employment as press-reader or shopman he may have acquired that practical knowledge of the art of printing shown in his writings (*Shakspere and Typography*, 1872, p. 26, &c.) Collier was unable to trace 'any relationship between Nathan Field, the actor, and Richard Field, the printer, but they were neighbours, living in the same liberty of the Black Friars' (*Memoirs of Actors*, 1846, p. 223).

[Cat. of Books in Brit. Mus. printed in England before 1640, 1884, 3 vols.; Shakespeare Soc. Papers, iv. 36–8; Bibliographer, i. 173; Notes and Queries, 2nd ser. xii. 243, 411; Fleay's Chronicle Hist. of Shakespeare, 1886, pp. 112, 116.] H. R. T.

FIELD, THEOPHILUS (1574–1636), bishop of Hereford, eldest son of the Rev. John Field (1519?–1588), was born in the parish of St. Giles's, Cripplegate, London, and baptised there 22 Jan. 1574. He was brother of Nathaniel Field, the actor [q. v.] He was educated at Pembroke Hall, Cambridge, of which he was elected a fellow on 9 Oct. 1598. In 1599 he proceeded M.A., and was incorporated at Oxford 16 July 1600 (Wood, *Athenæ Oxon.*, ed. Bliss, i. 536, ii. 882; *Fasti Oxon.* i. 288). He subsequently became B.D. and D.D. In 1610 he was 'vicar of Mashfield, Sussex' (Mayfield vicarage or Maresfield rectory may be meant); he was also rector of Cotton, Suffolk, and became vicar of Lydd, Kent, in 1611 (Hasted, *Kent*, fol. edit. iii. 517). The king appointed him one of his chaplains, and he acted in the same capacity to Bacon when lord chancellor (*Cal. State Papers*, Dom. 1619–23, p. 238). John Chamberlain, in a letter to Carleton, dated 2 June 1619, describes Field as 'a sort of broker' for the chancellor in his peculations (*ib.* Dom. 1619–23, p. 260). It is evident that he took no very exalted view of his profession, nor ever troubled himself much about its duties. By the interest of the Duke of Buckingham he was consecrated bishop of Llandaff on 10 Oct. 1619 (Le Neve, *Fasti*, ed. Hardy, ii. 253), but being dissatisfied with the smallness of the revenue he pestered the duke with letters, urging his poverty, his having a wife and six children to maintain, and vowing to spend his blood for him if he would get him a better bishopric, such as Hereford (Willis, *Survey of Cathedrals*, ii. 526–7). In 1621 Field was impeached by the commons for brocage and bribery before his promotion, on the accusation of one Edward Egerton. His defence as regards the charge of bribery was deemed satisfactory by the lords, 'but as it was not a fitting thing for a clergyman to be concerned in a brocage of such a nature, the house,' says Carte, 'required the Archbishop of Canterbury to give him an admonition as doctor Field, not as bishop of Llandaff, in the Convocation house, which was done accordingly' (*Hist. of England*, iv. 77–8). Despite this check Field still persevered in his suit to Buckingham, and as the result of a letter written in August 1627 (*Cal. State Papers*, Dom. 1627–8, p. 326) he was translated to the see of St. David's in the following September (Le Neve, i. 302–3). Though his income was thus quadrupled, he found the air of his new diocese to disagree with him. When asked by the king why he lingered on at Broad Sanctuary, Westminster, he gave as the reasons 'want of health and means of recovery in that desolate place, his diocese, where there is not so much as a leech to cure a sick horse' (Letter to Endymion Porter, dated 31 Oct. 1629, in *Cal. State Papers*, Dom. 1629–31, p. 84). However, in 1630 he managed to hold a visitation of the chapter, in which he solemnly confirmed the acts and statutes of his predecessors, and then, in due form, by and with the consent of the chapter, decreed that his cathedral should be whitewashed (Jones and Freeman, *History of St. David's*, p. 171). On 15 Dec. 1635 Field reached the summit of his ambition by being elected bishop of Hereford (Le Neve, i. 471). He died on 2 June 1636, and was buried at the east end of the north aisle in Hereford Cathedral. Against the north wall, under a canopy lined with ermine, and supported by two angels, is a bust of him in his pontificals, and in the attitude of preaching (Duncumb, *Herefordshire*, i. 574–5). His will, bearing date

31 July 1635, was proved on 26 July 1636 by his widow, Alice (registered in P. C. C. 82, Pile). He wrote, says Wood, 'A Christian Preparation to the Lord's Supper,' 8vo, 1624, 'besides several sermons and other things' (*Fasti*, i. 288-9). He contributed to and apparently edited 'An Italian's dead bodie stucke with English Flowers. Elegies on the death of Sir Oratio Pallavicino,' London, 1600. Poor commendatory verses by him are prefixed to Sir John Stradling's 'Divine Poemes,' 1625 (Wood, *Athenæ Oxon.* ii. 397).

[Authorities cited above; State Trials (Cobbett), vol. ii.; Gent. Mag. 1851, pt. i. 237.] G. G.

FIELD, THOMAS (1546?-1625), jesuit, son of William Field, a medical practitioner of Limerick, by his wife Janet Creagh, was born in Limerick in 1546 or 1549. He studied humanity at Paris and Douay, and philosophy at Louvain, where he took the degree of M.A. He entered the novitiate of the Society of Jesus in Rome, 6 Oct. 1574, and was made a spiritual coadjutor. Proceeding to Brazil he spent many years with Joseph Anchietta, the apostle of that country. Thence he was ordered into Paraguay. In 1586 he was captured by English pirates, and put into an open boat, without rudder or oars, in which he drifted to Buenos Ayres. He died at the Assumption Settlement in 1625.

[Hogan's Ibernia Ignatiana, i. 33*, 60-6, 108; Hogan's Cat. of the Irish Province S. J., p. 5; Oliver's Jesuit Collections, p. 245; Foley's Records, vii. 253; Cordara, Hist. Collegii Germanici, pt. vi. lib. xi. p. 93.] T. C.

FIELD, WILLIAM (1768-1851), unitarian minister, was born at Stoke Newington on 6 Jan. 1768. John Field, his father, a London medical practitioner, and founder of the London Annuity Society, was a man of property, who married Anne, daughter of Thomas Cromwell, and sister of Oliver Cromwell (1742?-1821) [q. v.] Field got a good classical training; while at school he corresponded with his father in Latin. He studied for the ministry first at Homerton, but left that institution for doctrinal reasons soon after the appointment of John Fell (1735-1797) [q. v.] In 1788 he entered Daventry academy under Thomas Belsham [q. v.], and left when Belsham resigned (June 1789).

Field succeeded James Kettle in 1789 as minister of the presbyterian congregation at Warwick, where he was ordained on 12 July 1790. On this occasion Belsham gave the charge, and Priestley preached. Dr. Parr, who then first met Priestley, attended the service and the ordination dinner. Thus began Field's close intimacy with Parr, a connection fostered by their common devotion to classical studies. Field at once (1791) started a Sunday school (the first in Warwick). This led him into a squabble with some local clergy. Field, who was always ready for a pamphlet war, issued the first of many productions of his incisive pen, in which the dignity of style, and the profusion of literary and classical illustration, contrast curiously with the pettiness of the disputes. His meeting-house, rebuilt 1780, was fitted with a sloping floor, to improve the auditorium; Field excited some comment by surmounting the front of the building with a stone cross. About 1830 he undertook the charge of an old presbyterian meeting-house at Kenilworth, conducting afternoon service in addition to his Warwick duties. This meeting-house was rebuilt (1846) by his son Edwin Wilkins Field [q. v.] Field remained in active duty for nearly sixty years. He resigned Warwick in 1843, and was succeeded in 1844 by Henry Ashton Meeson, M.D. At Kenilworth he was succeeded in 1850 by John Gordon.

Field kept a boarding-school for many years at Leam, near Warwick. This led to his publishing some educational manuals, of which the most valuable was his 'Questions on the Gospel History,' recommended in the 'Critical Review' (June 1794) to theological students in the two universities. His history of Warwick and his life of Parr are important works.

He died at Leam on 16 Aug. 1851; a marble slab to his memory was placed in High Street Chapel, Warwick. By his wife, Mary (Wilkins), who died at Liverpool on 2 Oct. 1848, aged 64, he had a numerous family, of whom Edwin Wilkins was the eldest; Horace was an architect. Field was of diminutive stature, with a noble head; his portrait has been engraved. He never forgot the distinction of his Cromwell blood; his extensive correspondence was both erudite and racy; he was a genial host, and his conversation, in spite of his constitutional deafness, was very enjoyable.

Field published a multitude of pamphlets and sermons, from his 1. 'Letter to the Inhabitants of Warwick,' &c., 1791, 8vo, to his 2. 'Letter to the Inhabitants . . . of Kenilworth,' &c., 1848, 12mo. In addition to these his chief publications were: 3. 'A Series of Questions . . . as a Guide to the Critical Study of the Four Gospels,' &c., 1794, 12mo; second edition, printed 1805; copies were issued from time to time for private use (with various title-pages), but it was not published till 1846, 12mo, with large introduction. 4. 'An Historical and Descriptive Account of . . . Warwick and . . . Leam-

ington,' &c., Warwick, 1815, 8vo (anon., 'advertisement' signed W. F.; plates). 5. 'Memoirs of the Rev. Samuel Parr, LL.D.', 1828, 2 vols. 8vo. Field was a frequent contributor of critical and other articles to the 'Monthly Repository' and 'Christian Reformer.'

[Rutt's Mem. of Priestley, 1832, ii. 73 sq.; Christian Reformer, 1846 p. 703, 1848 p. 703, 1851 p. 640; Sibree and Caston's Independency in Warwickshire, 1855, p. 131; Sadler's Memorial Sketch of E. W. Field, 1872, p. 2; Spears's Record of Unit. Worthies, 1877, p. 87 sq.; private information.] A. G.

FIELDEN, JOHN (1784–1849), M.P. for Oldham, was born 17 Jan. 1784 at Lane Side, Todmorden, where his father, originally a yeoman, had about the time of his birth begun cotton-spinning on a very limited scale. As a boy he worked in his father's factory, and in after years often referred to the exhaustion caused by his daily toil. He was educated sufficiently to become at seventeen a teacher in a Sunday school. His father was a quaker and a tory, but Fielden grew up a radical, and ultimately became a unitarian. He was admitted into partnership by his father, after whose death in 1811 he conducted with his brothers the business of the firm of Fielden Brothers, Waterside Mills, Todmorden, which grew to be one of the largest cotton-manufacturing concerns in the United Kingdom. He took an active part in the earlier movement for limiting the hours of factory labour, and in the agitation for parliamentary reform. He was an ardent disciple of Cobbett, specially sympathising with his hostility to paper money, and to the second Sir Robert Peel's currency measure of 1819. When the Reform Bill of 1832 made Oldham a parliamentary borough with two members, he consented to become a candidate, only because he hoped to bring in Cobbett along with him. Both were returned by large majorities, Fielden heading the poll. His first appearance in the parliament of 1833 was as seconder of an amendment moved by Cobbett to the address, and he also seconded Cobbett's resolution for removing Peel from the privy council, which, by order of the House of Commons, was expunged from its journals. In 1835, 1837, and 1841 he was again returned for Oldham. In the House of Commons he did not shine as an orator. His voice was very weak; he spoke with a strong provincial accent, and neither his elaborate industrial statistics nor the minute details of his descriptions of distress in the manufacturing districts were appreciated by the house. His remedy for that distress was a great reduction of national expenditure and the substitution of a property tax for duties on articles of general consumption. To the new poor law he was irreconcilably hostile. He was a strenuous supporter of the Ten Hours Bill, with the conduct of which in the House of Commons Lord Ashley (afterwards Earl of Shaftesbury) was charged in 1833. Fielden's industrial position and early personal experience of factory labour gave great value to his parliamentary support of this measure. He indeed went further than his conservative allies, and demanded an eight hours bill in the interest both of masters and men. He held that a lessened demand for cotton would cause the price to fall. This view, enforced by reasoning drawn from his peculiar opinions on the currency question, he explained episodically in the most striking of his pamphlets, 'The Curse of the Factory System,' 1836. Attention was drawn to the pamphlet in an article on 'The Factory System' in the 'Quarterly Review' for December 1836. On Lord Ashley's temporary withdrawal from the House of Commons in January 1846 the parliamentary conduct of the Ten Hours Bill was entrusted to Fielden, who moved its second reading 29 April 1846. It was rejected by a majority of ten. On 10 Feb. 1847 Fielden again moved the second reading, which was carried by 151 to 88, members of the new whig government voting for it while intimating that in committee they would insist on making the measure an eleven hours bill. This intention, however, they abandoned, and the Ten Hours Bill soon afterwards became law. At the general election of 1847 Fielden's candidature for Oldham was unsuccessful, and he did not attempt to re-enter the House of Commons. He died at Skegness 29 May 1849, and was buried at the unitarian chapel, Todmorden. He was a man of great simplicity and integrity of character. To his sympathisers he was 'honest John Fielden.' Some of those of his own class who disliked the factory legislation which he advocated and his pertinacious advocacy of it called him 'the self-acting mule' (W. Cooke Taylor, *Life and Times of Sir R. Peel*, i. 104). Lord Shaftesbury (*Speeches*, 1868, preface, p. 5) has recorded his sense of the value of the aid, by no means confined to parliament, given him by Fielden, and of the 'weight' which his 'singular experience, zeal, and disinterestedness' bestowed on Fielden's support of the Ten Hours Bill in the House of Commons. In April 1875 a bronze statue of Fielden by Foley was placed on the north side of Todmorden town hall in recognition of his services to factory legislation, the cost being defrayed by subscriptions from the factory operatives of

the United Kingdom (KELLY, *Directory of Lancashire*, 1887, p. 783).

Fielden also wrote: 1. 'The Mischiefs and Iniquities of Paper Money,' 1832, with a preface by Cobbett. 2. 'National Regeneration,' 1834. 3. 'A Selection of Facts and Arguments in favour of the Ten Hours Bill,' 1845. None of these pamphlets are in the British Museum. 4. 'Important Speech on the Sugar Duties, 9 May 1841.'

[Colonel Fishwick's Genealogical Memorial of the Family of Fielden of Todmorden (privately printed), 1844; The History of the Factory Movement by Alfred (i.e. Samuel Kydd), 1857; Illustrated London News, 8 May 1847; Hodder's Life of the Earl of Shaftesbury, 1886; Cobbett's Political Register, vols. lxxvi. and lxxvii.; Hansard's Parliamentary Debates; Catalogue of the Manchester Free Library and communications from its chief librarian, Mr. C. W. Sutton; authorities cited.] F. E.

FIELDING, ANTONY VANDYKE COPLEY (1787–1855), water-colour painter, was the second and most distinguished son of Nathan Theodore Fielding [q. v.] He was born in 1787, and probably received his first instruction in art from his father, but he studied under John Varley, and was one of the young artists who used to meet at Dr. Monro's in the Adelphi. In 1810 he commenced to exhibit at the (now Royal) Society of Painters in Water-colours, and the year afterwards at the Royal Academy. To the exhibitions of the latter he sent only seventeen pictures in all, and though he sent as many as a hundred during his life to the British Institution, it was to the Water-colour Society that he devoted himself. He became a full member of this society in 1813, treasurer in 1817, secretary in 1818, and president from 1831 to his death. He was a constant and very large contributor to its exhibitions. In 1819 he sent seventy-one drawings (in forty-six frames), and in 1820 fifty-three drawings (in forty-three frames), and for many years his contributions averaged between forty and fifty. A good many of these are said to have been drawings executed as lessons for his pupils. He was one of the most fashionable drawing-masters of his day. In 1824 he, as well as Constable and Bonington, was awarded a medal at the Paris Salon. He married a Miss Gisborne, the daughter of Zachariah Gisborne, and sister of Mrs. John Varley. After a life entirely devoted to his profession, he died at Worthing on 3 March 1855, and was buried at Hove. For some years before his death he had spent much of his time at Worthing and Brighton, and it was in painting the Sussex Downs that he achieved perhaps his greatest success as a painter; but he was celebrated also for his storm scenes at sea, and for his drawings of lake and mountain scenery in Scotland, Wales, and the north of England. He also painted a few Italian scenes, but these were from the sketches of others. He never went abroad. He occasionally painted in oil, and one of his oil paintings is in the South Kensington Museum, together with eighteen of his water-colour drawings. He was distinguished by the courtesy of his manners, and his industry and popularity enabled him to amass a considerable fortune.

Fielding was an elegant and original artist, specially skilled in obtaining subtle gradations of tone, and in rendering delicate effects of light and mist. Notwithstanding that a great deal of his work, especially in his later years, was slight and mannered, he holds a distinguished place in the history of the water-colour school.

[Redgrave's Dict. of Artists; Redgraves' Century of Painters; Graves's Dict. of Artists; English Cyclopædia; Chesneau's English School of Painting; Vokins's Loan Collection Cat. 1886.] C. M.

FIELDING, BASIL, second EARL OF DENBIGH (*d.* 1675). [See FEILDING.]

FIELDING, HENRY (1707–1754), novelist, born at Sharpham Park, near Glastonbury, Somersetshire, 22 April 1707, was the son of Edmund Fielding, afterwards a general in the army, by Sarah, daughter of Sir Henry Gould of Sharpham Park, a judge of the king's bench. Edmund Fielding was third son of John Fielding, canon of Salisbury, grandson of George Feilding, earl of Desmond, and great-grandson of William Feilding, first earl of Denbigh [q. v.] The mother of Lady Mary W. Montagu was also a granddaughter of the Earl of Desmond, and Lady Mary was thus Henry Fielding's second cousin. Kippis reports the familiar anecdote that the novelist accounted for the difference between his name and that of the other Feildings by saying that his branch of the family had been the first to learn to spell (NICHOLS, *Lit. Anecd.* iii. 384). Soon after Edmund Fielding's marriage, Sir Henry Gould made a will (March 1706) leaving 3,000*l.* to be invested in an estate for the sole use of his daughter and her children. Her husband, probably for good reasons, was to have 'nothing to do with it.' Two daughters, Catharine and Ursula, were apparently born at Sharpham. After Gould's death (March 1710) the Edmund Fieldings moved to East Stour (or Stower) in Dorsetshire, where were born Sarah [q. v.], Anne (died young), Beatrice, and Edmund who entered the navy and died without children. The four sisters survived

their brother and were known to Richardson (AUSTIN DOBSON, p. 140; NICHOLS, *Lit. Anecd.* ix. 539; MURPHY). Henry was educated by a Mr. Oliver, curate of Motcombe, said by Murphy to be the original of Trulliber, and at Eton, where he was a contemporary of George Lyttelton, Charles Hanbury (afterwards Williams), and Winnington, his friends in later life, and also of Pitt, Fox, and Charles Pratt (Lord Camden). He had hardly left Eton when he had a stormy love-affair with Sarah, only daughter and heiress of Solomon Andrew, a merchant of Lyme Regis. Her father was dead, and her guardian, Andrew Tucker, complained (in November 1725) that he went in fear of his life from the behaviour of Fielding and his man. Miss Andrew was sent to another guardian, Mr. Rhodes of Modbury in South Devonshire, to whose son she was married soon afterwards (1726) (*Athenæum*, 10 Nov. 1855 and 2 June 1883; extracts from Lyme Regis records). Fielding made a burlesque translation of part of the second satire of Juvenal, afterwards printed in the 'Miscellanies.' This, he says, was the 'only revenge taken by an injured lover' (Preface to *Miscellanies*). He was sent to study law at Leyden under the 'learned Vitriarius.' He is said to have studied hard; but he certainly began to write plays during his studentship. A failure of remittances, according to Murphy, caused his return. His father had married a widow, Elizabeth Rasa, by whom he had six sons, including John [q. v.] He nominally allowed his son 200*l.* a year, but, as the son used to say (MURPHY), 'anybody might pay it that would.' Edmund Fielding became a major-general in 1735, and died (aged 65) in May 1741.

Fielding was a man of great constitutional vigour; over six feet in height, and remarkably powerful and active. He threw himself recklessly into the pleasures of London life, and to supply his wants had to choose (M. W. MONTAGU, 1837, iii. 93) between the career of a hackney coachman and the career of a hackney writer. He began by writing plays, then the most profitable kind of literature. His first performance, 'Love in several Masques'—a comedy of the Congreve school—was brought out at Drury Lane in February 1728. He acknowledges in the preface the kindness of Wilkes and Cibber 'previous to its representation.' It would therefore appear that his residence and certainly his studies at Leyden had been interrupted before his departure. His name appears in the 'Leyden Album' on 16 March 1728 (see PEACOCK, Index; and 'A Scotchman in Holland' in *Cornhill Mag.* for November 1863), a date which would apparently imply a return to Leyden. The play, though eclipsed by the contemporary 'Beggar's Opera,' was well received. A more carefully written comedy in the same vein, the 'Temple Beau,' was acted in January 1730 at Goodman's Fields. Fielding now became a regular playwright, and before the age of thirty produced a great number of comedies, farces, and burlesques. He wrote in haste whatever was likely to catch the public. He had few scruples of delicacy, though he claims a certain moral purpose for sufficiently offensive performances. Even the 'Modern Husband' (1732), one of the coarsest, dedicated to Sir Robert Walpole, and respectfully submitted to Lady Mary Wortley Montagu (as appears from letters published in her life), was intended, according to the prologue, to make 'modern vice detestable.' Two adaptations from Molière, the 'Mock Doctor' (1732), from the 'Médecin malgré lui,' and the 'Miser' (1733), from the 'Avare,' appear to have been among his most successful comedies. His burlesques, however, gave the first intimation of his real genius. The farce of 'Tom Thumb,' acted at the Haymarket in 1730, and with an additional act in 1731, in which he burlesques all the popular playwrights of the day, is still amusing, and long kept the stage in a version by Kane O'Hara (1780). According to Mrs. Pilkington (*Memoirs*, iii. 93), Swift told her that he had only laughed twice in his life, once at Tom Thumb's killing the ghost. She adds that Swift admired Fielding's wit. A contemptuous reference to him in the 'Rhapsody' was afterwards altered by the substitution of 'the Laureate' (Cibber) for Fielding. In spite of the oblivion into which the objects of his satire have fallen, it has not yet lost the claim due to its exuberant fun.

Fielding's plays only filled his pockets for the moment. The anonymous author of 'A Seasonable Reproof' (1735) describes him as appearing one day in the velvet which was in pawn the day before. A burlesque author's will (reprinted from Oldys's 'Universal Spectator' in the 'Gentleman's Magazine,' July 1734) ridicules his taste and carelessness. A story has often been reprinted that Fielding kept a booth at Bartholomew fair in 1733. It is, however, conclusively shown by Mr. F. Latreille (*Notes and Queries*, 5th ser. iii. 502) that the booth was really kept by Timothy Fielding, an actor.

In the autumn of 1733 a revolt, headed by Theophilus Cibber, took away many of the actors from Drury Lane, which was further threatened by the competition of a new theatre in Covent Garden. Fielding thought that Highmore, the patentee at Drury Lane, had been badly treated. He heartily sup-

ported the 'distressed actors' at Drury Lane. Mrs. Clive also stood by them. For her Fielding adapted the 'Intriguing Chambermaid' from Regnard's 'Retour Imprévu' (not from 'Le Dissipateur' by Destouches, as has been erroneously stated). It was acted 15 Jan. 1734, and published with a prefatory epistle, in which Mrs. Clive received very warm and obviously sincere compliments. The 'Author's Farce,' originally produced in 1730, was revived on the same occasion, with additional scenes smartly satirising the Cibbers. From their action on this occasion, and from a natural antipathy to their characters, Fielding henceforward carried on a steady warfare against both father and son. He remodelled a play already begun at Leyden, 'Don Quixote in England,' for the Drury Lane company. It contains some good political satire, but is chiefly remarkable as a proof of Fielding's lifelong admiration of Cervantes. The return of the revolted players to Drury Lane caused its transference to the Haymarket, where it was acted in April 1734. In the beginning of 1735 the farce called finally 'The Virgin Unmasked,' written for Mrs. Clive, and a comedy called 'The Universal Gallant,' and deservedly damned, were acted at Drury Lane.

A period of inactivity followed, to which his first marriage has been generally assigned. In the preface to the 'Universal Gallant,' dated 12 Feb. 1735, there is an incidental reference to a 'family,' which may possibly imply an earlier date. The lady was Charlotte Cradock, one of three sisters living on their own means at Salisbury. Richardson says that she was an illegitimate child (*Correspondence*, iv. 69). Murphy states that she had 1,500*l.*, and that 'his mother dying about this time' (in reality seventeen years before) he inherited an estate of about 200*l.* a year at Stower in Dorsetshire. His extravagance and conviviality, according to the same authority, 'entirely devoured' her 'little patrimony' 'in less than three years.' The 'costly yellow liveries' of his servants mentioned by Murphy really belonged to Robert Feilding [q. v.] The statement is unsatisfactory, but it is probable that Booth's account in 'Amelia' of his life in the country represents the facts: that Fielding was extravagant, and that the neighbouring squires disliked and misrepresented the Londoner, who certainly had an eye for their foibles. Love poems to 'Celia,' printed in the 'Miscellanies,' show that Fielding must have been already courting Miss Cradock in 1730. The Sophia of 'Tom Jones' clearly represents her person (bk. iv. ch. ii.), and probably her mind. Lady Louisa Stuart, in the anecdotes prefixed to Lady Mary W. Montagu's works, says that she was as beautiful and amiable as the 'Amelia.' Amelia, according to Richardson (*ib.* iv. 60), was his first wife, 'even to her noselessness.' Lady L. Stuart also says that she had really suffered the accident described in the novel, 'a frightful overturn, which destroyed the gristle of her nose.' The husband and wife loved each other passionately, and in spite of the errors of Fielding's earlier life he was always a devoted husband and father.

Fielding was back in London in the beginning of 1736, when he took the little theatre in the Haymarket. He opened it with his 'Pasquin; a Dramatick Satire on the Times,' in which, in a series of scenes on the plan of the 'Rehearsal,' he attacks the political corruption of Walpole's time. Mrs. Charke [q. v.] (*Narrative*, p. 63) acted in this, and made sixty guineas at her benefit. The piece had a run of fifty nights; and he endeavoured to follow it up next year by the 'Historical Register for 1736.' This contains a sharp attack upon Sir Robert Walpole as Quidam (Coxe, *Life of Walpole*). Fielding was a strong whig, but was now joining with most of his distinguished contemporaries of all parties in the opposition to the ministry. Sir John Barnard had already, in 1735, brought in a bill to restrict the license of the stage. It is said (*ib.* i. 516) that Giffard, manager of Goodman's Fields, showed a manuscript farce called 'The Golden Rump' to Walpole. Horace Walpole attributes this to Fielding, and says (*Memoirs of George II*, i. 12) that he found a copy among his father's papers. Sir Robert Walpole bought the copy, and read a selection of objectionable passages to the house (*Rambler's Magazine*, 1787). It is also alleged that Walpole had himself procured it to be written in order to give a pretext for restrictive measures. This is highly improbable. In any case, a bill was introduced in 1737, making a license from the lord chamberlain necessary for all dramatic performances. It was opposed in a famous speech by Lord Chesterfield, who, at the same time, spoke, perhaps ironically, of the excessive license of 'Pasquin.' The bill received the royal assent 21 June 1737, and put an end to Fielding's enterprise. He produced three flimsy pieces in the early part of 1737. Two plays afterwards produced, the 'Wedding Day' (1743) and the posthumous 'Good-natured Man,' had been written long before.

Fielding thus gave up play-writing at the age of thirty, and for the rest of his life laboured hard to retrieve his fortune and maintain his family. He entered the Middle Temple (1 Nov. 1737), when he is described as of 'East Stour.' Murphy says that he stu-

died vigorously, and often left a tavern late at night to abstract the works of 'abstruse authors' for several hours. He was called to the bar 20 June 1740, and joined the western circuit. He is said (HUTCHINS, *Dorset*) to have regularly attended the Wiltshire sessions; but he did not succeed at the bar. While a student at the Temple he joined with James Ralph [q. v.] in editing a periodical paper called 'The Champion.' Ralph was at this time much employed by the adherents of Frederick, prince of Wales, and especially by Dodington, to whom, in 1741, Fielding addressed a poetical epistle on 'True Greatness.' The 'Champion' is one of the innumerable imitations of the 'Spectator;' and Fielding's essays (signed C. and L.) are attempts to work a nearly exhausted vein. While the 'Champion' was running, Cibber published his 'Apology.' In the eighth chapter there were some irritating references to Fielding as a 'broken wit,' who had sought notoriety by personal scurrility and abuse of the government. Fielding retorted by a vigorous attack in the 'Champion.' The papers were reprinted by Curll in a pamphlet called 'The Tryal of Colley Cibber, Comedian.' An 'Apology for the Life of Mr. The. Cibber, Comedian' (1740), has also been attributed to Fielding, but the internal evidence is conclusive against an attribution which rests upon mere guess.

Richardson's 'Pamela' appeared in November 1740, and at once became popular. Fielding, irresistibly amused by the prudery and sentimentalism of the book, began a parody, in which Pamela's brother was to be tempted by a lady as Pamela is tempted by the squire. The book, called 'The History of the Adventures of Joseph Andrews and his friend Mr. Abraham Adams,' developed as it was written, especially by the introduction of the famous Parson Adams. It is generally admitted that the prototype of Adams was William Young (*d.* 1757), who had many of the parson's oddities, and who in 1752 undertook to co-operate with Fielding in a translation of Lucian, never executed. Fielding speaks of this in the 'Covent Garden Journal,' and remarks that he has 'formed his style upon that very author' (Lucian). Young also co-operated with Fielding in 'Plutus,' a translation from Aristophanes, in 1742. 'Joseph Andrews' professes to be written in imitation of the manner of Cervantes, and resemblances have also been traced to Marivaux' 'Marianne' and to Scarron's 'Roman Comique' (both of whom Fielding quotes), but the substantial originality is undeniable. The book was published in February 1742. The original assignment to Millar, preserved in the Forster collection at South Kensington, shows that Fielding received for it 183*l.* 11*s.* Richardson resented Fielding's attack with a bitterness which finds frequent vent in his correspondence, even with Sarah Fielding, and is not the less offensive because it takes a high moral tone. Citations from some letters to Aaron Hill and his daughters given by Mr. Austin Dobson (pp. 137–40), from the originals in the Forster collection, curiously illustrate a feeling which appears never to have been retorted by Fielding.

The same assignment includes a payment of 5*l.* 5*s.* to Fielding for a 'Vindication' of the Duchess of Marlborough's account of her conduct. Fielding probably received some additional payment from the duchess. Garrick was now making his first appearance in London. Hawkins (*Life of Johnson*, p. 45) says that he gave a private performance of Fielding's 'Mock Doctor' at Cave's rooms in St. John's Gate. He asked Fielding, whose acquaintance he soon made, to provide a part for him. Fielding had two early plays by him, the 'Good-natured Man' and the 'Wedding Day.' He revised the latter, though greatly troubled by a dangerous illness of his wife, and it was produced 17 Feb. 1743. It ran only six nights, and the author made under 50*l.* (Preface to *Miscellanies*). Murphy says that Fielding had refused to alter a dangerous passage, saying 'Damn them [the audience], let them find that out.' When it was actually hissed, he was drinking a bottle of champagne and chewing tobacco (simultaneously, it is suggested) in the green-room. Hearing that the passage had been hissed, he observed, 'Oh, damn them, they have found it out, have they?' The story must be taken for what it is worth, and Fielding's remarks on the failure (*ib.*) show that his insensibility was in any case not permanent. The play was published in February 1743. In 1743 also appeared his three volumes of 'Miscellanies,' which reached a second edition in the same year. The book was published by subscription, and the list mentions over four hundred subscribers, including many 'persons of quality,' lawyers, and actors. His old enemy, Robert Walpole, now Earl of Orford, took ten copies; and Fielding speaks warmly of him in his 'Voyage to Lisbon.' The number of copies subscribed for was 519, which would apparently produce about 450*l.* It includes some previously published pieces and early poems, and miscellaneous essays and plays; but the two most remarkable items are the 'Journey from this World to the Next'—including some clever satire and a passage describing a meeting with a dead child, which was greatly admired by Dickens (*Letters*, i.

394)—and the life of 'Jonathan Wild the Great,' which occupies the whole of the third volume. It is one of Fielding's most powerful pieces of satire, and is scarcely surpassable in its peculiar kind, unless by Thackeray's 'Barry Lyndon.'

Fielding probably lost his wife soon afterwards. In the preface he says he was 'laid up with the gout' in the winter of 1742–3, 'with a favourite child dying in one bed, and my wife in a condition very little better on another, attended with other circumstances' (probably bailiffs), 'which served as very proper decorations to such a scene.' He declared that he has written nothing in any public paper since June 1741, and that he never was or would be 'author of any anonymous scandal on the private history or family of any person whatever.' He solemnly promises that he will never again write anonymously. Other references prove that his wife was still alive and allude to the loss of a daughter, 'one of the very loveliest creatures ever seen' (see Austin Dobson, pp. 107, 108). The wife, whose health had suffered from the struggles which they had to undergo, probably died at the end of 1743. Fielding, as Murphy says, was so broken down by the loss, that his friends feared for his reason. A daughter, Eleanor Harriett, survived and accompanied him on his last voyage to Lisbon. He speaks of a son and daughter in the 'True Patriot' in November 1745, though apparently no son survived his first wife. The burial of a James Fielding, son of Henry Fielding, is recorded on 19 Feb. 1736 in the register of St. Giles-in-the-Fields (*ib.* p. 110).

A preface to the 'David Simple' (1744) of his sister, Sarah Fielding [q. v.], disclaims various anonymous works attributed to him, especially the 'Causidicade,' and complains of the reports as likely to injure him in a profession in which he is entirely absorbed. He renounces all literary ambition, but in the same breath withdraws his promise to write no more. During the rebellion of 1745 he published the 'True Patriot,' a weekly paper in support of the government, and in December 1747 the 'Jacobite's Journal,' continued till November 1748, continuing the same design. A rude woodcut at the head has been attributed to Hogarth, one of the friends whom Fielding never tired of praising. A compliment to 'Clarissa Harlowe' is also noteworthy.

On 27 Nov. 1747 Fielding was married, at St. Benet's, Paul's Wharf, to Mary Daniel (whose name has also been given as MacDaniel and Macdonald). She is described in the register as 'of St. Clement Danes, Middlesex, Spinster.' Their first child was christened three months afterwards. Lady Louisa Stuart reports that the second wife had been the maid of the first wife. She had 'few personal charms,' but had been strongly attached to her mistress, and had sympathised with Fielding's sorrow at her loss. He told his friends that he could not find a better mother for his children or nurse for himself. The result fully justified his opinion. About the time of his marriage Fielding was living at Back Lane, Twickenham, 'a quaint, old-fashioned wooden structure,' demolished between 1872 and 1883 (R. S. Cobbett, *Memorials of Twickenham*, pp. 358–9).

In December 1748 Fielding was appointed a justice of the peace for Westminster. He moved to Bow Street, to a house belonging to the Duke of Bedford (*Bedford Cor.* i. 588, ii. 35). He was afterwards qualified to act for Middlesex. The appointment was due to his old schoolfellow Lyttelton, who had introduced him to the Duke of Bedford (dedication of *Tom Jones*). In the dedication of 'Tom Jones' Fielding says that he 'partly owes his existence to Lyttelton during his composition of the book,' and that it would never have been completed without Lyttelton's help. Sir John Fielding [q. v.] speaks of 'a princely instance of generosity' shown by the Duke of Bedford to his brother, which is also acknowledged in the dedication. Another of Fielding's patrons was Ralph Allen, to whom there is a reference in 'Joseph Andrews.' Allen's name, however, does not appear among the subscribers to the 'Miscellanies.' Derrick says that Allen sent Fielding a present of 200*l.* before making his acquaintance (*Letters*, ii. 93). 'Tom Jones' is said to have been written at Twerton-on-Avon, near Bath, where there is still a house called 'Fielding's Lodge' (*Notes and Queries*, 5th ser. xi. 208). Fielding while at Twerton dined almost daily with Ralph Allen (Kilvert, *Ralph Allen at Prior Park*, 1857). These protectors, whose kindness is warmly acknowledged by Fielding, probably helped him through the years preceding his appointment.

'Tom Jones,' described in the dedication as the 'labour of some years of my life,' appeared on 28 Feb. 1749. Horace Walpole mentions (*Letters*, by Cunningham, ii. 163), in May 1744, that Millar had paid him 600*l.* for the book, and had added 100*l.* upon its success (*Notes and Queries*, 6th ser. viii. 288, 314, ix. 54). Fielding's great novel was popular from the first. It has been translated into French, German, Spanish, Dutch, Russian, and Swedish. It was dramatised at home and abroad. In 1769 Joseph Reed turned it into a comic opera, performed at

Covent Garden; J. H. Steffens made it into a German comedy; and in 1765–6 it was transformed into a comédie lyrique by Poinsinet, of which Mr. Austin Dobson gives an amusing specimen. In 1785 'Tom Jones à Londres,' by a M. Desfarges, was played at the Théâtre Français. The most recent adaptation is 'Sophia,' by Mr. Robert Buchanan (1886), who has since (1888) dramatised 'Joseph Andrews' as 'Joseph's Sweetheart.' 'Amelia' followed 'Tom Jones' on 19 Dec. 1751. Millar is said to have paid 1,000*l.* for the copyright. He adopted some devices in consequence of which a second edition was called for on the day of publication. Johnson 'read it through without stopping' (Boswell, 12 April 1776), and said that the heroine was 'the most pleasing of all the romances;' but he added, 'that vile broken nose, never cured, spoilt the sale of perhaps the only book of which, being printed off betimes one morning, a new edition was called for before night' (Piozzi, *Anecdotes*, p. 221). Yet Johnson preferred Richardson to Fielding, whom he called a 'blockhead,' by which, as he explained, he meant 'a barren rascal' (Boswell, 6 April 1774). The original edition of 'Amelia' contained some curious little puffs of a proposed 'Universal Register Office' or advertising agency, which Fielding with his brother John was endeavouring to start. Fielding's last purely literary performance was the 'Covent Garden Journal,' a bi-weekly paper, from January to November 1752. It brought him various quarrels with Sir John Hill, Smollett, and Bonnell Thornton.

Fielding was meanwhile labouring energetically as a magistrate. A passage in the above-mentioned letter from Walpole describes an intrusion made upon Fielding by Rigby and Peter Bathurst. They found him at supper on some 'cold mutton and a bone of ham, both in one dish, and the dirtiest cloth.' With him were 'a blind man' (clearly his brother, Sir John), 'a whore' (a polite way of describing his wife), and 'three Irishmen.' Rigby, according to Walpole, had often seen him 'beg a guinea of Sir C. Williams,' and he had 'lived for victuals' at Bathurst's father's. The insolence of Fielding's visitors is obvious, and Walpole adds his own colouring. The anecdote shows rather that Fielding's position was despised by Walpole's friends than that there was anything really 'humiliating' (in Scott's phrase) about it. The position, however, of a justice was at that time regarded with suspicion, as appears from references in Fielding's own plays. On 12 May 1749 Fielding was unanimously chosen chairman of quarter sessions at Hicks's Hall, and on 29 June delivered a very careful and serious charge to the Westminster grand jury. He published in the same year a pamphlet, justifying the execution of one Bosavern Penlez, convicted of joining in a riot and the plunder of a house by some sailors. In January 1750 he published an 'Inquiry' into the increase of robbers in London, with suggestions for remedies. It was dedicated to Hardwicke, then lord chancellor, and insists gravely upon the social evils of the time, especially upon the excessive gin-drinking which then caused much alarm, and led to the passage of a restrictive bill that summer. Walpole (*Memoirs of George II*, i. 44) mentions the influence of Fielding's 'admirable treatise.' Hogarth's famous 'Gin Lane,' published in February 1751, contributed to the impression due to his friend's writing. Fielding frequently advertises in the 'Covent Garden Journal' to request that notices of thefts and burglaries may be sent to his house in Bow Street. In 1752 he published and distributed a curious little pamphlet giving accounts of providential detections of murderers. In January 1753 he published a 'proposal for making an effectual provision for the poor,' containing a very elaborate scheme for the erection of a county poor-house. Fielding's remarks upon the operations of the poor laws show both knowledge and intelligent reflection, though he attracted little attention at the time. Later in 1753 he became conspicuous by his connection with the famous case of Elizabeth Canning. He took [see under Canning, Elizabeth] a questionable part in his zeal to protect what he regarded as injured innocence, and defended himself in a pamphlet called 'A Clear Case of the State of Elizabeth Canning.' He was attacked by Sir John Hill, and seems to have taken a rather singular view of his duties. In March 1753 he made a raid upon a gambling-house, where he expected to find certain highwaymen (*Gent. Mag.* March 1753). His health was now rapidly breaking. He was easily persuaded to adopt quack remedies. At the end of 1749 he had a severe attack of fever and gout, and was under the care of Dr. Thomson, who had the credit of killing Pope in 1744 (Carruthers, p. 383) and Winnington in 1746, and was one of Dodington's hangers-on (see Cumberland, *Memoirs*). In 1751 he testifies to the effect of a wonderful spring at Glastonbury, which had been revealed in a dream to a man who was cured of an asthma by its waters. Fielding declares (*London Daily Advertiser*, 31 Aug. 1751; *Gent. Mag.* September 1751) that he had been himself relieved from an illness. In August 1753, after taking 'the Duke of

Portland's medicine' for nearly a year as a remedy for gout, he was ordered to Bath. He was detained in London by a summons from the Duke of Newcastle to give his advice upon a scheme for suppressing robbers. Fielding devised a plan, which consisted in providing informers by a fund supplied for the purpose. He succeeded by great activity in breaking up a gang, and during the following November and December London was free from the usual outrages. His own health was completely ruined. He was harassed by anxiety for his family. The justice was paid partly by fees. By making up quarrels and refusing the last shillings of the poor he reduced '500*l.* a year of the dirtiest money on earth to little more than 300*l.*,' most of which went to his clerk. Something also came from the 'public service money.' Throughout the next summer he was failing. He was desperately ill in March 1754, when a severe winter still lingered, but gained some relief from the treatment of Ward, known for his 'drop.' In May he moved to his little house, Fordhook, at Ealing. Berkeley's 'Siris' put him upon drinking tar-water. He fancied that this, like his other experiments, did him some good, but it became evident that there was no hope of real improvement except in a warmer climate. He sailed for Lisbon with his wife, daughter, and two servants. He embarked at Rotherhithe 26 June 1754. After many delays his ship, the Queen of Portugal, anchored off Ryde on 11 July, and was detained until the 23rd. Lisbon was at last reached. The incidents of his voyage are detailed with great humour and with undiminished interest in life in the posthumously published 'Journal of a Voyage to Lisbon.' Mr. Austin Dobson rightly says that it is one 'of the most unfeigned and touching little tracts in our own or any other literature.' A Margaret Collier (RICHARDSON, *Correspondence*, ii. 77), daughter of Arthur Collier [q. v.] [see BENSON, *Collier*, p. 162), apparently went with Fielding to Lisbon, and was supposed to have written the book, because it was so inferior to his other works. The gallant spirit with which Fielding met this trying experience doubtless sustained him to the last. He died at Lisbon, after two months' stay, 8 Oct. 1754. He was buried at the English cemetery. A tomb was erected by the English factory, and was replaced in 1830 by another, erected through the exertions of the British chaplain, the Rev. Christopher Neville. Mrs. Fielding died at Canterbury 11 March 1802. The children were brought up by their uncle, Sir John, and by Ralph Allen, who made them a liberal yearly allowance. These were (1) William, baptised 25 Feb. 1748; (2) Mary Amelia, 6 Jan. 1749 (buried 17 Dec. 1749); (3) Sophia, 21 Jan. 1750; (4) Louisa, 3 Dec. 1752; (5) Allen, 6 April 1754. William Fielding was called to the bar, joined the northern circuit, and died in October 1820, having been for about twelve years a magistrate for Westminster (*Gent. Mag.* 1820, ii. 373–4). He is said to have inherited his father's conversational powers, had a great store of anecdote, sang such songs as were popular on circuit, and was a favourite with the younger barristers, but had little business (LOCKHART, *Life of Scott*, ch. l.; *Life of Lord Campbell*, i. 197). Southey mentions in a letter to Sir Egerton Brydges in 1830 that he had met Fielding about 1817, when he was a fine old man, though 'visibly shaken by time.' Allen became a clergyman, and at his death in 1823 was vicar of St. Stephen's, Canterbury.

The only authentic portrait of Fielding is from a pen-and-ink sketch by Hogarth, taken from memory, or, according to Murphy, whose account was contradicted by Steevens and Ireland, from a profile cut in paper by a lady. It was engraved by Basire for Murphy's edition of Fielding's works. A miniature occasionally engraved seems to be taken from this. A bust of Fielding has been erected in Taunton shire hall, for which the artist, Miss Margaret Thomas, has been guided by Hogarth's drawing. A table, said to have belonged to Fielding at East Stour, was given to the Somersetshire Archæological Society (*Notes and Queries*, 6th ser. vii. 406).

Fielding never learnt to be prudent. Lady M. W. Montagu compares him to Steele, and speaks of the irresistible buoyancy of spirits which survived his money and his constitution (to Lady Bate, 22 Sept. 1755). No estate could have made him rich. He was more generous than just. The story is often repeated (*Gent. Mag.* August 1786) that he gave a sum borrowed from Millar, the bookseller, for taxes, to a poorer friend, and that when the tax-gatherer appeared he said: 'Friendship has called for the money; let the collector call again.' Murphy says that after he became justice he kept an open table for his poorer friends. The plays represent the recklessness of his youth. From the age of thirty he was struggling vigorously to retrieve his position, to support his family, and to do his duty when in office, and to call attention to grave social evils. This is the period of his great novels, which, however wanting in delicacy, show a sturdy moral sense as well as a masculine insight into life and character. He is beyond question the real founder of the English novel as a genuine picture of men and women, and in some respects has never

been surpassed. The famous prophecy of Gibbon, that 'Tom Jones,' 'that exquisite picture of human manners, will survive the palace of the Escurial and the imperial eagle of the house of Austria,' will be found in his Memoirs (*Miscellaneous Works*, i. 415). Coleridge's eulogy upon the 'sunshiny, breezy' spirit of 'Tom Jones,' as contrasted with the 'hot day-dreamy continuity of Richardson and of "Jonathan Wild,"' is in his 'Literary Remains' (1836, ii. 373). Scott has praised him in his 'Life,' and Thackeray in the 'English Humourists.' Other criticisms worth notice are in Hazlitt's 'Comic Writers' (1819), pp. 222–8; Taine's 'English Literature' (by Van Laun), ii. 170–6; Mr. J. R. Lowell's 'Democracy and other Addresses,' 1887, pp. 89–105.

The following is a list of Fielding's plays, with first performances, recorded by Genest: 1. 'Love in Several Masques,' 16 Feb. 1728, Drury Lane. 2. 'The Temple Beau,' 26 Jan. 1730, Goodman's Fields. 3. 'The Author's Farce and the Pleasures of the Town,' March 1730, Haymarket (with additions, 19 Jan. 1734, Drury Lane). 4. 'The Coffee-house Politicians, or the Justice caught in his own Trap,' 4 Dec. 1730, Lincoln's Inn Fields. 5. 'Tom Thumb, a Tragedy,' afterwards 'The Tragedy of Tragedies, or the Life and Death of Tom Thumb the Great,' Haymarket, 1730, and with additional act, 1731. 6. 'The Grub Street Opera' (first called 'The Welsh Opera'), (with this 'The Masquerade, inscribed to C-t H-d-q-r, by Lemuel Gulliver, Poet Laureate to the King of Lilliput,' said to have been originally printed in 1728), July 1731, Haymarket. 7. 'The Letter-writers, or a New Way to Keep a Wife at Home,' 1731, Haymarket. 8. 'The Lottery,' 1 Jan. 1732, Drury Lane. 9. 'The Modern Husband,' 21 Feb. 1732, Drury Lane. 10. 'The Covent Garden Tragedy,' and 11. 'The Debauchees, or the Jesuit Caught,' 1 June 1732, Drury Lane. 12. 'The Mock Doctor, or the Dumb Lady Cured,' 8 Sept. 1732, Drury Lane. 13. 'The Miser,' February 1733, and with 'Deborah, or a Wife for You All' (never printed), 6 April 1733, Drury Lane. 14. 'The Intriguing Chambermaid,' 15 Jan. 1734, Drury Lane. 15. 'Don Quixote in England,' April 1734, Haymarket. 16. 'An Old Man taught Wisdom, or the Virgin Unmasked,' 6 Jan. 1735, Drury Lane. 17. 'The Universal Gallant, or the Different Husbands,' 10 Feb. 1735, Drury Lane. 18. 'Pasquin; a Dramatick Satire on the Times, being the rehearsal of two plays, viz. a comedy called "The Election," and a tragedy called "The Life and Death of Common Sense,"' April 1736, Haymarket. 19. 'The Historical Register for the Year 1736,' May 1737, Haymarket. 20. 'Eurydice,' a farce, 19 May 1737 (printed 'as it was damned at Drury Lane'). 21. 'Eurydice Hissed, or a Word to the Wise,' 1737, Haymarket. 22. 'Tumbledown Dick, or Phæthon in the Suds,' 1737, Haymarket. 23. 'Miss Lucy in Town,' 5 May 1742, Drury Lane (partly by Fielding), 'Letter to a Noble Lord . . . occasioned by representation' of this, 1742. 24. 'The Wedding Day,' 17 Feb. 1743, Drury Lane. A German translation of the 'Wedding Day,' followed by 'Eurydice,' was published at Copenhagen in 1759. A play called 'The Fathers, or the Good-natured Man,' the manuscript of which had been lent to Sir C. Hanbury Williams and lost, was recovered about 1776 by Mr. Johnes, M.P. for Cardigan, and was brought out at Drury Lane 30 Nov. 1798, with a prologue and epilogue by Garrick.

His other works are: 1. The 'Champion' (with Ralph), collected 1741. Fielding contributed articles from 27 Nov. 1739 to 12 June 1740. Τῆς Ὁμήρου ΥΕΡΝΟΝΙΑΔΟΣ ῥαψῳδία ἢ γράμμα α', The Vernoniad, January 1741; 'Of True Greatness,' January 1741 (and in 'Miscellanies'); 'The Opposition: a Vision,' December 1741; 'The Crisis: a Sermon on Rev. xiv. 9, 10, 11' (see NICHOLS, *Anecd.* viii. 446). 2. 'The History of the Adventures of Joseph Andrews and of his Friend Mr. Abraham Adams,' February 1742. 3. 'A Full Vindication of the Duchess Dowager of Marlborough,' 1742. 4. 'Plutus, the God of Riches' (from Aristophanes), with W. Young, June 1742. 5. 'Miscellanies,' 3 vols. 1743 (early poems, essays, 'Journey from this World to the Next,' and 'The Life of Mr. Jonathan Wild the Great'). 6. Preface to 'David Simple,' 1744 (and in 1747); preface to 'Familiar Letters between the principal characters in David Simple and some others;' 'Proper Answer to a Scurrilous Libel by Editor of "Jacobite's Journal,"' 1747 (defence of Winnington; LAWRENCE, 225). 7. 'The True Patriot,' a weekly journal, 5 Nov. 1745 to 10 June 1746. 8. 'The Jacobite's Journal,' December 1747 to November 1748. 9. 'The History of Tom Jones, a Foundling,' February 1749. 10. 'A Charge delivered to the Grand Jury . . . of Westminster,' 1749. 11. 'A True State of the Case of Bosavern Penlez,' 1749. 12. 'An Enquiry into the Causes of the late Increase of Robbers, &c., with some Proposals for Remedying this growing Evil,' January 1751. 13. 'Amelia,' December 1751. 14. 'The Covent Garden Journal,' January to November 1752. 15. 'Examples of the Interposition of Providence in the Detection and Punishment of Murder,' April 1752. 16. 'Proposals

for Making an Effectual Provision for the Poor,' January 1753. 17. 'A Clear State of the Case of Elizabeth Canning,' March 1753. 18. 'Journal of a Voyage to Lisbon, by the late Henry Fielding,' with 'Fragment of a Comment on Lord Bolingbroke's Essays,' 1755. The first collective edition, edited by Arthur Murphy, appeared in 1762. A pamphlet called 'The Cudgel, or a Crabtree Lecture to the author of the Dunciad,' a satire called 'The Causidicade,' and an 'Apology for the Life of The. Cibber,' have been erroneously attributed to Fielding. 'Miscellanies and Poems,' edited by J. P. Browne, was published in 1872 (supplementary to the standard editions).

[Essay on Life and Genius of Fielding, by Arthur Murphy, prefixed to Works, 1762; Life by Watson, 1807 (no copy in British Museum); Life by Scott; the Works in Ballantyne's Novelists' Library, 1821; Life by Roscoe, prefixed to 1840 one vol. edition; Life of Henry Fielding, with Notices of his Writings, his Times, and his Contemporaries, by Frederick Lawrence, 1855; On the Life and Writings of Henry Fielding, by Thomas Keightley, in Fraser's Magazine for January and February 1858; Henry Fielding, by Austin Dobson, in the Men of Letters Series, 1883. Of these the first is perfunctory, vague, and inaccurate. Lawrence was the first to attempt a thorough account. He is criticised in the essays of Mr. Keightley, who contemplated a life. A thorough and exhaustive study by Mr. Austin Dobson gives the only satisfactory investigation of the materials. See also Nichols's Lit. Anecd. iii. 356–85; Biog. Dramatica; Richardson's Correspondence; Hutchins's Dorset, iii. 211 (gives a picture of the house at East Stour); Nichols's Leicestershire, iv. 292, 394 (pedigrees of the Fielding family); Genest's History of the Stage; Cibber's Apology, pp. 231–2; Smith's Nollekens, i. 124–5 (description by Mrs. Hussey); Macklin's Memoirs; Phillimore's Memoirs of Lyttelton (letter to Lyttelton of 29 Aug. 1749); Kilvert's Hurd, p. 45.] L. S.

FIELDING, HENRY BORRON (*d.* 1851), botanist, was the fifth child and only son of Henry Fielding of Myerscough House, near Garstang, Lancashire. Being of a delicate constitution he was shut out from adopting a profession, but devoted himself to the study of plants and the formation of a rich herbarium, which his ample means permitted. In 1836 he bought the herbarium of Dr. Steudel, and the next year the Prescott collection, consisting of twenty-eight thousand plants. In 1842, the dampness of his house at Bolton-in-Furness proving injurious, he removed to a more airy house at Lancaster, where he died 21 Nov. 1851 of a sudden attack of inflammation of the lungs. He bequeathed the whole of his herbarium, with such of his books as were wanting in the Garden Library, to the university of Oxford. He was elected a fellow of the Linnean Society in 1838, but his retiring disposition prevented him from taking a prominent part in scientific pursuits, save that in 1844 he published a volume, 'Sertum Plantarum,' with figures and descriptions of seventy-five new or rare plants. The figures were drawn by Mrs. Fielding, and the descriptions were written by Dr. George Gardner, who at one time had charge of the Fielding herbarium.

[Proc. Linn. Soc. ii. 188; C. Daubeny's Address to the . . . University, 20 May 1853, Oxford (1853). The character and extent of the herbarium are here given.] B. D. J.

FIELDING, SIR JOHN (*d.* 1780), magistrate, was the son of General Fielding by his second wife, and half-brother of Henry Fielding [q. v.] He was blind, apparently from his birth. He was associated with his brother as assisting magistrate for three or four years (*Origin . . . of a Police*, &c.), and the office was given to him upon his brother's death. He carried on the plan for breaking up gangs of robbers introduced by Henry Fielding. In a pamphlet called 'Plan for Preventing Robberies within twenty miles of London' (1755) he gives some details of this. He denies that he or his brother had employed a certain M'Daniel, who was tried in 1755 for trepanning some wretches into a robbery in order to get a reward by informing against them (HOWELL, *State Trials*, xix. 746–864). In 1758 he published another pamphlet on the same subject called 'An Account of the Origin and Effects of a Police set on foot in 1753 by the Duke of Newcastle on a plan suggested by the late Henry Fielding.' To this is added a plan for rescuing deserted girls. He mentions another scheme which he had started at the end of 1755 for sending 'distressed boys' into the royal navy. Considerable sums were raised for this purpose, which appears to have been successfully carried out; and after the peace he proposed to modify it by finding employment for the boys in the mercantile navy. The accounts were published in 1770. A story of uncertain origin is given by Lawrence (*Life of Fielding*, p. 273) that Sir John knew more than three thousand thieves by their voices. His energy, however, did not protect him from the ordinary imputations upon 'trading magistrates.' In Cole's 'Collections' (*Addit. MS.* 5832, f. 226 *b*) there is a letter from the 'Cambridge Chronicle' of 7 June 1766, in which Fielding thanks some Jews for helping to recover stolen property. Cole observes that 'though stark blind, and of no great reputation as to strict integrity, [Field-

ing] was generally esteemed a very useful member of society.' He is denounced with great bitterness in a pamphlet of 1773 called 'A Letter to Sir John Fielding, occasioned by his extraordinary request to Mr. Garrick for the suppression of the "Beggar's Opera."' A 'letter of reconciliation' to Garrick, referring apparently to this, is in the 'Garrick Correspondence,' ii. 169–70. A later quarrel with Garrick, arising out of the discovery of Henry Fielding's posthumous comedy, is noticed in Forster's 'Oliver Goldsmith' (2nd edit. ii. 56). Miles speaks of Fielding's 'turbulent disposition,' insomuch that he makes money by encouraging and then detecting criminals, and declares that eight out of ten of the persons executed at Tyburn owe their ruin to the 'fatal and numerous examples of vice' collected about Bow Street. He adds that Fielding was wicked enough to admit reporters and supply them with pen and ink, which cruelly exposes the criminals; and further that he receives fifty guineas a year from two papers for procuring them police advertisements. In 'Bedford Correspondence' (iii. 411) Fielding appeals to the Duke of Bedford against some false reports, and it is stated that the duke had considered him 'irresolute' on the occasion of the 'Bloomsbury riots in 1765.' In 1768 he published 'Extracts from such of the Penal Laws as particularly relate to the peace and good order of the Metropolis . . .' (described as a new edition), to which is appended 'A Treatise on the Office of Constable,' completed from papers left by Henry Fielding. Some cautions against common modes of theft appended to a 'Brief Description of the Cities of London and Westminster . . .' (1776) are also attributed to him; but he disclaimed the book (*Public Advertiser*, 6 Jan. 1777). Some 'Regal Tables' and 'Hackney Coach Fares' attributed to him in the British Museum Catalogue are by a bookseller, John Fielding of Paternoster Row, and in no way connected with him.

Fielding was concerned for some years in a 'Universal Register Office.' He seems to have started it with his brother, who added some curious puffs of it (afterwards suppressed) to the first edition of 'Amelia.' A 'plan' was published in 1752, and an eighth edition in 1755. It was intended as a sort of general agency for houses, servants, and various advertising purposes. Fielding was knighted in 1761, and died at Brompton Place 4 Sept. 1780.

A book called 'Sir John Fielding's Jests' (n. d.), published after his death, is a catchpenny production, which seems, however, to imply that he had a reputation for wit.

[Gent. Mag. 1761, p. 475, 1780, p. 1446; Fielding's pamphlets as above; Addit. MS. 5726 (letter of congratulation to Lord Bute, 26 June 1769); Lawrence's Life of Fielding, pp. 368, 372; Austin Dobson's Fielding, p. 194.] L. S.

FIELDING, NATHAN THEODORE (*fl.* 1775–1814), painter, was a native of Yorkshire, and resided near Halifax. He had a considerable local reputation, and was especially noted for his portraits of aged people. These he painted in Denner's well-known style, giving rigid attention to the natural display of every wrinkle of the skin, the glassy expression of the eyes, and other peculiarities. He subsequently came to London, and occasionally exhibited at the exhibitions of the Society of Artists and the British Institution. To the latter he sent in 1812 'The Botanist, with a Nondescript Fern,' and 'A Moonlight Seacoast.' In 1814 he exhibited for the last time, sending 'A Landscape—Morning.' In 1801 he published a print of St. George's Church, Doncaster, which was aquatinted by his son Theodore. He occasionally etched, notably a portrait of Elias Hoyle of Sowerby in Yorkshire, at the age of 113, in 1793. Fielding's four sons, Theodore Henry Adolphus, Antony Vandyke Copley, Thales, and Newton Smith, all artists of repute, are separately noticed.

[Dodd's Manuscript Hist. of English Engravers; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880.] L. C.

FIELDING, NEWTON SMITH (1799–1856), painter and lithographer, born at Huntingdon in 1799, was the youngest son of Nathan Theodore Fielding [q. v.] He exhibited at the Society of Painters in Water-colours, sending some views in 1815, and cattle pieces in 1818. He is best known for his paintings and engravings of animals. Besides painting in water-colours, he worked also in etching, aquatint, and lithography, and in the last named art he attained great proficiency. He went to Paris, where he resided until his death, on 12 Jan. 1856; he was much esteemed there, and taught the family of Louis-Philippe. In 1836 he published in London a set of 'Subjects after Nature,' and in Paris he published sets of lithographs of animals, and illustrations to various works. He also published: 'Three Hundred Lessons; or, a Year's Instruction in Landscape Drawing, including Marine Subjects, with Hints on Perspective,' 1852; 'Lessons on Fortification, with Plates,' 1853; 'A Dictionary of Colour, containing Seven Hundred and Fifty Tints, to which is prefixed a Grammar of Colour,' 1854; 'What to Sketch with; or, Hints on the Use of Coloured Crayons, Water-

colours, Oil-colours, Black and White Chalks, Black-lead Pencil, and the Author's new Method of Preserving the Lights with Composition,' 1856; and 'How to Sketch from Nature; or, Perspective and its Application,' 2nd edit. 1856.

[Redgrave's Dict. of Artists; Gent. Mag. new ser. (1856), xxv. 321; Beraldi's Graveurs du XIXme Siècle; Brit. Mus. Cat.] L. C.

FIELDING, ROBERT (1651?–1712). [See FEILDING.]

FIELDING, SARAH (1710–1768), novelist, third daughter of Edmund Fielding by his first wife, and sister of Henry Fielding [q. v.], was born at East Stour, Dorsetshire, 8 Nov. 1710. She published her first novel, 'The Adventures of David Simple in search of a Faithful Friend,' in 1744. Her brother contributed a preface in the second edition in the same year, and he wrote another three years later to a collection of 'Familiar Letters between the principal characters in David Simple and some others.' This originally appeared in 1747, and contains five letters by Henry Fielding (pp. 294–351). A third volume was added to 'David Simple' in 1752. She joined with Miss Collier (daughter of Arthur Collier [q. v.]) in 'The Cry, a Dramatic Fable,' Dublin, 1754. She wrote also 'The Governess,' 1749; 'History of the Countess of Dellwyn,' 1759 (see *Notes and Queries*, 6th ser. ix. 54, 77); 'Lives of Cleopatra and Octavia,' 1757; 'History of Ophelia,' 1785; and 'Xenophon's Memoirs of Socrates; with the Defence of Socrates before his Judges,' 1762, translated from the Greek, in which some notes and possibly a revision were contributed by James Harris of Salisbury [q. v.]

Some letters between Miss Collier, Miss Fielding, and Richardson (from 1748 to 1757) are given in Richardson's 'Correspondence' (ii. 59–112), where there are references to the 'Cry' and the 'Governess.' Richardson reports to Miss Fielding in 1756 the remark of a 'critical judge of writing,' that her late brother's knowledge of the human heart was to hers as the knowledge of the outside of a clock to the knowledge of its 'finer springs and movements of the inside.' A similar remark of Johnson's about Richardson and Fielding almost suggests that he may have been the 'critical judge' who afterwards made a new application of his comparison. Fielding himself, in the preface to 'David Simple,' ventures to say 'that some of her touches might have done honour to the pencil of the immortal Shakespeare;' and in his other preface reports the saying of a lady, who, so far from doubting that a woman had written 'David Simple,' was convinced that it could not have been written by a man.

This enthusiasm was not shared even by contemporaries. Miss Fielding appears from Richardson's letters to have been poor. It is said (KILVERT, *Ralph Allen*, p. 21) that Allen allowed her 100*l.* a year. A Mr. Graves, from whom the statement comes, dined with her more than once at Allen's in 1758. She appears to have been living at Ryde during the Richardson correspondence, with Miss M. and Miss J. Collier. In 1754 'the waters' (of Bath?) have cured her as far 'as an old woman can expect.' Afterwards she probably went to Bath, where she died in 1768. John Hoadley [q. v.] erected a monument to her in the Abbey Church, with some verses and inaccurate dates.

[Nichols's Anecdotes, iii. 385, ix. 539; Richardson's Correspondence, vol. ii.; Austin Dobson's Fielding, p. 193.] L. S.

FIELDING, THALES (1793–1837), water-colour painter, third son of Nathan Theodore Fielding [q. v.], like his brothers, is chiefly known as a painter in water-colours. He seems to have first exhibited at the British Institution in 1816, sending 'A View of Saddleback, Cumberland,' but there is some difficulty at first in distinguishing his works from those of his elder brother, Theodore H. A. Fielding [q. v.] In 1818 he appears as settled at 26 Newman Street, London, where he resided until his death, which occurred after a few hours' illness on 20 Dec. 1837, at the age of forty-four. He was an excellent artist, and was an associate exhibitor of the Royal Society of Painters in Water-colours. He exhibited numerous landscapes and cattle-pieces, mostly compositions, at the Royal Academy and at the British Institution. His last picture, in 1837, was 'A View of Caerphilly Castle, Glamorganshire.' He also painted portraits. In 1827 he exhibited a portrait of M. Delacroix at the Royal Academy, and a portrait by him of Peter Barlow, F.R.S., was published in lithography by Graf and Soret. He was for some years teacher of drawing at the Royal Military Academy, Woolwich.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1838), p. 217; Examiner, 31 Dec. 1837.] L. C.

FIELDING, THEODORE HENRY ADOLPHUS (1781–1851), painter, engraver, and author, was eldest son of Nathan Theodore Fielding [q. v.] Like his brothers he painted in water-colours, and in 1799 sent to the Royal Academy 'A View of the North Tyne, near Billingham, Northumber-

land.' In 1814 he sent to the British Institution 'A Sleeping Bacchus.' He continued to exhibit at both exhibitions, but it is sometimes difficult to distinguish his works from those of his younger brother, Thales Fielding [q. v.] He was appointed teacher of drawing and perspective at the East India Company's Military College at Addiscombe, and resided at Croydon, in the neighbourhood, until his death, which occurred on 11 July 1851, at the age of seventy. Fielding worked also in stipple and aquatint, and published numerous sets of engravings in the latter style, including a set of views as illustrations to 'Excursion sur les côtes et dans les ports de Normandie,' after Bonington and others; 'Cumberland, Westmoreland, and Lancashire Illustrated' (44 plates, 1822); 'A Series of Views in the West Indies' (1827); 'Ten Aquatint Coloured Engravings from a work containing 48 Subjects of Landscape Scenery, principally Views in or near Bath, painted by Benjamin Barker' (1824); 'British Castles; or, a Compendious History of the Ancient Military Structures of Great Britain' (1825); 'A Picturesque Tour of the River Wye, from its Source to its Junction with the Severn, from Drawings by Copley Fielding.' Fielding also published some important works on the practice of art—viz. 'On Painting in Oil and Water-colours for Landscape or Portraits,' 'Index of Colours and Mixed Tints' (1830), 'On the Theory of Painting' (1836), 'Synopsis of Practical Perspective, lineal and aerial, with Remarks on Sketching from Nature' (1829), 'The Knowledge and Restoration of Oil-paintings, the Modes of Judging between Copies and Originals, and a brief Life of the principal Masters in the different Schools of Painting' (1847), and 'The Art of Engraving, with the various Modes of Operation,' &c. (1844); the last-named work has been for the most part reprinted in Hoe's edition of Maberly's 'Print Collector' (1880).

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy and the British Institution; Gent. Mag. (1851), pt. ii. p. 330; South Kensington Cat. of Works on Art; Brit. Mus. Cat.] L. C.

FIELDING, THOMAS (*fl.* 1780–1790), engraver, is stated to have been born about 1758. He studied under Bartolozzi, but more especially under W. W. Ryland [q. v.], to whom he acted both as pupil and assistant, and was so much engaged on the engravings bearing that artist's name, that few original works of his own exist. After Ryland's disastrous end, Fielding produced some engravings in his own name. Among them were 'The Meeting of Jacob and Rachael,' and 'Moses saved by Pharaoh's Daughter,' after T. Stothard, R.A.; also 'Theseus finding his Father's Sword and Sandals,' and 'The Death of Procris,' after Angelica Kauffmann, R.A. The latter are finely engraved in Ryland's stipple manner, and quite reach the level of that artist's productions. Fielding should be distinguished from an engraver, John Fielding, who preceded him, and about 1750 engraved some prints after Hogarth and others.

[Tuer's Bartolozzi and his Works; Nagler's Künstler-Lexikon; Le Blanc's Manuel de l'Amateur d'Estampes.] L. C.

FIELDING, WILLIAM, first EARL OF DENBIGH (*d.* 1643). [See FEILDING.]

FIENNES or FIENES, ANNE LADY DACRE (*d.* 1595), was daughter of Sir Richard Sackville, treasurer of the exchequer to Elizabeth, and steward of the royal manors in Kent and Sussex, who was the son of Sir John Sackville (*d.* 1557), and Anne, daughter of Sir William Boleyn, uncle to Queen Anne Boleyn. Her mother was Winifred, daughter of Sir John Bridges, lord mayor of London, who after Sir Richard Sackville's death became the second wife of William Paulet, marquis of Winchester. Lady Dacre was sister to Elizabeth's trusted counsellor, Thomas Sackville, lord Buckhurst. She married Gregory Fienes [q. v.], son of Thomas Fienes, lord Dacre [q. v.], executed in 1541, who with his sister Margaret was restored in blood and honours in 1558. By her husband, with whom, according to her epitaph, she lived with much affection, she had no issue. She appears from the State Papers to have been a woman of strong mind and somewhat imperious and exacting disposition. She was at one time at variance with her brother, Lord Buckhurst, at another she addressed a long complaint to Elizabeth against her husband's sister, Margaret Lennard, for raising false reports concerning her, and endeavouring to prejudice her majesty against her. Her husband had incurred debts, for the discharge of which he desired to sell some portions of his estates, which Mrs. Lennard as his next heir sought to prevent, and at the same time desired to have lands settled on herself to her brother's prejudice (*State Papers*, Dom. vol. xxvi. Nos. 37–9). On the death of her mother, the Marchioness of Winchester, she came into possession of Sir Thomas More's house at Chelsea, which after his execution had been granted to William Paulet, marquis of Winchester. Here she and her husband made their home, her brother, Lord Buckhurst, often residing with them. Lord Dacre died at Chelsea on 25 Sept. 1594. She survived him only a few months, dying

in the same house on 14 May 1595. Only a few weeks before her decease she had to defend herself from the charge of wishing to appropriate her husband's estate to herself (*ib.* 9 April 1592, No. 120). She and her husband were buried in the More Chapel in Chelsea Old Church, where, by her desire, a very magnificent marble monument was erected, exhibiting their effigies of full size under a Corinthian canopy, richly adorned with festoons of flowers. Her epitaph describes her in very laudatory terms as

Fœminei lux clara chori, pia, casta, pudica;
Ægris subsidium, pauperibusque decus;
Fida Deo, perchara tuis, constansque, diserta;
Sic patiens morbi, sic pietatis amans.

On the rebuilding of the church in 1667 this monument was removed to the south aisle. By her will, which is a long and very interesting document couched in a deeply religious spirit (*Lansdowne MSS.* lxxvii. Nos. 29, 30), dated 20 Dec. 1594, three months after her husband's decease, Lady Dacre made provision for the erection of an almshouse for twenty poor persons, ten of each sex, and a school for twenty poor children, in pursuance of a plan she and her husband had hoped to complete in their lifetime, the funds for its support being charged on the manor of Brandesburton in Yorkshire. The whole of her manors, lands, and houses at Chelsea, Kensington, and Brompton she bequeathed to Lord Burghley and his heirs. She begged the queen's acceptance of a jewel worth 300*l.*, as 'a poor remembrance of her humble duty for her manifold princely favours to her husband and herself.' To her brother, Lord Buckhurst, she left, with other jewels, her majesty's picture, set round with twenty-six rubies, with a pendent pearl, 'as a special remembrance of her love, being a guifte she very well did know would of all other things be most pleasing and acceptable unto him.' The will contains many bequests to her gentlewomen and servants, not one of whom seems to be forgotten.

[State Papers, Dom.; Collins's Peerage; Lansdowne MSS.; Faulkner's History of Chelsea.]
E. V.

FIENNES, EDWARD, Earl of Lincoln (1512–1585). [See Clinton, Edward Fiennes de.]

FIENNES or FIENES, GREGORY, tenth Lord Dacre of the South (1539–1594), the younger son of the unfortunate Thomas Fiennes, lord Dacre [q. v.], executed at Tyburn 1541, and his wife Mary, daughter of George Nevill, lord Abergavenny, was baptised in the parish church of Hurstmonceux, Sussex, 5 June 1539. The death of his elder brother Thomas in 1553 left him heir to his father's honours, to which he and his sister Margaret were restored by act of parliament in 1558, the strictness of the entail having rescued the estates from the courtiers, whose 'greedy gaping after them' was, according to Camden, a chief cause of their father's judicial murder (Camden, *Eliz.* ap. Kennett, ii. 580). In February 1553 the lad, then in his fourteenth year, was a royal ward (*Cal. State Papers*, Edward VI, Dom. sub ann.) He married Anne, daughter of Sir Richard Sackville, but had no children by her. She complained that he was kept in undue subjection by his mother (*ib.* Dom. xxvi. 573). In 1572 Lord Dacre formed one of a great train of noblemen who accompanied Lord Lincoln to the court of Charles IX to ratify the confederacy of Blois, only a few months before the massacre of St. Bartholomew. He is described by Camden as 'a little crack-brained.' He died 25 Sept. 1594, at his wife's house at Chelsea, in the church of which place he was buried beneath a sumptuous monument. His title and entailed estates were successfully claimed by his sister Margaret, the wife of Sampson Lennard, esq., of Chevening, Kent. His wife is noticed above.

[Camden's Eliz. ap. Kennett, ii. 444, 580; Collins's Peerage.]
E. V.

FIENNES, JAMES, Lord Say (or Saye) and Sele (*d.* 1450), was the second son of Sir William de Fiennes and Elizabeth, daughter of William Batisford, a great Sussex heiress. His father died in 1405, and was buried in the parish church of Hurstmonceux, where a fine memorial brass remains bearing his effigies in full armour. Sir William was son of William de Fiennes, who married Joan, daughter and heiress of Lord Say, and died in 1361. Sir William's grandfather, John (*d.* 1351), had married Maud de Monceux, through whom the Hurstmonceux estates passed into the Fiennes family. The Fiennes had come to England with William I, and derived their name from a village in the Boulonnais district. James Fiennes's elder brother, Roger (*d.* 1445?), was treasurer to Henry VI.

James began military life at an early age. He was one of Henry V's captains in the French wars, and for his services obtained in 1418 grants of the lordship of De la Court le Comte in the bailiwick of Caux, part of the property of Lord Lymers, and land in the bailiwick of Rouen and Caux which had belonged to Roger Bloset and his wife. Next year he was made governor of Arques, being already bailiff of Caux. In 1430 he attended

Henry VI into France on the occasion of his coronation at Paris. He was created sheriff of Kent in 1437 and sheriff of Surrey and Sussex two years later. In 1440 a grant of 100*l.* yearly pension was made him as esquire of the body to the king, to be paid by the prior of Lewes out of certain rents due to the exchequer, and in 1445 he received a grant of 20*l.* per annum from the Earl of Warwick (Henry Beauchamp) from the manor of Rotherfield, Sussex. On 24 Feb. 1446–7 he was made constable of Dover and warden of the Cinque ports by patent 'to him and his heirs male,' in like manner as his ancestor John de Fienes had received the offices in 1084 from William the Conqueror. This meant that he received the grant of castle-ward service of 200*l.* per annum out of the customs, and 'all forfeitures and wreck of the sea from the east end of the Isle of Thanet to Beaucliffs in Sussex, and the office of admiral within the ports and their members' (Hasted, *Kent*, iv. 60, *n.* i, 73). He succeeded Humphrey, duke of Gloucester, in these important and responsible offices. In 1449 he granted his rights to the Duke of Buckingham. In March 1446–7 he received a summons to the parliament held that year at St. Edmundsbury; and in consideration of his eminent services beyond seas and at home, and because his grandmother Joan was third sister of William de Say and his coheir, was advanced to the dignity of a baron, with the title of Lord Say and Sele. In the following November he received from John, lord Clinton, descendant of Idonea, eldest sister of the above-mentioned Joan and William de Say, a 'full confirmation and quitclaimer' of his title, together with the arms of Say. In June 1447, being lord chamberlain to the king and one of the council, he was granted a yearly pension of one hundred marks, payable from the customs of wool in the port of London, and in August was appointed constable of the Tower during the minority of Henry, son and heir of John, duke of Exeter. Meanwhile, as an adherent of the Duke of Suffolk and member of the court party, Say was becoming very unpopular. The list of his emoluments makes it probable that the charges of extortion and maladministration made against him were well grounded. In Cade's memorial, preserved by Stow, Say's son-in-law, William Crowmer, sheriff of Kent in 1450, is specially named among 'great extortioners and false traitors.' Reasons of another sort for his unpopularity may be gathered from the note of Dr. Gascoigne that 'Lord Say with others would not suffer any one to preach before the king unless they saw his written sermon first, or unless he would swear not to preach against the actions or councils of the ministers of the king.' He was generally accused of complicity in Duke Humphrey's supposed murder, and held mainly responsible for the surrender of Anjou and Maine. The king created him lord treasurer in October 1449, but the adjourned parliament which met the following Easter at Leicester insisted that Henry should punish those who consented to the surrender of the French provinces, and Lord Say was accordingly sequestered from his office of treasurer, but not committed to prison as Henry promised. Suffolk was banished at the same time and murdered while attempting to leave England. Cade's rebellion followed, and when Henry received the news of Sir Humphrey Stafford's defeat and death, he at last sent Lord Say to the Tower, but not till some of the lords had threatened to join Cade. Lord Scales was in charge of the Tower, and on 4 July 1450 handed over Say to Cade, who took him to the Guildhall, and compelled the mayor and judges to arraign him along with other obnoxious persons not in Cade's hands. Say claimed to be tried by his peers, with the only result that he was hurried by Cade's men to the Standard in Cheap (Stow, *Survey*, 1720, iii. 35), and beheaded 'as he were halfe shriven.' His son-in-law, William Crowmer, suffered on the same day in Mile End. Say's body was drawn naked at a horse's tail into Southwark to St. Thomas of Waterings, and there hanged and quartered. His head and Crowmer's were carried on poles through the city. His will bears the date 12 April 1449. His heir, William, by Emoline Cromer, was slain at the battle of Barnet in 1471.

Lord Say is claimed with pride as an ancestor by Gibbon (*Miscellaneous Works*, 1837, p. 4), who dignifies him with the title of 'a patron and martyr of learning.' This mistaken idea is found in Shakespeare's 'Second Part of Henry VI,' iv. 7, where Cade accuses Lord Say of erecting a grammar school, causing printing to be used, and building a paper-mill. Shakespeare's play closely follows the 'First Part of the Contention;' in this passage he adds the anachronism about printing.

[See Cade, John, the rebel; Dugdale's Baronage, ii. 245; Stow's Annales (1615), pp. 387, 390; Fabyan's Chronicle, pp. 622–4; Wyrcester's Annales (Hearne's Liber Niger), p. 471; Holinshed (1587), iii. 571; Sharon Turner's History of England, vi. 90; An English Chronicle (Camden Soc.), lxiv. 62–7, 197; Letters of Margaret of Anjou (Camden Soc.), lxxxvi. 73, 79, 80; Hazlitt's Shakespeare's Library, ii. 1, 500; T. P. Courtenay's Historical Plays of Shakespeare, pp. 285, 306; Doyle's Official Baronage.] R. B.

FIENNES, JOHN (*fl.* 1657), parliamentarian, was the third son of William, first viscount Saye and Sele [q.v.] At the outbreak of the civil war he commanded a troop of horse in the army of the Earl of Essex (PEACOCK, *Army Lists*, p. 55, 2nd ed.) He took part with his brother Nathaniel in the unsuccessful attack on Worcester in September 1642, and in February 1643 was sent with him to garrison Bristol (*A Full Declaration concerning the March of the Forces under Colonel Fiennes*, 1643, p. 1). He was present at the surrender of that city in the following June, defended his brother's conduct in capitulating, and assaulted one of the witnesses against him for impugning it (PRYNNE, *A True Relation of Colonel Fiennes, his Trial, Depositions*, p. 12). Some time during the summer of 1643 he obtained a commission as colonel of a regiment of horse, and is henceforth prominent in the civil war in the district round Oxford. He besieged Banbury from 27 Aug. 1644 to 25 Oct. of the same year, when the siege was raised by the Earl of Northampton and Colonel Gage (SANDERSON, *Charles I*, pp. 729, 730; *Mercurius Aulicus*, 20, 25 Oct. 1644). In April 1645 Fiennes was for a time under the command of Cromwell, who specially commends him in a letter to the committee of both kingdoms, 28 April 1645: 'His diligence is great, and this I must testify, that I find no man more ready to all services than himself. . . . I find him a gentleman of that fidelity to you and so conscientious that he would all his troop were as religious and civil as any, and makes it a great part of his care to get them so' (CARLYLE, *Cromwell*, Appendix, No. 7). At the battle of Naseby he fought on the right wing, under the immediate command of Cromwell, and was entrusted with the duty of conducting the royalist prisoners to London (RUSHWORTH, vi. 32; ELLIS, *Original Letters*, 3rd ser. iv. 28). In 1657 Fiennes was summoned by Cromwell to his House of Lords. A republican pamphleteer describes him as 'such a one as they call a sectary, but no great stickler,' and adds that he was entirely under the influence of his brother Nathaniel (*Harleian Miscellany*, iii. 486). He survived the Restoration, and escaped all penalties for his political conduct. Fiennes married Susannah, daughter of Thomas Hobbs of Amwell Magna in Hertfordshire. Lawrence, his son by her, became in 1710 fifth Viscount Saye and Sele (COLLINS, *Peerage*, ed. Brydges, vii. 22, 24, 32). Fiennes's wife died at Bath 22 July 1715, aged 58, and was buried at Broughton.

[Authorities above mentioned; also Noble's House of Cromwell, i. 402.] C. H. F.

FIENNES, NATHANIEL (1608?–1669), parliamentarian, second son of William, first viscount Saye and Sele, was born about 1608 at Broughton in Oxfordshire, and educated at Winchester and at New College, Oxford. As founder's kin he was admitted perpetual fellow of New College on entering in 1624, and continued there about five years, but never took a degree (WOOD, *Athenæ Oxonienses*, iii. 877). He then travelled, and, according to Clarendon, 'spent his time abroad in Geneva and amongst the cantons of Switzerland, where he improved his disinclination to the church, with which milk he had been nursed' (*Rebellion*, ed. Macray, iii. 33). He returned home in 1639 through Scotland, in order to establish communication between the discontented in England and the covenanters (CLARENDON, *Rebellion*, i. 166 *n.*) In the parliament called in April 1640, and again in the Long parliament, Fiennes sat as member for Banbury. From the opening of the latter he became prominent in its debates, especially in those on ecclesiastical subjects. On 14 Dec. 1640 he made a long speech against the illegal canons recently imposed by convocation, and on 8 Feb. 1641, on the question of the reception of the London petition, he made a speech against episcopacy, which became famous (RUSHWORTH, iv. 105, 174). He argued in favour of the complete abolition of episcopacy on the ground that the arbitrary power exercised by the bishops was a danger alike to the political constitution of the realm and the religious welfare of the people. His speech was so well received that he was added the next day to the committee appointed for the consideration of church affairs. Fiennes was again conspicuous in the investigation of the army plot, and presented, 8 June 1641, the report of the committee concerning it (*Old Parliamentary History*, ix. 333; *Diurnal Occurrences*, 1641, p. 153). At the close of the first session Fiennes was appointed one of the commissioners to attend the king in his visit to Scotland (20 Aug. 1641), and his nomination as one of the committee of safety (4 July 1642) is a further sign of the high position which he had attained in the parliamentary party. He commanded a troop of horse in the army of the Earl of Essex, and was one of the first to take the field. He was engaged in the unsuccessful attempt to prevent the Earl of Northampton from carrying off the guns sent by Lord Brooke to Banbury (6–8 Aug. 1642), and took part with Hampden in the relief of Coventry, 23 Aug. (*The Proceedings at Banbury since the Ordnance went down*, 4to, 1642; *Old Parliamentary History*, xi. 397). He shared in the action before Worcester

(23 Sept. 1642), and, according to Vicars, distinguished himself by his personal courage in that defeat (*Jehovah-jireh*, p. 164). Fiennes also served at Edgehill in the regiment of Sir William Balfour. He wrote accounts of these two battles, viz. 'True and Exact Relation of both the Battles fought by his Ex. Robert, E. of Essex, and his Forces against the Bloody Cavaliers. The one of the 23rd of Oct. last near Keynton . . . the other at Worcester,' 4to, 1642. 'A Narrative of the Late Battle before Worcester taken by a Gentleman of the Inns of Court from the Mouth of Master Fiennes,' 4to, 1642. In February 1643 the condition of Bristol and the misconduct of the governor, Colonel Essex, demanded immediate action, and Fiennes was ordered to Bristol to prevent his evil designs. Immediately after his arrival he arrested Essex, and disarmed the disaffected among the citizens. On 7 March a rising was to have taken place in the city, and the gates were to have been opened to Prince Rupert, but Fiennes arrested the conspirators two or three hours before the time fixed. The heads of the plot, Robert Yeomans and George Bourchier, were executed by sentence of a court-martial, in spite of the efforts of Rupert to save them (May, *Long Parliament*, ed. 1854, pp. 281–3; Seyer, *Memoirs of Bristol*, pp. 322–400). Fiennes received a commission as governor of Bristol from the Earl of Essex on 1 May 1643. His letters to Essex and to Lord Saye during the spring of 1643 are full of complaints of the necessities of the garrison. He had neither sufficient men to man the walls, nor sufficient money to pay those he had; he wanted officers of experience, and the fortifications of the city were incomplete. When Prince Rupert appeared before Bristol (22 July) the garrison consisted of between two and three thousand men, many of whom were hastily raised volunteers. On 26 July the city was assaulted, a weak point in the fortifications was entered, and Fiennes decided to capitulate rather than expose the city to the risks of street-fighting. He might, no doubt, have held out a few days longer, but the town was entered, the castle was untenable, and relief was hopeless. By the terms of the capitulation the garrison were allowed to march out with the partial loss of their arms. On 5 Aug. 1643 Fiennes delivered to parliament a narrative of the siege and surrender, 'A Relation made in the House of Commons by Col. N. Fiennes concerning the Surrender of the City and Castle of Bristol . . . together with the Transcripts and Extracts of certain Letters wherein his care for the Preservation of the City doth appear,' 4to, 1643. This was at once answered by William Prynne and Clement Walker, who charged Fiennes with treachery and cowardice. Fiennes published an angry reply: 'Col. Fiennes his Reply to a Pamphlet entitled an Answer to Col. Nat. Fiennes' Relation concerning his Surrender of the City of Bristol, by Clement Walker,' and begged the House of Commons that the matter might be remitted to the judgment of the general and council of war. The trial took place at St. Albans (14–23 Dec. 1643), and concluded with the condemnation of Fiennes (29 Dec.), who was sentenced to death (*State Trials*, iv. 105; Prynne, *True and Full Narrative of the Prosecution, &c., of Col. Fiennes by William Prynne and Clement Walker, Esquires*, 4to, 1644). He was, however, condemned simply on the ground of improper surrender, and thus tacitly exonerated from the charges of treachery and cowardice. Fiennes was pardoned, but his military career came to an end, and he seems for a time to have left England. The ease with which the new model captured Bristol produced a change of feeling in his favour. Cromwell, Fairfax, and other chief officers, 'upon a view of the place, comparing the present strength of it with what it was when he delivered it, and other circumstances, freely expressed themselves as men abundantly satisfied concerning the hard misfortune that befell that noble gentleman' (Sprigge, *Anglia Rediviva*, p. 129). They proceeded to sign a certificate exonerating him from all blame (*The Scots' Design discovered*, pp. 61–3).

Fiennes did not reappear in public life till the autumn of 1647. On 23 Sept. 1647 he was added to the committee of the army in place of Glynne, and on 3 Jan. 1648 became a member of the committee of safety, which succeeded the defunct committee of both kingdoms (Rushworth, vii. 819, 953). According to Ludlow, the declaration of the House of Commons showing the grounds of that resolution to make no further addresses to the king (11 Feb. 1648) was drawn up by Fiennes (*Memoirs*, ed. 1751, p. 91). This seems hardly probable, for Fiennes was prominent, in the debates of December following, among those who argued that the king's concessions in the treaty of Newport were sufficient ground for a peace (*Old Parliamentary History*, xviii. 286; *Mercurius Pragmaticus*, 5–12 Dec. 1648). In consequence of this he was one of the members excluded from the house by Pride's Purge, and did not again play any part in politics till after the foundation of the protectorate. On 26 April 1654 he was admitted a member of Cromwell's council of state, and in June

1655 became one of the keepers of the great seal (*Cal. State Papers*, Dom. 1654, p. 119; WHITELOCKE, iv. 206, ed. 1853). His appointment was approved by parliament on 10 Oct. 1656 (*Old Parliamentary History*, xxi. 41). He sat as member for Oxford county in 1654, and for the university in 1656, and was summoned to Cromwell's House of Lords in January 1658 (*ib.* xxi. 12, 167). Fiennes was one of the committee appointed to argue Cromwell into the acceptance of the crown (*ib.* xxi. 65, 83, 103), and made several speeches for that object. At the opening of the second session of Cromwell's last parliament (20 Jan. 1658), and on 2 Jan. 1659, at the opening of Richard Cromwell's parliament, Fiennes, as chief of the commissioners of the great seal, and mouthpiece of the government, delivered important addresses. They are marked by deep religious feeling and special insistence on the religious features of Cromwell's domestic and foreign policy (*ib.* xxi. 175, 269). It was evidently sympathy with this aspect of the protectorate which made Fiennes so staunch a Cromwellian, and this is a sufficient defence against the charge of time-serving which Foss and Noble bring against him. Fiennes appears to have been one of those who counselled Richard Cromwell to dissolve parliament, and to him the Protector's commission for that purpose was addressed (22 April 1659; WHITELOCKE, iv. 343; BURTON, *Diary*, iv. 482). The restored Long parliament appointed new commissioners of the great seal (WHITELOCKE, iv. 346, 351), and the public career of Fiennes came thus to an end. He seems to have taken no part either in forwarding or hindering the Restoration, and escaped unnoticed at the king's return. He died at Newton Tony in Wiltshire, in the sixty-second year of his age, on 16 Dec. 1669, and was buried in the church there (HOARE, *Modern Wilts*, 'Ambresbury,' p. 105). He married, first, Elizabeth, eldest daughter of Sir John Eliot (she was born in 1616), by whom he had a son, William, who became third Viscount Saye and Sele in 1674; secondly, Frances, daughter of Richard Whitehead of Tuderley, Hampshire, who died 17 Oct. 1691, aged 70, by whom he had three daughters (COLLINS, *Peerage*, ed. Brydges, vii. 22, 24).

In addition to the speeches and pamphlets above mentioned Fiennes was the author of 1. 'Speech concerning the proffer of the City of London to disburse 60,000*l.* towards the suppression of the Rebellion in Ireland,' 1641. 2. 'Unparalleled Reasons for Abolishing Episcopacy,' 4to, 1642; this is a reprint of his speech of 8 Feb. 1641 against episcopacy. 3. Walker attributes to Fiennes the compilation of Sprigge's 'Anglia Rediviva,' but gives no proof (*History of Independency*, i. 32). 4. Wood attributes to Fiennes 'Monarchy Asserted,' 1660. An account of the conferences of Cromwell and the committee which urged him to accept the crown, reprinted in the 'Somers Tracts,' ed. Scott, vi. 346. A portrait is in the possession of Lord Saye at Broughton Castle, and is engraved in vol. ii. of Lord Nugent's 'Memorials of Hampden.

[Lives of Fiennes appear in Wood's Athenæ Oxonienses, ed. Bliss, iii. 877; Noble's House of Cromwell, i. 371; Foss's Judges of England. Pedigrees of the family of Fiennes are to be found in Collins's Peerage, ed. Brydges, vol. vii., and Lipscombe's Hist. of Buckinghamshire, ii. 470. For the events connected with the government of Bristol by Fiennes, see Seyer's Memoirs of Bristol, especially the catalogue of pamphlets in ii. 296–9. His character is elaborately sketched by Sanford in his Studies and Illustrations of the Great Rebellion, p. 391. A pamphlet entitled 'The Scots' Design discovered,' 1654, contains a vindication of his military career, and was probably written by his father.] C. H. F.

FIENNES or FIENES, THOMAS, ninth LORD DACRE (1517–1541), was son of Sir Thomas Fienes, by Joan Sutton, daughter of Edward and sister of John, lord Dudley. Sir Thomas died in the lifetime of his father, Thomas, eighth lord Dacre of the South. The eighth lord married Anne, daughter of Sir Humphrey Bourchier, and granddaughter of John, lord Berners; was engaged in repressing Perkin Warbeck's insurrection 1496–1497, and after much public service died in 1534. He succeeded his grandfather in 1534–5, having then barely completed his seventeenth year. With the Duke of Norfolk and Lord Mountjoy he headed the cavalcade of knights and esquires who met Anne of Cleves [q. v.] on Rainham Down on New Year's eve 1539–40 (HOLINSHED, *Chron.* iii. 811). On the night of 30 April 1541 Lord Dacre and a party of youths left his castle of Hurstmonceux for a poaching frolic in the park of Mr. Nicholas Pelham at Laughton. On their way thither the company got divided. One party, not that, it would appear, to which Lord Dacre belonged, fell in with some persons, perhaps some of Pelham's servants, one of whom was mortally wounded in a scuffle. The whole company was indicted on the charge of murder. The innocence of the other party was so clear that the privy council hesitated long before ordering a prosecution, and then probably under pressure from the king (FROUDE, *Hist. of England*, iv. 120). Henry, now nearing his worst, 'cruelly, royally vindictive' (STUBBS, *Lectures*, pp. 200–1), was resolved

that the young man should die, and his 'surpassing self-wilfulness' drove his councillors to a decision, though not without a long and stormy debate. The case was tried in the court of king's bench on 27 June, before the lord chancellor (Lord Audley of Walden), 'sitting that day as high steward of England.' Lord Dacre at first pleaded 'not guilty;' but, 'overpersuaded by the courtiers, who gaped after his estate, to confess the fact' (CAMDEN, *Elizabeth*, ap. KENNETT, ii. 580), he pleaded guilty, and 'cast himself on the king's mercy, as the only way to save his own and his servant's life.' A capital conviction necessarily followed. The judges thereupon used their influence with the king to obtain mercy. The king, however, was determined, and Dacre was ordered to be executed next day, 29 June, at 11 A.M., on Tower Hill. The execution was stayed by an order from the king, but carried out the same afternoon at Tyburn. Dacre was buried in St. Sepulchre's Church on Snow Hill. The popular compassion was deeply moved. Seven of his companions besides himself were indicted. Four of them were acquitted, and three shared his fate. The case has ever since been referred to as a notable precedent (HALL, *Pleas of the Crown*, i. 439; second part by JACOB, i. 47). Lord Dacre, by his wife Mary, daughter of George Neville, lord Abergavenny, left two sons, Thomas, who died, aged 15, in 1553, and Gregory [q. v.], who was restored to his honours in 1558, and a daughter, Margaret, who married Sampson Lennard, esq., of Chevening, Kent, and on the death of her brother without issue inherited his entailed estates, and was declared Baroness Dacre in 1604.

[Hall's Chronicle, p. 841; Holinshed's Chronicles, iii. 821; Froude's Hist. of England, iv. 120–2; Camden's Elizabeth, sub anno 1594; Hayley MSS. Brit. Mus. i. 743.] E. V.

FIENNES, WILLIAM, first VISCOUNT SAYE and SELE (1582–1662), son of Richard Fiennes, lord Saye and Sele, and Constance, daughter of Sir William Kingsmill, was born 28 May 1582, entered at New College as a fellow-commoner in 1596, was admitted a fellow in 1600, and succeeded his father in April 1613 (DOYLE, *Official Baronage*, iii. 271; WOOD, *Athenæ Oxon.* ed. Bliss, iii. 546). Clarendon characterises Saye as 'a man of a close and reserved nature, of a mean and narrow fortune, of great parts and of the highest ambition, but whose ambition would not be satisfied with offices and preferment without some condescensions and alterations in ecclesiastical matters' (*Rebellion*, iii. 26). During the latter part of James I's reign Saye was one of the most prominent opponents of the court. In 1621 he was active against Bacon, and urged that he should be degraded from the peerage (GARDINER, *Hist. of England*, iv. 102). In 1622 he opposed the benevolence levied by the king, saying that he knew no law besides parliament to persuade men to give away their own goods (*Court and Times of James I*, ii. 312). For this offence he was imprisoned for six months in the Fleet, and confined for some time afterwards to his own house (*Cal. State Papers*, Dom. 1619–23, p. 487, *ib.* 1623–5, pp. 31, 168). When Buckingham returned from Spain and proposed to make himself popular by breaking the Spanish match, 'he resolved to embrace the friendship of the Lord Saye, who was as solicitous to climb by that ladder' (CLARENDON, *Rebellion*, vi. 409). The promotion of Saye to the rank of viscount (6 July 1624) may be regarded as the fruit of this temporary friendship. It also helps to account for the extreme bitterness with which Saye prosecuted the attack on Cranfield, urging, for instance, that he should be fined 80,000*l.*, the highest sum suggested during the discussion (*Lords' Debates* during 1624 and 1626, Camden Society, pp. 81–90). In the parliament of 1626 Saye was again in opposition; he defended the privileges of the peerage against the king in the cases of Bristol and Arundel, and intervened on behalf of Digges when Buckingham accused him of speaking treason (*ib.* pp. 127, 135, 139, 197). In the autumn of the same year he was among those who refused to pay the forced loan (*Cal. State Papers*, Dom. 1625–6, p. 485). In the parliament of 1628, during the discussions on the king's claim to commit to prison without showing cause, he proved himself an able debater and skilful tactician, suggesting before the division 'that all of them that would so ignobly stand against the most legal and ancient liberty of the subject should, together with their name, subscribe their reason to the vote, to remain upon record unto posterity, which motion daunted them all with a lively sense of their ignominy' (*Court and Times of Charles I*, i. 349). He employed with great success the right of peers to protest, the value of which as a weapon of parliamentary warfare he seems to have been the first to discover. In the debates on the Petition of Right he opposed the reservations and amendments by which the court party sought to nullify it (GARDINER, *Hist. of England*). During the eleven years' intermission of parliaments Saye devoted his energies to schemes of colonisation partly to better his fortunes, but mainly from religious and political motives. In 1630 he established, in conjunction with Lord

Brooke [see GREVILLE, ROBERT], John Pym, and other puritan notables, a company for the colonisation of the island of New Providence in the Caribbean Sea (*Calendar of State Papers*, Col. 1574–1660, pp. xxv, 123). In association again with Lord Brooke and ten others he obtained from Lord Warwick and the New England Company a patent for a large tract of land on the Connecticut River (19 March 1631–2). They appointed John Winthrop the younger to act as governor, established a fort at the mouth of the river, to which they gave the name of Sayebrook, and sent over a shipload of colonists (DOYLE, *English in America: the Puritan Colonies*, i. 205, 211; WINTHROP, *Hist. of New England*, ed. 1853, i. 115). In 1633 Saye and Brooke also purchased from some Bristol merchants a plantation at Cocheco or Dover, in what is now New Hampshire (DOYLE, i. 277). They both contemplated settling in New England, but demanded as a preliminary the establishment of an hereditary aristocracy, consisting of themselves 'and such other gentlemen of approved sincerity and worth as they, before their personal remove, shall take into their number.' From the ranks of this body alone the governors were hereafter to be chosen. These propositions and the answer of the Massachusetts government are printed in Hutchinson's 'History of Massachusetts' (ed. 1795, i. 430). Displeased by this reception of his offer, and discouraged by the difficulties of American colonisation, Saye concentrated his energies on the settlement of New Providence. To obtain colonists he and his partners were obliged, says Winthrop, 'to condescend to articles somewhat more suitable to our form of government, although they had formerly declared themselves against it and for a mere aristocracy' (i. § 333). In his eagerness to attract emigrants to New Providence Saye spread disparaging reports about New England, which brought upon him the reproofs of Winthrop. In his defence Saye not only complained that the climate of New England was cold and the soil barren, but attacked the whole organisation of the colony, both as to church and state. 'No wise man would be so foolish as to live where every man is a master and masters must not correct their servants, where wise men propose and fools deliberate.' Their liberty was not 'the desirable liberty such as wise men would wish to enjoy and live under' (*Massachusetts Historical Collection*, i. 297). With these views it is not surprising that Saye abandoned his enterprises in New England and surrendered his rights there. In 1641 the New Hampshire settlements were made over to Massachusetts, and three years later Seabrook (as Sayebrook is usually termed in American documents) was sold to Connecticut (DOYLE, *Puritan Colonies*, i. 285, 381). On account of this connection with colonisation Saye was one of the commissioners for the government of the plantations appointed on 2 Nov. 1643 (HUSBAND, *Ordinances*, 1646, p. 378).

In the gradually increasing opposition to the government of Charles I Saye took a leading part. 'He was,' says Clarendon, 'the oracle of those who were called puritans in the worst sense, and steered all their counsels and designs' (*Rebellion*, iii. 26). At his house at Broughton, adds Wood, the malcontents used to meet, 'and what embryos were conceived in the country were shaped in Grays-Inn-Lane near London, where the undertakers for the Isle of Providence did meet' (WOOD, *Athenæ*, ed. Bliss, iii. 547). Saye headed the resistance to ship-money in Oxfordshire and in Gloucestershire (*Cal. State Papers*, Dom. 1636–7, pp. 122, 194, 210). In Lincolnshire his goods were distrained, he sued the constable for an illegal distress, and when the constable pleaded the king's writ, demurred that the writ was not a sufficient warrant (*ib.* 1637, pp. 155, 252). The government retaliated by proceeding against him in the Star-chamber for depopulation and conversion of houses and lands (*ib.* p. 248). How these suits ended does not appear. According to Clarendon, Saye refused to acquiesce in the judgment against Hampden, and was so solicitous to have his own case argued that he was very grievous to the judges (*Rebellion*, iii. 26). The Scotch war afforded another opportunity for resistance. Saye reluctantly followed the king to the army, and refused, in company with Lord Brooke, to take the military oath demanded by the king from the English peers. Both were committed to custody, but as no pretext could be found for punishing them, they were simply sent home (*Lismore Papers*, II. iv. 19; *Clarendon State Papers*, ii. 45; *Hist. MSS. Comm.* 4th Rep. p. 23). In the Short parliament Saye was one of the minority of twenty-five peers who sided with the commons in demanding redress of grievances before supply (GARDINER, *History of England*, ix. 109). After the dissolution his study was searched in the hope of finding treasonable documents (*ib.* p. 129). But Saye was much too wary to expose himself to the penalties of high treason, and refused to sign the proposed invitation to the Scots to invade England, though his signature was among those appended by Lord Savile to the forged letter to Johnstone of Warriston (*ib.* p. 179). The court, however, firmly believed

that he had invited the Scots, and Strafford was about to accuse him of treason when he was himself impeached (*ib.* p. 231; CLARENDON, *Rebellion*, iii. 10). At the opening of the Long parliament Saye held a great position in the House of Lords. He had at once, says Clarendon, 'very great authority with the discontented party throughout the kingdom, and a good reputation with many who were not, who believed him to be a wise man, and of a very useful temper in an age of license, and one who would still adhere to the law' (*Rebellion*, iii. 26). The king strove to win him over by office, and appointed him a privy councillor (19 Feb. 1641), master of the court of wards (17 May 1641), and one of the commissioners of the treasury 21 May 1641 (DOYLE, *Official Baronage*, iii. 271). According to Clarendon, Saye, in the hope of obtaining the treasurership, promised the king to save Strafford's life, but Lord Savile appears to have been the person really engaged in this intrigue (*Rebellion*, iii. 193; GARDINER, *History of England*, ix. 345). Saye's zeal did not diminish in consequence of his preferment. On 24 May 1641 he made a long speech in answer to the Bishop of Lincoln on the bill for restraining bishops and persons in holy orders from intermeddling with secular affairs (*Old Parliamentary History*, ix. 314). Another speech, in answer to the charge of being a separatist, is printed in 'Diurnal Occurrences,' 1641, p. 423. During the king's absence in Scotland Saye was one of the commissioners of regency, 9 Aug. to 25 Nov. 1641 (DOYLE, iii. 271). He also signed the protests of 9 Sept., 24 Dec. 1641, and 24 Jan. 1642, and acted throughout in concert with the popular leaders in the commons (ROGERS, *Protests of the Lords*, i. 6, 7, 10). Parliament nominated him lord-lieutenant of Oxfordshire, Cheshire, and Gloucestershire, and he was one of the committee of safety appointed 4 July 1642 (DOYLE; GARDINER, x. 209). His speech to the Londoners after the battle of Edgehill, and his protest against the lenient treatment of delinquent peers, show that the first failures of the war only strengthened his resolution (*Old Parliamentary History*, xi. 484; ROGERS, p. 13). For these reasons he was excepted from pardon by the king's proclamation of 3 Nov. 1642, and Charles refused to receive him as one of the commissioners of the parliament in the treaty of March 1643 (*Old Parliamentary History*, xii. 178, 186). Saye raised a regiment for the parliament, occupied Oxford, and garrisoned his house at Broughton, which surrendered to the king immediately after Edgehill (BEESLEY, *History of Banbury*, p. 326; WHITELOCKE, *Memorials*, f. 63). He sat in the assembly of divines, and was reckoned a supporter of the independents in it (BAILLIE, *Letters*, ii. 146, 240, 344). He was held the only adherent of that party in the House of Lords (CLARENDON, viii. 260). Saye thus formed a link between the popular leaders in the lower house and the lords. On 1 Feb. 1644 he introduced the first ordinance for the establishment of the committee of both kingdoms, and was naturally one of the leading members of that body when it was actually appointed (GARDINER, *History of the Great Civil War*, i. 358). Still more important was Saye's influence in the passing of the self-denying ordinance. He held the proxy of the Earl of Mulgrave, and by its means turned the scale in favour of the measure on two important divisions. Twice also during the debates he used his right to protest against the amendments by which the presbyterians sought to hamper the ordinance (*Old Parliamentary History*, xiii. 424, 433–5, 443). When the parliament finally triumphed the court of wards was abolished, and Saye was granted 10,000*l.* in lieu of the mastership. According to Holles he obtained in satisfaction for 4,000*l.* of that sum Cottington's estate of Hanworth, worth really 14,000*l.* ('Memoirs of Denzil Holles,' MASERES, *Tracts*, i. 269). In the struggle between army and parliament Saye took part with the army, and signed the engagement of 4 Aug. 1647 (RUSHWORTH, vii. 755). From that period he began to change his policy, and became prominent among those who strove to patch up a peace with the king in the summer of 1648. Saye 'had not the least thought of dissolving the monarchy, and less of levelling the ranks and distinctions of men . . . he was as proud of his quality, and of being distinguished from other men by his title, as any man alive,' and he 'well foresaw what would become of his peerage if the treaty proved ineffectual, and the army should make their own model of the government' (CLARENDON, *Rebellion*, vi. 409, xi. 155). An appeal to him to use his influence for peace was published in 1648, entitled 'A Letter from a Nobleman of this Kingdom, now in arms for his King and Country, to the Lord Saye, seriously inviting him to his Allegiance.' As one of the commissioners at the treaty of Newport, Saye, 'with more passion than was natural to his constitution,' urged the king to agree with the parliament (*ib.* xi. 160). On his return to London he seems to have done his best to obtain the acceptance of the king's concessions (WALKER, *History of Independency*, ed. 1661, pt. ii. p. 11).

After the king's death Saye took no part in public affairs. Tradition represents him

as living in retirement in the island of Lundy, which had been held for the king during the war, but was recovered by its owner in 1647 (*A brief Declaration of the Treaty concerning Lundy*, 4to, 1647). He was there in 1651, as a curious letter to him from a royalist privateer who had captured one of his ships proves (*Mercurius Politicus*, 26 June to 3 July 1651, p. 888). About two years later Dorothy Osborne writes to Temple that she is told that Lord Saye 'has writ a romance since his retirement in the Isle of Lundy' (*Letters of Dorothy Osborne*, p. 162, 1st ed.) The references in his pamphlets prove that he lived at Broughton during the latter part of the protectorate. He published two tracts against the quakers entitled: 1. 'Folly and Madness made Manifest: or some things written to show how contrary to the Word of God, &c., the Doctrines and Practices of the Quakers are,' Oxford, 1659. 2. 'The Quaker's Reply Manifested to be Railing;' this is appended to the former. A royalist agent describes Saye in 1658 as favourable to the king, but demanding the confirmation of the articles agreed on at the treaty of Newport (*Clarendon State Papers*, iii. 392). Saye took his seat in the House of Lords at the opening of the Convention parliament on 25 April 1660, was appointed a member of the privy council in June 1660, and, according to Collins, lord privy seal (*Peerage*, vii. 22). He was also one of the council of the colonies, appointed 1 Dec. 1660, and on 10 July 1661 wrote to the governor of Massachusetts expressing his affection for the colony, and saying that he had used his influence both with king and council to advance their interest. 'I was loth to omit writing because it may be my last, my glass being almost run out, and I returning home' (Hutchinson, *History of Massachusetts*, 3rd edit., i. 202). Saye died on 14 April 1662, and was buried at Broughton. He married, about 1602, Elizabeth, daughter of John Temple of Stow, Buckinghamshire, who died in 1648 (Doyle, iii. 272; Beesley, *History of Banbury*, p. 475).

Clarendon gives two long characters of Saye (*Rebellion*, iii. 26, vi. 409); one by Arthur Wilson is contained in his 'History of James I,' 1653, p. 161, and a panegyric in verse is printed in W. Mercer's 'Angliæ Speculum,' 1646. His usual nickname was 'Old Subtlety,' which well expresses his astuteness as a parliamentary tactician and his ability in council.

A portrait of Saye is preserved at Broughton, and numerous engravings are contained in the Sutherland 'Clarendon' in the Bodleian (*Catalogue of the Sutherland Collection*, 1837, ii. 90). Wood attributes either to Saye or to Nathaniel Fiennes a pamphlet published in 1654, entitled 'The Scots' Design discovered,' or 'Vindiciæ Veritatis.' It contains a statement of the case of the parliament against the Scots, written about 1647, and a vindication of the conduct of Nathaniel Fiennes during the war.

[Doyle's Official Baronage, iii. 271; Collins's Peerage, ed. Brydges, vii. 22; Wood's Athenæ Oxon., ed. Bliss, iii. 546; Walpole's Royal and Noble Authors, ed. Park, iii. 69; Lloyd's State Worthies, 1670, p. 972; Clarendon's Hist. of the Rebellion, ed. Macray.] C. H. F.

FIFE, Earls of. [See Duff, James, second Earl, 1729–1809; Duff, James, fourth Earl, 1776–1857; Macduff, Thane and Earl.]

FIFE, Sir JOHN (1795–1871), surgeon, was born at Newcastle-on-Tyne in 1795, his father being a medical man of Scotch origin, practising at Newcastle. After qualifying as a member of the London College of Surgeons, he was for a short time an army assistant-surgeon at Woolwich, but returned to Newcastle in 1815, and commenced practice with his father. As a practitioner, and especially as a surgeon, he took a leading position in his town and throughout the northern counties, being remarkable for his punctuality and for the long distances he would ride in all weathers. In 1834 he took an active part in founding the Newcastle School of Medicine, in which he long lectured on surgery, being also surgeon to the Newcastle Infirmary. He was a successful lithotomist and a very cool and confident operator. He became fellow of the College of Surgeons in 1844, but wrote nothing of importance on his profession.

Fife's distinction as a local politician was even greater than his mark as a surgeon. He was an advanced liberal, and in his early days was stigmatised as a chartist. In 1831 he was active in forming the northern political union, which agitated in favour of the Reform Bill. Fife's stirring speeches had a great effect at this time. In 1835 he was elected one of the first members of the new corporation of Newcastle, and was immediately chosen alderman. In 1838–9 he was mayor, and when the chartist outbreak of July 1839 took place he displayed conspicuous courage and good judgment in suppressing it. For this he was knighted in 1840. In 1843 he was again mayor, and presided at a great meeting on 22 Jan. 1843, addressed by Mr. Cobden, in furtherance of the Anti-Cornlaw agitation. He continued a member of the corporation till 1863. He was one of the most influential promoters of the volunteer

movement in Newcastle in 1859, and became lieutenant-colonel of the local regiment, resigning his post in 1868, and receiving a silver centrepiece value 100*l.* as a testimonial from the regiment. He was for some years president of the Newcastle Mechanics' Institution, and supported many educational and other measures for the benefit of the working classes. After a life of great activity, Fife suffered from stone in the bladder, which was removed by Sir W. Fergusson in 1870, but he was compelled to retire from practice. On 15 Jan. 1871 he was attacked by paralysis, and died next day at Reedsmouth, North Tyne, aged 75. He married a Miss Bainbridge, by whom he had several children, including four sons. Personally, Fife was held in warm regard by men of all parties. He was frank, openhearted, and generous, courtly in manner and neat in person.

[Newcastle Daily Chronicle, 17 Jan. 1871; Lancet, Brit. Med. Journ. 21 Jan. 1871.]

G. T. B.

FIGG, JAMES (*d.* 1734), pugilist, was a native of Thame, Oxfordshire. He became a master of the 'noble art' of self-defence, and established an amphitheatre or academy of arms adjoining his house, the sign of the 'City of Oxford,' in Oxford Road, Marylebone Fields, London. There he taught the use of the small- and back-sword, cudgelling, and pugilism to a large number of gentlemen, and his fame as a swordsman became so great that he was praised in the 'Tatler,' 'Guardian,' and 'Craftsman.' Figg frequently displayed his own skill, and at other times made matches between the most eminent professors, both male and female, of the art of defence. On one occasion Mrs. Stokes, the famous city championess, challenged the 'Hibernian heroines' to meet her at Figg's. Sometimes bear-baiting and tiger-baiting were exhibited at the amphitheatre, and once a bull-fight was advertised, though it did not come off. The popularity of these entertainments is evidenced by the fact that the doors were opened three hours before the performance began. Byrom notes in his journal, on 14 April 1725: 'We took coach to Figg's amphitheatre, where Mr. Leycester paid 2*s.* 6*d.* for me. Figg and Sutton fought. Figg had a wound, and bled pretty much; Sutton had a blow with a quarterstaff just upon his knee, which made him lame, so then they gave over' (*Remains*, i. 117). A humorous poem was written by Byrom on this trial of skill (DODSLEY, *Collection of Poems*, ed. 1775, vi. 286; MALCOLM, *Anecdotes of the Manners and Customs of London*, edit. 1810, ii. 165):

Long was the great Figg by the prize-fighting swains
Sole monarch acknowledged of Marybone plains.

It is turned into prose in Thackeray's 'Virginians.' Indeed, neither Ned Sutton, the pipe-maker of Gravesend and champion of Kent, nor Tom Buck, nor Bob Stokes, could resist his skill and valour. He was never beaten but once, and then by Sutton in one of their previous combats; and the defeat was generally allowed to have been owing to Figg's illness at the time. In August 1725 a singular contest took place in the amphitheatre. Sutton and a female 'heroine' of Kent fought Stokes and his consort of London. The sum of 40*l.* was to be paid to the man or woman who gave the most cuts with the sword, and 20*l.* to the combatant who dealt the most blows at quarterstaff, besides the collection in the box.

Figg fought his 271st battle in October 1730, with one Holmes, whose wrist he cut to the bone. In December 1731 he and Sparks contended with the broadsword at the French or Little Theatre in the Haymarket, before the Duke of Lorraine, Count Kinski, and other persons of distinction. A newspaper of the day observed that 'the beauty and judgment of the sword was delineated in a very extraordinary manner by these two champions, and with very little bloodshed; his serene highness was extremely pleased, and expressed his entire satisfaction, and ordered them a handsome gratuity.'

Figg kept a great tiled booth on the Bowling Green, Southwark, during the time of the fair, and entertained the town with the 'manly arts of foil-play, back-sword, cudgelling, and boxing.' The performances began daily at noon, and closed at ten o'clock (EGAN, *Boxiana*, i. 44). Figg died on 7 Dec. 1734, and was buried on the 11th in Marylebone churchyard.

Captain John Godfrey says: 'Fig was the Atlas of the sword, and may he remain the gladiating statue. In him strength, resolution, and unparallel'd judgement conspired to form a matchless Master. There was a Majesty shone in his countenance and blazed in all his actions beyond all I ever saw. . . . He was just as much a greater Master than any other I ever saw, as he was a greater judge of time and measure' (*Treatise upon the Science of Defence*, 1747, pp. 40, 41).

His portrait, by J. Ellys, was engraved by Faber. Another portrait, painted by Hogarth, was bought by Mr. Vernon at Samuel Ireland's sale in 1801 for 11*s.* There are also portraits of Figg in Hogarth's 'Modern Midnight Conversation,' the 'Rake's

Progress,' plate 2, and 'Southwark Fair.' One of Figg's tickets of admission, engraved by Hogarth, is highly prized by collectors.

[Nichols's Anecdotes of Hogarth (1833), pp. 298, 387; Egan's Boxiana, i. 20-9, 44; Byrom's Remains, i. 194; Hist. Reg. 1735, Chron. Diary, p. 6; Lysons's Environs, iii. 259; Malcolm's London Anecdotes (1808), pp. 46, 339-42, 344-6; Noble's Contin. of Granger, iii. 479; Evans's Cat. of Engraved Portraits, Nos. 3874, 3875; Thackeray's Virginians; Thornbury's Old and New London, iv. 406, 430, 455, vi. 58; Reliquiæ Hearnianæ (1869), iii. 164; Cunningham's Handbook of London (1849), ii. 534; Hone's Everyday Book, ii. 780.] T. C.

FILBIE, WILLIAM (1555?-1582), catholic priest, was born at Oxford about 1555, and educated in Lincoln College, but not liking the established religion he forsook the university, and went to the English College of Douay, then temporarily removed to Rheims. On 25 March 1581 he was ordained priest in the church of St. Mary at Rheims, by the bishop of Châlons-sur-Marne, and soon afterwards he returned to England upon the mission. He was apprehended at Henley while incautiously attempting to speak to Father Edmund Campion, who was being conducted to London with other prisoners (SIMPSON, *Edmund Campion*, p. 228). They were all committed to the Tower, 22 July 1581. Filbie was arraigned and condemned on 20 Nov., together with three other priests. They were executed at Tyburn on 30 May 1582. While Filbie was under the scaffold the sheriff told him he had orders to reprieve him if he would own the crime he was charged with and conform to the established church, but Filbie refused to save his life on such conditions.

An account of his death, by an eye-witness, is printed in Cardinal Allen's 'Briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelue Monthes for Confession and Defence of Catholicke Faith, but vnder false Pretence of Treason,' 1582, 8vo.

Filbie's name is included in the list of English martyrs who were beatified by a decree of Pope Leo XIII, dated 29 Dec. 1886.

[Bridgewater's Concertatio Ecclesiæ Catholicæ, p. 90; Challoner's Missionary Priests (1741), i. 87; Dodd's Church Hist. ii. 103; Douay Diaries, pp. 10, 28, 176, 178 bis, 181, 188, 293; Evans's Cat. of Engraved Portraits, No. 15847; Historia del glorioso Martirio di sedici Sacerdoti martirizati in Inghilterra (Macerata, 1583), p. 138; Notes and Queries, 6th ser. v. 23; Raisse's Catalogus Christi Sacerdotum, p. 32; Simpson's Edmund Campion, p. 380; Stow's Annales (1615), p. 694; Tablet, 15 Jan. 1887, pp. 81, 82.] T. C.

FILCOCK, ROGER (*d.* 1601), jesuit, a native of Sandwich, Kent, arrived at the English College of Douay, then temporarily removed to Rheims, on 15 June 1588, and was enrolled among the grammarians and batelers. On 29 Sept. 1590 he was sent with nine other students to colonise the seminary of St. Alban, which had just been founded at Valladolid by Philip II of Spain (*Douay Diaries*, p. 234). After his ordination he petitioned to be sent on the English mission. He had long desired to enter the Society of Jesus, but Father Henry Garnett, the superior, from prudential motives declined to admit him until he had had two years' experience of the English mission, to which he was sent in 1598. At the expiration of that time he entered the society and was about to proceed to Flanders for his two years' noviceship, when he was apprehended and committed to Newgate, where he made a brief probation of a few months instead. On 23 Feb. 1600-1 he was arraigned, under the statute of 27 Elizabeth, for being a priest and coming into this realm. He was convicted upon the bare suspicion of his being a priest, for he neither admitted nor denied that he was one, and no evidence was produced. He was executed at Tyburn on 27 Feb. 1601. Mark Barkworth [q. v.], a Benedictine monk, and Mrs. Ann Line suffered at the same time. Filcock's portrait has been engraved.

[Challoner's Missionary Priests (1741), i. 395; Douay Diaries, p. 219; Foley's Records, i. 405, vii. 254; Granger's Biog. Hist. of England, 5th ed. i. 276; Kobler's Martyrer und Bekenner der Gesellschaft Jesu in England, p. 151; Morris's Troubles of our Catholic Forefathers, i. 158, 181; Oliver's Jesuit Collections, p. 90; Tanner's Societas Jesu usque ad Sanguinis et Vitæ profusionem militans, p. 50.] T. C.

FILLAN, FOILAN, or FELAN (with other varieties of form), SAINT (*d.* 777?), was an Irish missionary in Scotland in the middle of the eighth century. The date of his death has been conjecturally assigned to about 777. His commemoration day in the Scottish calendar is 9 Jan. He was the son of Feredach, a prince in Munster, and Kentigerna, daughter of Kellach Cualann, king of Leinster, and sister to St. Congan. His mother died in A.D. 734. Being thrown into a river on his birth on account of deformity, he was rescued by St. Ibar. He became a monk at first in one of the monasteries of St. Munnu Fintan, and subsequently went from Ireland to the part of Argyll afterwards called Ross, where two churches, Kilkoan and Killellan, derive their names respectively from his uncle Congan and himself. A cave and a church were

also named from him in Fife. But he seems chiefly to have made his abode at Killin in Perthshire, where a river, a strath, an abbey built by him and Congan in Glendochart, and a church, all perpetuated his name, and where stones supposed to be consecrated by connection with him are still preserved at the mill.

Two precious relics of this saint are treasured at Edinburgh in the museum of the Society of Antiquaries of Scotland. They are his crosier and his bell. Of the crosier the earliest existing record is found in an inquiry (of which the original is preserved in the Breadalbane charter-room at Taymouth Castle), held before a jury at Glendochart on 2 April 1428, as to the privileges attaching to its possession, it being then held by Finlay Jore (Dewar), and it was found that every inhabitant of the parish was bound to contribute annually a certain quantity of meal in proportion to his holding, the possessor of the crosier being bound, in return, to go with the relic when called upon in search of lost or stolen goods. The name by which the crosier was then called was the *coygerach*, or, as in a later form, the *quigrich*; the word is supposed to mean a stranger, but why it was thus applied is not known, unless as marking that the crosier was of foreign origin. It next appears in letters patent of James III, dated 11 July 1487, which testified that it had been in the possession of the same family from the days of Robert Bruce, and which letters were registered at Edinburgh by Malice Doire (Dewar) in 1734. In 1782 the Malice Doire who then held it was a mere day labourer, and it was seen in his cottage by an English tourist, whose description was communicated to the Scottish Society of Antiquaries. The owner, after 1795, emigrated to Canada, and all trace of its locality was long lost, until in 1859 Dr. Daniel Wilson of Toronto happily succeeded in finding it in the possession of a descendant of the emigrant, a well-to-do farmer named Alexander Dewar. He, at the age of eighty-seven, being desirous that the relic should be restored to Scotland and secured from injury, sold it on 30 Dec. 1876, to be kept in the museum at Edinburgh, 'in all time to come, for the use, benefit, and enjoyment of the Scottish nation.' It is of silver gilt, and ornamented with filigree work; but upon examination the silver was found to form an outer case enclosing an older staff of bronze or copper. The second relic, the bell (which weighs 8 lbs. 14 oz.), is thought by some to be pre-Christian. It was long preserved in an ancient churchyard in Strathfillan in Perthshire, where it was regarded as possessing great curative powers, especially in cases of insanity. It was in most shameless frolic stolen thence by an English traveller in 1798, and carried by him to his house in Hertfordshire, where it remained lost to the world until 1869, when it was restored to Scotland by the means of Bishop Alexander Forbes of Brechin. Hector Boece has linked the saint with the winning of the battle of Bannockburn, and consequently with the history of the Scottish nation, by a legend, of which he is the sole narrator, that Bruce was accustomed to carry about with him an arm of St. Fillan, set in silver, as an amulet insuring good fortune; that the chaplain to whose care it was entrusted brought only the empty case to the field, faithlessly fearing that the fortune of war might lead to the loss of the precious contents; but that the night before the battle the case was suddenly heard to open and close of itself, and on examination it was found that the arm had returned to its place. And Boece puts in the mouth of the king a reference to this miracle in his speech to his army before the battle. That the veneration for the saint was in some way connected with Bruce is shown not merely by his reign being assigned (as noticed above) as the time at which the Dewar family were entrusted with the crosier, but also from an entry in the 'Exchequer Rolls of Scotland' (1878, i. 214) of the payment in 1329, the year of Bruce's death, to his natural son, Sir Robert Bruce, of 20*l.* towards the building of St. Fillan's church.

[Breviarium Aberdonense, 1854, pars hyem., propr. ss., ff. 24 *b*–27 *b*; Miscellany of Spalding Club, iii. 239, 1846; Black Book of Taymouth, 1855, pref., p. xxxv; Bishop A. P. Forbes's Kalendars of Scottish Saints, 1872, pp. 341–6. The history of the crosier is given, with engravings, in Archæologia Scotica, Transactions of Soc. Antiq. of Scotland, iii. 289–91, 1831; Proceedings of the same society, iii. 233–4, 1862, and with all the documents, and an exhaustive description by Dr. John Stuart, in xii. 122–82, 1878. Both the inner and outer cases are described and engraved in Joseph Anderson's Scotland in early Christian Times, i. 216–24, 1881, where also the bell is figured and described at pp. 186–94.]

W. D. M.

FILLIAN, JOHN (*fl.* 1658–1680), engraver, was a pupil of William Faithorne the elder [q. v.], and worked in his style, though he never attained his excellence. Evelyn, in his 'Sculptura' (1662), speaks of him as 'J. Fellian, disciple of Mr. Faithorne, who is a hopeful young man.' He died early, about 1680, before these hopes could be realised. Very few of his engravings exist, notably a portrait of Thomas Cromwell, earl of Essex, published by P. Stent in 1658, a good work; a portrait of his master

Faithorne, from a drawing by himself; a copy of J. Payne's portrait of Paracelsus; 'Dr. Michael,' after Guido Reni; and the frontispiece to P. Heylyn's 'Cosmography,' published in 1669. Walpole was of opinion that Faithorne's engraving of 'Christ with a Globe,' from a picture attributed to Raphael, was completed by Fillian.

[Redgrave's Dict. of Artists; Walpole's Anecd. of Painting, ed. Dallaway and Wornum; Le Blanc's Manuel de l'Amateur d'Estampes; Evelyn's Sculptura.] L. C.

FILLS, ROBERT (*fl.* 1562), translator from the French, published in 1562 'The Lawes and Statutes of Geneva, as well concerning Ecclesiastical Discipline as Civill Regiment, with certeine Proclamations duly executed, whereby God's religion is most purely mainteined, and their commonwealth quietli governed.' The volume contains a dedication to 'Lord Robert Duddley,' in which Fills explains that he has done his work to confute those who say 'against men of our profession' that 'we departed oute of this realme in the late tyme of banishement of Goddes churche onelye to this ende, to enjoye more unchastised freedome of sensuall lyfe.' In 1563 (according to HERBERT) appeared 'A Briefe and Piththie Summe of the Christian Faith, made in forme of a Confession, with a confutation of all such superstitious errours as are contrary thereunto. Made by Theodore de Beza. Translated out of Frenche by R. F.' In a long dedication to Lord Hastings Fills speaks of himself as 'knowing the author [Beza], and being somewhat acquainted with him,' and makes a fierce attack upon the secular pursuits of the English clergy, complaining of the 'myngle mangle of spirituall and temporall regiment,' and asserting that many cathedral churches are 'a very refuge and denne of ydell, ignoraunt, and unpreaching lubbers.' Several editions of this work were printed. In 1568, according to Tanner and Maunsell, Fills published 'Godly Prayers and Meditations paraphrasticallye made upon all the Psalmes very necessary for al the godly, translated out of Frenche into Englishe.' The book was published again in 1577, and a third time in 1590 with the title, taken from the dedication, of 'The Anatomie of the Soule.' Besides these there is an undated translation entitled 'Meditations of True and Perfect Consolation, declared in two tables: in the first is seven considerations of the evills which happen unto us; in the second seven considerations of the good we receive. Translated out of French by Rob. Fills.'

[Tanner's Bibliotheca, p. 279; Ames's Typogr. Antiq. (Herbert); Maunsell's Cat. of English Printed Books, p. 50.] R. B.

FILMER, EDWARD (*fl.* 1707), dramatist, born in or about 1657, was the second son of Sir Robert Filmer, bart., of East Sutton, Kent, who died 22 March 1676, by his wife, Dorothy, daughter of Maurice Tuke of Layer Marney, Essex (BERRY, *County Genealogies*, Kent, p. 187). Hasted (*Hist. of Kent*, fol. ed., ii. 418 *n.* g) wrongly describes him as the 'second son of Sir Edward Filmer, who died in 1629.' He was himself seated at East Sutton. In 1672 he was admitted as founder's kin fellow of All Souls' College, Oxford, and took the degree of B.A. on 17 Dec. of that year, proceeding B.C.L. 21 Feb. 1675, D.C.L. 27 Oct. 1681 (*Cat. of Oxford Graduates*, 1851, p. 229). He wrote a lugubrious blank verse tragedy of extreme length, called 'The Unnatural Brother,' 4to, London, 1697, which appears to have been acted three times at the theatre in Little Lincoln's Inn Fields (GENEST, *Hist. of the Stage*, ii. 114). It met with a 'very cold reception,' which the author ascribes principally to his having 'made choice of too few persons in the drama, and that the stage was never filled; there seldom appearing above two at a time, and never above three, till the end and winding up of the whole. . . . If these must be thought faults now in our nicer age, I am sure they were not thought such heretofore by the Antients' (Preface). Part of this drama was reproduced by Pierre Antoine Motteux as 'The Unfortunate Couple; a short Tragedy,' in 'The Novelty,' &c., 4to, 1697. Filmer defended the stage against the attacks of Jeremy Collier in a sensible, well-written treatise entitled 'A Defence of Plays, or the Stage Vindicated, from several Passages in Mr. Collier's Short View, &c. Wherein is offer'd the most probable method of Reforming our Plays. With a Consideration how far Vicious Characters may be allow'd on the Stage,' 8vo, London, 1707. Collier replied in 'A Farther Vindication of the Short View,' &c., 8vo, London, 1708. Hasted (loc. cit.) is again wrong when he states that Filmer 'died in 1703.' By license, dated 29 Jan. 1686–7, he married Archiballa, only daughter and heiress of Archibald Clinkard or Clenkard of Sutton Valence, Kent (CHESTER, *London Marriage Licences*, ed. Foster, col. 484), and was buried at East Sutton.

[Baker's Biographia Dramatica (Reed and Jones), i. 242, iii. 371–2.] G. G.

FILMER, SIR ROBERT (*d.* 1653), political writer, was the eldest son of Sir Edward Filmer, knighted by Elizabeth, by his wife Elizabeth, daughter of Richard Argall (or Argol) of East Sutton, Kent. Sir Edward bought

the manor of East Sutton from his brother-in-law, John Argall of Colchester. Robert Filmer was at Trinity College, Cambridge, and was matriculated 5 July 1604. John Grant dedicated to him Ambrose Fisher's 'Defence of the Liturgy.' They had been contemporaries at college, and Fisher had conceived the work at the house of Filmer's uncle at Colchester. Filmer was knighted by Charles I at the beginning of his reign. He married Anne, daughter and coheiress of Martin Heton, bishop of Ely, by whom he had six sons and two daughters. He was a strong royalist, and suffered much during the civil war. It is said that his house at East Sutton was plundered ten times, and that in 1644 he was imprisoned in 'Leeds Castle' in Kent. He died 26 May 1653. His eldest son, Edward, died unmarried in 1669. His younger son, Robert, became first baronet in 1674.

Wotton, after noticing Filmer's sufferings in 1644, says that he died in 1635, which is no doubt an accidental transposition of the above date given by Hasted. A letter from Heylyn to Filmer's son Edward in the 'Patriarcha' speaks highly of the father's affability, learning, and orthodoxy, and regrets that they had been separated for some time before Filmer's death by Heylyn's loss of his preferment at Westminster.

Filmer's chief work, the 'Patriarcha,' remained in manuscript till 1680. Other treatises were republished about the same time, as the tory party considered them suitable for the controversies of the day. A list is given in an anonymous preface to 'The Power of Kings, and in particular of the King of England . . .' first published in 1680. They are: 1. 'The Anarchy of a Limited and Mixed Monarchy,' 1648 (against Hunton). 2. 'The Freeholder's Grand Inquest,' 1648. 3. 'Observations concerning the Original of Government' (against Hobbes, Milton, and Grotius), 1652 (with the 'Anarchy,' &c., annexed). 4. 'Observations on Aristotle's Politiques touching Forms of Government,' 1652. 5. 'Advertisement to the Jurymen of England touching Witches, together with the difference between a Hebrew and an English Witch,' 1653; they were anonymous. Nos. 3 and 4 are mentioned by Heylyn. Copies of 1, 2, and 4 are in the British Museum. No. 2 has been attributed to Sir Robert Holbourne. They were published together in 1679, and in 1680 appeared also (6) the 'Patriarcha, or the Natural Power of Kings asserted . . .' separately, and with a title-page, 'Discourses,' to include the treatises of 1679. A second edition of the 'Patriarcha,' edited with an essay by Edmund Bohun [q. v.], appeared in 1685. The list above named also mentions 'Quæstiones Quodlibeticæ, a discourse whether it may be lawful to take use for money,' as written in 1630 and printed in 1656. A tract with the same English title was published in 1678, with a preface by Sir Roger Twysden, who says that it was written 'almost thirty years since.' A Latin tract called 'Quæstio Quodlibetica' was published at Cambridge in 1630, but it discusses the lawfulness of bearing arms under a prince of another religion. Another tract attributed to Filmer in the same list, 'Of the Blasphemie against the Holy Ghost,' 1646, is by John Hales, in whose tracts (1677) it is reprinted. Filmer in the above treatises defends usury, and, without expressly denying witchcraft, writes satirically against Perkins, its defender. His political treatises are a defence of the patriarchal theory, and an attack upon the social compact doctrine of Hobbes and others. He agrees with Hobbes's absolutism while objecting to his doctrine of the original base of government. Filmer is chiefly remembered through the first of Locke's 'Two Treatises on Government,' published in 1690, in which the 'Patriarcha' is attacked as the accepted manifesto of the absolutist party. It had also been attacked by Locke's friend, James Tyrrell, in a treatise called 'Patriarcha non Monarcha,' 1681. Mr. Gairdner points out that Filmer took a sensible view in the treatises upon usury and witchcraft, and thinks that his historical theory of the English constitution is more correct than that of his opponents, while his doctrine of the patriarchal origin of government is not more absurd than that of the social compact. If metaphysicians were to be condemned for the intrinsic absurdity of the doctrines which they have defended, few indeed would pass muster. But it can hardly be said that Filmer shows the powers of mind which give value to many defences of absurd theories. Locke says that so much 'glib nonsense was never put together in well-sounding English;' Hallam says that it is 'hardly possible to find a more trifling and feeble work.' Macaulay's agreement with these great whig authorities might be expected, but a rehabilitation would not be easy.

[Wotton's Baronetage (1771), ii. 387 (the original documents from which Wotton wrote are in Add. MS. 24120, ff. 317, 319, 321); Cole in Add. MS. 5869, f. 26; Hasted's Kent. ii. 418; Gairdner's Studies in English History, pp. 273, 274; Hallam's Literature of Europe, iii. 339, 340; Macaulay's History, chap. i.] L. S.

FINAN, Saint (*d.* 661), bishop of Lindisfarne, was a monk of Iona, and succeeded Aidan [q. v.] in the see of Lindisfarne in

652. He was ordained in Scotland according to the rites of the Columban church. His diocese at Lindisfarne embraced nearly all Northumbria. He rebuilt his church, after the Scottish fashion, of oaken planks thatched with reeds, and devoted himself to missionary work outside Northumbria. His chief success was in Mercia. Oswiu, king of Northumbria, made the conversion of Peada, Penda's son, a condition of the marriage of the Mercian prince with his own daughter Alchfleda. Finan baptised Peada near the river Tyne, probably at Benwell, and consecrated Diuma, one of his priests, first bishop of Mercia. Similarly with the aid of King Oswiu Finan baptised Sigebert, king of the East-Saxons, at the same place. St. Cedd [q.v.] went from Mercia as a missionary to Sigebert's kingdom, and was consecrated a bishop by Finan when on a visit to him at a later period, in consideration of his success. Finan observed the Columban method of celebrating Easter, and was impervious to argument on the point, although one Ronan, a Scottish priest, who had studied in France and Italy, endeavoured to change his views. Finan died on 31 Aug. 661, but his opposition to the Roman ritual deprived him of a place in the calendar. He appears, however, in the Scottish lists and in the Aberdeen breviary.

[The Rev. Canon Raine in the Dictionary of Christian Biography; Colgan's Acta SS. Hiberniæ, i. 357; Hardy's Cat. i. 1, 59 (Rolls Ser.); Bædæ Eccl. Hist. iii. 21, 22, 25.]

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